

Incwadi kaDaniyeli - Inani Elinye Elinamashumi Alikhulu Amane Anesibhozo

*Ukutyhilwa Kweetshathi Zesiprofeto: Umbono kaHabakuki nePhupha
likaMiller*

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Ukwanda kolwazi olumelwe ngumbono woMlambo i-Ulai koko ekugqibeleni kwabhalwa phezu kwamacwecwe amabini kaHabakuki.

“Kudityaniswe neziprofeto ababezithabatha njengezisebenza kwixesha lokuza kwesibini, kwakukho imiyalelo eyayilungiselelwe ngokukodwa imeko yabo yokungaqiniseki nokuxhalaba, kwaye ibakhuthaza ukuba balinde ngomonde elukholweni lokuba oko ngoku kwakumnyama ekuqondeni kwabo kuya kuthi ngexesha elifanelekileyo kucaciswe.”

“Phakathi kwezi ziprofeto kwakukho neso sikaHabakuki 2:1–4 esithi: ‘Ndiya kuma phezu komlindo wam, ndizimise phezu kwenqaba, ndikhangele ukubona oko aya kukuthetha kum, noko ndiya kukuphendula ekukhalinyelweni kwam. Yandiphendula ke iNkosi, yathi, Bhala umbono, uwenze ucace emacwecweni, ukuze abaleke owufundayo. Kuba umbono usengowexesha elimisiweyo, kodwa ekugqibeleni uya kuthetha, ungaxoki; nokuba uyalibazisa, wulinde; kuba uya kufika inene, akayi kulibala. Yabona, umphefumlo wakhe ozidlayo awuthe tye ngaphakathi kuye; kodwa olilungisa liya kuphila ngokholo lwalo.’”

“Kwangowe-1842 ulwalathiso olwanikelwa kwesi siprofeto lokuba ‘bhala umbono, uwenze ucace emacaleni, ukuze lowo uwufundayo abaleke,’ lwacebisa kuCharles Fitch ukulungiswa kwetshathi yesiprofeto yokubonisa imibono kaDaniyeli neseSityhilelo. Ukupapashwa kwale tshathi kwathatyathwa njengokuzaliseka komyalelo owanikelwa nguHabakuki. Noko ke, ngelo xesha akukho namnye owaphawulayo ukuba ukulibaziseka okubonakalayo ekuzalisekeni kombono—ixesha lokulinda—kubonakaliswa kwakweso siprofeto sinye. Emva kokuphoxeka, esi sibhalo sabonakala sibaluleke kakhulu: ‘Ngokuba umbono uselelixesha elimisiweyo, kodwa ekupheleni uya kuthetha, angaxoki; nokuba uyalibala, mlindle; ngokuba uya kufika inene, akayi kulibala... Ilungisa liya kuphila ngokholo lwalo.’ Imbambano Enkulu, 391, 392.”

Amacwecwe amabini kaHabakuki, ngokwesiprofeto, angamangqina amabini. NgokweBhayibhile, amangqina amabini amelwe kukudityaniswa ukuze kumiswe inyaniso.

Ke ukuba akayi kukuva, hamba naye uthabathe omnye okanye ababini abangakumbi, ukuze ngomlomo wamangqina amabini nokuba mathathu onke amazwi amiselwe. Mateyu 8:16.

Xa iitafile ezimbini zikaHabakuki (iitshathi zobuvulindlela zango-1843 nango-1850) zibekwe phezu kwenye ukuze zithelekiswe, ziqinisekisa iinyaniso ezazizi “amatye anqabileyo” ephupheni likaMiller. Impazamo ka-1843, emelwe kwitafile yokuqala, xa ibekwe phezu kwetafile yesibini, imisela “ixesha lokulibaziseka” lombono. UMiller (umlindi ongumfuziselo waloo mbali) wabuza

ukuba yintoni awayemele ayithethe ngexesha lempikiswano yembali yakhe.

Ndiya kuma esilindweni sam, ndizimise phezu kwenqaba, ndikhangele ukuze ndibone oko aya kukuthetha kum, noko ndiya kukuphendula xa ndohlwaywa. Habhakuki 2:1.

INkosi yayalela uMiller ukuba alibhale phantsi umbono, yaye ephupheni lakhe wabeka ibhokisi eyayiqulethe umbono phezu kwetafile embindini wegumbi lakhe.

Yaza wandiphendula uYehova, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke. Habhakuki 2:2.

Iitafale zaza zichonga ke ngoko ixesha lokulibaziseka nokuqala kokuphoxeka.

Kuba umbono usengowexesha elimisiweyo, kodwa ekupheleni uya kuthetha, ungaxoki; nokuba uyalibala, linda wona; ngokuba ngokuqinisekileyo uya kuza, akayi kulibala. Habhakuki 2:3.

Emva koko amaqela amabini abonakaliswayo ngokusekelwe ekwandeni kolwazi amelwe.

Yabonani, umphefumlo wakhe ophakanyisiweyo awuthe tye kuye; ke yena ilungisa liya kuphila ngokholo lwalo. Habhakuki 2:4.

Ezo ndidi zimbini zabakhonzi zaziya kubonakaliswa yinkqubo yovavanyo kaDaniyeli isahluko seshumi elinesibini.

Wathi ke yena, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe, aza atywinwa kude kube lixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

“Abalumkileyo” bakaDaniyeli ziintombi ezilumkileyo zikaMateyu amashumi amabini anesihlanu ezagwetyelwa ngokholo, yaye abangendawo babezizintombi ezizizidenge ezaphakanyiswa likratshi. Ekupheleni kwephupha likaMiller, amatye anqabileyo amele ioli ekumzekelisweni weentombi ezilishumi, eyayisisigidimi.

“UThixo uyahlaziswa xa singazamkeli izigidimi asithumela zona. Ngaloo ndlela siyala ioli yegolide athe ebeya kuyigalela emiphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa kufika ubizo oluthi, ‘Yabonani, umyeni uyeza; phumani nimkhawulele,’ abo bangayamkelanga ioli engcwele, abangabugcinanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abakakulungeli ukudibana neNkosi yabo. Abanawo, kubo ngokwabo, amandla okufumana loo oli, yaye ubomi babo buyonakala.” Review and Herald, Julayi 20, 1897.

Amatye anqabileyo kaMiller ngemihla yokugqibela ayeza kukhanya ngokuphindwe kalishumi ngakumbi, yaye inani elilishumi liluphawu lovavanyo, kwanjengokuba nokukhanya kulunjalo. Ngemihla yokugqibela, emelwe sisiphelo sephupha likaMiller, ukukhanya kwenyaniso okumelwe kwiitafale zikaHabakuki kuvelisa isigidimi sovavanyo, esithi kumzekeliso weentombi ezilishumi sibe sisigidimi sovavanyo sokuKhala kwasezinzulwini zobusuku. Loo nkqubo yovavanyo

luphindaphindo lwenkqubo yovavanyo yembali yamaMillerite, kuba umzekeliso weentombi ezilishumi uyaphindwa ngqo ngokupheleleyo ngemihla yokugqibela.

“Ndihlala ndibhekiselwa kumzekeliso weentombi ezilishumi, ezintlanu kuzo zazinobulumko, zaza ezintlanu zaziziziyatha. Lo mzekeliso uzalisekile yaye uya kuzaliseka ngokuchaneka kwawo onke amabakala awo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekile yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, August 19, 1890.

Amava exesha lokulibaziseka ayeza kuphindwa ngqo ekupheleni kwephupha likaMiller, yaye amatye akhe anqabileyo aya kuthi ngoko akhanye kalishumi ngaphezu kwelanga, ngaloo ndlela kubonakaliswa ukuba loo matye anqabileyo amele uvavanyo lokugqibela emzekelisweni weentombi ezilishumi. Ishumi luphawu lovavanyo, yaye ekupheleni kweentsuku ezilishumi uDaniyeli namadoda amathathu anobuqaqawuli babonakala benobuhle ngakumbi kwaye bondlekile ngakumbi kunabo babesidla ukutya kwaseBhabheli. Abazingcayo kuHabakuki ababebephila ngokuzicingela, kungekhona ngokholo, bakhulisa isimilo saseBhabheli. Kwimbali yamaMillerite baba ziintombi zeBhabheli, yaye kuHabakuki upopu usetyenziswa ukuchaza isimilo sabo.

Yabona, umphefumlo wakhe ophakanyisiweyo awuthe tye ngaphakathi kuye; kodwa olilungisa luya kuphila ngokholo lwalo. Ewe kanjalo, ngenxa yokuba wona ngewayini, ungumntu onekratshi, akahlali ekhaya, owandisa umnqweno wakhe njengelabafileyo, unjengokufa, yaye akanako ukwaneliseka, kodwa uziqokelela kuye zonke iintlanga, azifumbathe kuye zonke izizwe: Aziyi na zonke ezi ukumvusela umzekeliso, nesaci sokumgculela, zithi, Yeha kuye owandisa okungekokwakhe! koda kube nini? nakulowo uzithwalisa udongwe olunzima! Aziyi na ukuvuka ngesiquphe abo baya kukuluma, bavuke abo baya kukuphazamisa, uze ube lixhoba kubo? Ngenxa yokuba uphangile iintlanga ezininzi, yonke intsalela yezizwe iya kukuphanga; ngenxa yegazi labantu, nangenxa yobundlobongela belizwe, besixeko, nabase bonke abahlala kuso. UHabakuki 2:4–8.

Inkqubo yokuvavanywa eyehlela iintombi ezinyulu zikaMateyu amashumi amabini anesihlanu ivelisa udidi lwabanquli, abaye baphuhlisa isimilo sokumkani wasentla (upopu), okwanguye namandla awathi “aphanga iintlanga ezininzi.”

Utsho uYehova ukuthi, Khangela, kuza abantu bevela ezweni lasentla, nesizwe esikhulu siya kuvuswa sivela emacaleni omhlaba. Baya kubamba isaphetha nomkhonto; banenkohlakalo, abananceba; izwi labo liyagquma njengolwandle; bakhwela amahashe, bexhotyiswe njengamadoda emfazweni nxamnye nawe, ntombi enguZiyon. Sivile udumo lwako: izandla zethu ziba buthathaka; sibanjwe yintlungu, neentlungu ezifana nezomfazi obelekayo. Musani ukuphuma niye entsimini, ningahambi ngendlela; kuba ikrele lotshaba nokoyika kukuzo zonke iindawo. Ntombi yabantu bam, bhinqa isaka, uziqengqeluthuthwini; zenzela isililo, ngokungathi kukwenzelwa unyana okuphela kwakhe, ukulila okukrakra kakhulu; kuba umonakalisi uya kusifikela ngesiquphe. Yeremiya 6:22–26.

Iindidi ezimbini zikaHabakuki zezi: abo bagwetyelwa ngokholo, nabo badlayo basela iimfundiso zaseBhabhiloni. Abo bakwiintsuku zokugqibela zephupha likaMiller abamelwe njengeentombi,

basenokuthi nokuba baphuhlise isimilo sikaKristu, baze ngaloo ndlela bamkele itywina likaThixo, okanye baphuhlise isimilo sobupopu baze bamkele uphawu lwerhamncwa.

“Ixesha lifikile lokuba ukukhanya okuyinyaniso kukhanye phakathi kobumnyama bokuziphatha. Isigidimi sengelosi yesithathu sithunyelwe ehlabathini, silumkisa abantu nxamnye nokwamkela uphawu lwerhamncwa okanye lomfanekiso walo emabunzini abo okanye ezandleni zabo. Ukwamkela olu phawu kuthetha ukufikelela kweso sigqibo sinye esenziwe lirhamncwa, nokukhuthaza ezo zimvo zifanayo, ngokuchasana ngokuthe ngqo nelizwi likaThixo. Ngabo bonke abalwamkelayo olu phawu, uThixo uthi, ‘Lowo uya kusela naye iwayini yomsindo kaThixo, egalelwe ingaxutywanga endebeeni yengqumbo yakhe; aze angcungcuthekiswe ngomlilo nesalfure phambi kweengelosi ezingcwele naphambi kweMvana.’” Review and Herald, Julayi 13, 1897.

Iintombi ezinyulu ezisela iwayini yaseBhabheli ziya kuthi ekugqibeleni zisele iwayini yengqumbo kaThixo. KuSaya, amanxila akwaEfrayim abonakalisa ukunxila kwawo kobumfama ngokujika izinto zibe yintloko ezantsi, yaye loo senzo sifanele ukugqalwa “njengodongwe lombumbi.”

Ukuchongwa “kokuqhubekayo” njengophawu lukaKristu kuguqula inyaniso “yokuqhubekayo” kuyijikelezise ngokupheleleyo, kuba “okuqhubekayo” kuluphawu lukaSathana. Ukuchongwa kukaMiller “kokuqhubekayo” njengobuhedeni kumelwe ngokungqalileyo phezu kweetafile zikaHabakuki. Ukufunyanwa kukaMiller kwesi siqendu esikwabaseTesalonika, esamvumela ukuba aqonde ukuba yayibobuhedeni oba “basuswayo,” ukuze kutyhilwe “umntu wesono” ohleli etempileni kaThixo, yeyona nyaniso iphambili ifumaneka kweyesi-2 kwabaseTesalonika, isahluko sesibini.

“Ndaqhubeka ndafunda, kodwa andafumana nelinye ityala apho yona [imihla ngemihla] ifumaneka khona, ngaphandle kwincwadi kaDaniyeli. Ndaza ke [ngoncedo lwe-concordance] ndathabatha loo mazwi ayemi enxulumene nayo, athi, ‘susa;’ uya kuyisusa imihla ngemihla; ‘ukususela kwixesha apho imihla ngemihla iya kususwa khona,’ njl. Ndaqhubeka ndafunda, ndaza ndacinga ukuba andiyi kufumana kukhanya kulo mbhalo; ekugqibeleni ndafika ku-2 Thessalonike 2:7, 8. ‘Kuba imfihlelo yokungabi namthetho sele isebenza; kuphela lowo uthintelayo ngoku uya kuqhubeka ethintela ade asuswe endleleni, aze ngoko lowo ungendawo atyhilwe,’ njl. Ke kaloku xa ndandifikile kuloo ndawo, Owu, indlela inyaniso eyabonakala icace kwaye izukile ngayo! Nantsi ke! Yiyo leyo imihla ngemihla! Kulungile ke ngoku, uPawulos uthetha ukuthini xa esithi ‘lowo uthintelayo ngoku,’ okanye othintelayo? Nge ‘ndoda yesono,’ kunye ‘nongendawo,’ kuthethwa ubuPopu. Kulungile ke, yintoni na ke ethintela ubuPopu ekubeni butyhilwe? Kaloku, bubuhedeni; ke ngoko, ‘imihla ngemihla’ kufuneka ithethe ubuhedeni.” —William Miller, Second Advent Manual, iphepha 66.” Advent Review and Sabbath Herald, Januwari 6, 1853.

Intsingiselo “yemihla ngemihla” kumaThesalonika, awayifumanayo uMiller, yinyaniso eyintloko yale ndima. Xa uPawulos echaza abo bangayithandiyo inyaniso, nabaya kuthi ngenxa yoko bamkele inkohliso enamandla, ngokungathandabuzekiyo uchaza intiyo yenyanyiso ngengqiqo ebanzi; kodwa inyaniso ekubhekiswa kuyo ngokungqalileyo kule ndima yile yokuba “eyemihla ngemihla” imele iRoma yobuhedeni.

Isibane somzimba liliso; ngoko ke, ukuba iliso lakho lithe ngqo, umzimba wakho wonke uya kuzala kukukhanya. Ke ukuba iliso lakho libi, umzimba wakho wonke uya kuzala bubumnyama. Ukuba ke ukukhanya okukuwe bubumnyama, bukhulu kangakanani na obo bumnyama! Akukho namnye umntu onokukhonza iinkosi ezimbini; kuba mhlawumbi uya kuyithiya enye, ayithande enye; okanye uya kunamathela kwenye, ayidele enye. Aninakukhonza uThixo nobutyebi. Mateyu 6:22–24.

Kukho kuphela ukuthanda inyaniso, okanye intiyo yenyano. Akukho ndawo iphakathi. Inkohliso enamandla eyehlela iintombi eziziziyatha zikaMateyu amashumi amabini anesihlanu isekelwe ekugatyweni kwazo kokukhanya kweeperile zikaMiller ezimele uvavanyo lokugqibela. Uvavanyo lokugqibela lukaSirayeli wasemandulo lwaluluvavanyo lwakhe lweshumi, yaye iiperile zikaMiller zikhanya ngokuphindwe kalishumi ngakumbi ngemihla yokugqibela. Umfuziselo wokugatywa kweeperile zikaMiller ngu “the daily,” abathi abanxilileyo bakwaEfrayim bayijika bayibeka phezulu-phantsi kwisizukulwana sesithathu soBuvangeli bama-Adventist. “The daily” ngumfuziselo kaSathana wobuhedeni. Abo banxilileyo bazisa iperile yomgunyathi, abayithabatha kubuProtestanti obuwileyo, echaza “the daily” njengomfuziselo kaKristu.

Ukuqonda kukaMiller ngamatye akhe anqabileyo kwakulinganiselwe yimbali awavuselwa kuyo. Eqinisekile ukuba ukuBuya kweSibini kwakusisiganeko esilandelayo sesiprofeto, inxeba elibulalayo lobupopu ngowe-1798, lalinokumela kuphela ubukumkani basemhlabeni besine nobokugqibela bukaDanilyeli wesibini. UMiller naye wayelinganiselwe ekuqondeni kwakhe “ngemihla ngemihla,” kuba ubungqina bakhe bubonisa ukuba ngokutyhilelwa wakhokelwa kwindlela ethile yokufunda, apho wathi wasebenzisa iBhayibhile yakhe, iCruden’s Concordance, waza wafunda namanye amaphephandaba. Isigqibo sakhe sokufunda ngolo hlobo sasivele nje sangena engqondweni yakhe.

“Ngelo xesha leminyaka elishumi elinesibini ndandingu-deist, ndafunda zonke iimbali endandinokuzifumana; kodwa ngoku ndandiyithanda iBhayibhile. Yayifundisa ngoYesu! Sekunjalo kwakusekho inxalenye enkulu yeBhayibhile eyayisemnyameni kum. Ngowe-1818 okanye ngo-19, ndakha ndincokola nomhlobo endandimtyelele, nowayendisazi kwaye [endive] ndithetha ngelo xesha ndandingu-deist, wandibuza, ngendlela enentsingiselo enkulu, wathi, ‘Ucinga ntoni ngalo mbhalo, nangalowa?’ ebhekisa kwimibhalo endala endandiyiphikisa ngexesha ndandingu-deist. Ndaqonda into awayeyenza, ndaza ndaphendula ndathi—Ukuba uya kundinika ixesha, ndiya kukuxelela oko iyakuthetha. ‘Ufuna ixesha elingakanani?’ Andazi, kodwa ndiya kukuxelela, ndaphendula, kuba ndandingakholelwa ukuba uThixo wayenike isityhilelo esingenakuqondwa. Ndandula ke ukuzimisela ukufunda iBhayibhile yam, ndikholelwa ukuba ndinokufumanisa oko kwakuthethwa nguMoya oyiNgewele. Kodwa kwakamsinya nje emva kokuba ndenze esi sigqibo kwafika engqondweni yam le ngcinga—‘Khawucinge ke xa ufumana isiqendu ongenakusiqonda, uya kwenza ntoni?’ Yandula ke le ndlela yokufunda iBhayibhile yafika engqondweni yam:—Ndiya kuthabatha amazwi ezi ziqendu, ndiwalandele kuyo yonke iBhayibhile, ndize ngale ndlela ndifumane intsingiselo yawo. NdandineCruden’s Concordance, endicinga ukuba yeyona ilungileyo ehlabathini; ngoko ndayithabatha yona neBhayibhile yam, ndahlala etafileni yam yokubhala, ndingafundi nto yimbi, ngaphandle kwamaphephandaba kancinane, kuba ndandizimisele

ukwazi oko iBhayibhile yam yayikuthetha. Apollos Hale, *The Second Advent Manual*, 65.”

Amatye anqabileyo kaMiller awazange aqondwe kuphela ngendlela yakhe yokufunda, kodwa nangokutyhilwa ngokuthe ngqo okuvela kuThixo.

“UThixo wathumela ingelosi yaKhe ukuba ichukumise intliziyo yomlimi owayengakholelwa eBhayibhileni, ukuze amkhokelele ekuphengululeni iziprofeto. Ingelosi zikaThixo zamtyelela ngokuphindaphindiweyo lowo unyuliweyo, ukuze zikhokele ingqondo yakhe zize zivulele ukuqonda kwakhe iziprofeto ezazisoloko zimnyama kubantu bakaThixo. Ukuqalwa komxokelelwane wenyaniso kwanikelwa kuye, waza wakhokelwa ukuba aphengulule ikhonkco emva kwekhonkco, wada walijonga ngommangaliso nangokuncoma iLizwi likaThixo. Wabona apho umxokelelwane ogqibeleleyo wenyaniso. Elo Lizwi wayelithabathe njengelingaphumlelwanga ngoku lavuleka phambi kombono wakhe ngobuhle balo nangozuko lwalo. Wabona ukuba inxalenye enye yesiBhalo iyicacisa enye, yaye xa isiqendu esinye sasivaliwe ekuqondeni kwakhe, wafumana kwenye indawo yeLizwi oko kwakusichaza. Walithabatha iLizwi elingcwele likaThixo ngovuyo nangeyona ntlonipho inzulu nokoyika okungcwele.” *Early Writings*, 230.

Xa uDade White esithi “uThixo wathumela ingelosi yaKhe” kuMiller, loo nto ichaza ukuba uGabriyeli yayiyeyona ngelosi yathunyelwayo kuMiller, kuba “ingelosi yaKhe” ligama elabelwe uGabriyeli.

“Amazwi engelosi athi, ‘NdinguGabriyeli, omi phambi kobuso bukaThixo,’ abonisa ukuba unesikhundla sembeko ephakamileyo ezinkundleni zasezulwini. Xa weza nomyalezo kuDaniyeli, wathi, ‘Akukho namnye umi ngakum kwezi zinto, ngaphandle kukaMikayeli [uKristu] iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi uthetha kwisiTyhilelo, esithi ‘Wasithumela wasazisa ngengelosi yaKhe kumkhonzi waKhe uYohane.’ IsiTyhilelo 1:1.” *The Desire of Ages*, 99.

UGabriyeli nezinye iingelosi bakhokela “ingqondo” kaMiller baza “bayivulela ekuqondeni kwakhe imiprofeto eyayisoloko imnyama kubantu bakaThixo.” Umyalezo wakhe awuzange uvele nje kuphela ngendlela yakhe yokufunda, koko wavela nangokutyhilelwa okuNgcwele. Kwangolo hlobo kanye awayelusebenzisa ekufundeni iBhayibhile lwafika engqondweni yakhe. Xa uThixo ezisa inyaniso engqondweni yethu, oko kukutyhilelwa okuNgcwele, ngokwahlukileyo ekufikeni enyanisweni ngenkqubo yokwahlula ngokufanelekileyo iBhayibhile. UMiller wazenza zombini ezo zinto, kodwa ukutyhilelwa okuNgcwele kwakuyinxalenye yendlela uMiller awafikelela ngayo ekuqondeni umxholo “wemihla ngemihla.”

UMiller ngengazange aqaphele ukutshintshatshintsha kwesini sesibizo kuDaniyeli isahluko sesibhozo, iivesi zethoba ukuya kweleshumi elinesibini, kuba konke awayenako kwakuyiBhayibhile nesivumelanisi samagama esingenalo naluphi na ulwazi ngeelwimi zeBhayibhile. Ngewayengazange awubone umahluko phakathi kuka-‘sur’ no-‘rum’ omabini aguqulelwa ngokuthi “suswa.” Ngewayengazange awubone umahluko phakathi kuka-‘miqdash’ no-‘qodesh’ omabini aguqulelwa ngokuthi “ingcwele.”

Ngewayengalibonanga inyaniso yegama elithi ‘tamid’ elifumaneka izihlandlo ezilikhulu elinesine eBhayibhileni. Inyaniso awayengenakuyibona (ekwayiyo kanjalo inyaniso awayibonayo), yayikukuba kwezo zihlandlo zilikhulu elinesine apho igama lesiHebhere elithi ‘tamid’ lisetyenziswe eBhayibhileni, kuseNcwadini kaDaniyeli kuphela apho igama lesiHebhere elithi ‘tamid’ lisetyenziswe njengesibizo. ‘Tamid’ ligama lesiHebhere elithetha “okuqhubekayo,” yaye kwiNcwadi kaDaniyeli liguqulelwa ngokuthi “imihla ngemihla”.

Kuphela kwincwadi kaDaniyeli apho eli gama lisetyenziswe njengesibizo, kanti kwezinye izihlandlo ezingamashumi alithoba anesithoba lisetyenziswe njengesihlomelo. Ngenxa yesi sizathu, xa abaguquleli beBhayibhile yeKing James bajamelana noDaniyeli esebenzisa eli gama izihlandlo ezihlanu njengesibizo, logama bonke abanye ababhali beBhayibhile balisebenzisa izihlandlo ezingamashumi alithoba anesithoba njengesihlomelo, banyanzelwa bubunzima bobungqina ukuba “balungise” ukusetyenziswa kukaDaniyeli kweli gama njengesibizo. Ukuze “balungise” uDaniyeli, bongeza igama elithi “idini” kweli gama, baza ngaloo ndlela baguqula isibizo basenza isihlomelo. Kwaye ke, ukuze kulungiswe abaguquleli, uEllen White waphefumlelwa ukuba abhale athi, “ndabona ngokuphathelele kwi-‘Daily,’ ukuba igama elithi ‘sacrifice’ longezwe bubulumko bomntu, yaye alilolombhalo; nokuba iNkosi yanikela imbono echanekileyo yalo kwabo banikela isikhalo seyure yomgwebo.”

UMiller, ngokobungqina bakhe ngokwakhe, wayefuna ukuqonda “isamkelo semihla ngemihla,” awathi ekugqibeleni wasiqonda kweyesi-2 kwabaseTesalonika. Kodwa kwakhona, ngokobungqina bakhe ngokwakhe, xa wayefuna ukuqonda igama, wayeqwalasela yonke indawo elo gama lisetyenziswe kuyo, yaye elo gama lisetyenziswe amanye amaxesha angamashumi alithoba anesithoba eBhayibhileni. Kanti ke ubungqina bakhe ngokuphathelele “isamkelo semihla ngemihla” kukuba akazange asilifumane kwenye indawo ngaphandle kwincwadi kaDaniyeli, xa wayesithi, “Ndaqhubeka ndafunda, yaye andizange ndifumane namnye omnye umzekelo apho sona [isamkelo semihla ngemihla] sasifumaneka khona, ngaphandle kukaDaniyeli.” UMiller wakhokelwa kwezo ntsika zexabiso kungekuphela nje yindlela yakhe yokufunda, kodwa kwanangesityhilelo sobuthixo awasinikwayo ngolungiselelo lweenengelosi.

Kungenxa yesi sizathu ukuqonda kwakhe “ngoqhubekayo” kwakuchanile, kodwa kunomda. Wayengenakukuqonda ukuba kumatyeli amahlanu “okuqhubekayo” kubhekiselwa kuwo encwadini kaDaniyeli, elinye kumatyeli amathathu apho “okuqhubekayo” “kususwa,” lalimele intsingiselo eyahlukileyo kwezinye ezi zimbini. Ngesinye isihlandlo “okuqhubekayo” kusetyenziswa kunye negama lesiHebhere elithi ‘rum,’ yaye kwezinye ezi zimbini kusetyenziswa igama lesiHebhere elithi ‘sur.’ Omabini la magama aguqulelwa ngokuthi susa, kodwa ‘rum’ kuDaniyeli isahluko sesibhozo, ivesi yeshumi elinanye lithetha ukuphakamisa nokuzukisa, yaye kwisahluko seshumi elinanye, ivesi yamashumi amathathu ananye, nakwisahluko seshumi elinesibini, ivesi yeshumi elinanye, igama elithi ‘sur’ lithetha ukususa.

Izazi zezakwalizwi ezidla zize zisele ukutya kwaseBhabheli, ziphikisa zisithi nokuba ususa into okanye nanini na uphakamisa into, zombini zimele uhlobo oluthile lokususwa, ngoko omabini la magama kufuneka aqondwe njenganeentsingiselo ezifanayo. Ziphikisa zisithi amatyeli amathathu athi “imihla ngemihla” “iyasuswa” ahlala ethetha ukususa, yaye ngokwenjenjalo zichaza ukuba

uDaniyeli wayengenankathalo ekukhetheni kwakhe amagama. Azikuthethi oko ngokuvakalayo, kodwa ngokutsalela kwisigqibo zifundisa ukuba uDaniyeli wayefanele ukuba wasebenzisa igama elithi 'sur' kuzo zonke ezo ziganeke zintathu, kuba ngokutsho kwezi zazi zezakwalizwi kusithiwa wayethetha into enye ngalo lonke ixesha "imihla ngemihla" "yayisuswa."

Benza into efanayo nangamagama athi 'miqdash' kunye no-'qodesh,' omabini aguqulelwa ngokuthi "ingwele," kwiindinyana zeshumi elinanye ukuya kweleshumi elinesine kwisahlukele sesibhozo. Kuzo zonke iindawo apho kusetyenziswa khona igama elithi "ingwele" kwezo ndinyana zine, banyanzelisa ukuba zonke zimele ingwele kaThixo. Ngokutsalwa kwesigqibo kwakhona, uDaniyeli wayefanele ukuba asebenzise nje u-'qodesh' kuzo zontathu ezo ndawo, angasebenzisi u-'miqdash' kwiindinyana yeshumi elinanye. UMiller ngewayengawuqondanga umahluko phakathi kwala magama, kodwa abafundisi bezakwalizwi banamhlanje bayawuqonda, yaye xa bewuqonda, banyanzelisa ukuba kungavunywa mahluko. Sekunjalo uMiller, owayengawuqondanga umahluko phakathi kwala magama, wafikelela ekuqondeni okuchaseneyo nokwabafundisi bezakwalizwi banamhlanje.

Inyaniso yeyokuba uDaniyeli wayengumbhali ononophelo, owayelwazi ulwimi lwesiHebhere, yaye wagwetywa njengolumke ngokuphindwe kalishumi kunawo onke amanye amadoda azizilumko aseBhabheli. Ukuba kukho nabani na owayelwazi usetyenziso olufanelekileyo lolwimi lwesiHebhere, nendlela olwalufanele ukuchazwa ngayo ngokuchanekileyo kulo mbali uthile, yayinguDaniyeli. Ukuba uDaniyeli wasebenzisa amagama ahlukeneyo, kwakungenxa yokuba ayenzelwe ukuhambisa iintsingiselo ezahlukeneyo, awayezama ngenjongo ukuzimela. Xa kusamkelwa ukusetyenziswa kukaDaniyeli okwahlukileyo kwamagama aguqulelwa ngokuthi "ingwele" okanye ngokuthi "susa," axhasa ukuqonda kukaMiller "ngosuku ngalunye," oko kwaqatshelwa nguMiller kanye kweso sicutshulwa apho uPawulos achaza ukuba abo baluthiyayo inyaniso bamiselwe ukwamkela inkohliso enamandla.

Abo bayithiyileyo inyaniso, bakholwa bubuxoki obuzala inkohliso enamandla, bakwamelwa nangabaxilileyo bakwaEfrayim, abamelwa ngokweendidi ezimbini. Olunye udidi bubunkokeli obufundileyo, kanti olunye udidi ngabangafundanga abangayi kuva nto ngaphandle kwoko bakufundiswa ngabafundileyo. Ngabo abo bazimela phantsi kobuxoki, benza umnqophiso nokufa. Zizo iintombi ezizizidenge zikaMateyu amashumi amabini anesihlanu, kwanabo banomphefumlo wabo ophakanyisiweyo kuHabakuki isibini. Ngabo abo balahlayo iinyaniso ezisisiseko zephupha likaMiller, ezikhanya ngokuphindwe kalishumi ngakumbi ekupheleni (zimela uvavanyo lweshumi nolokugqibela lukaSirayeli wale mihla), njengoko kuchazwe ngokomfuziselo luvavanyo lweshumi nolokugqibela lukaSirayeli wamandulo.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

Wathi uYehova kuMoses, Koze kube nini na aba bantu bendicaphukisa? Koze kube nini na bengandikholwa, ngenxa yayo yonke imiqondiso endiyenzileyo phakathi kwabo? Ndiya kubabetha ngendyikitya yokufa, ndibagxotho ekubeni libe lilifa labo elo, ndize ngawe ndenze uhlanga olukhulu nolunamandla ngaphezu kwabo. Wathi uMoses kuYehova, AmaYiputa aya kukukuva oko, ngokuba wabanyusa aba bantu phakathi kwawo ngamandla akho; aze akuxelele

oko kubemi beli lizwe; ngokuba beve ukuba wena, Yehova, uphakathi kwaba bantu, ukuba wena, Yehova, ubonakala ubuso ngobuso, nokuba ilifu lakho limi phezu kwabo, nokuba uhamba phambi kwabo emini ngentsika yelifu, nasebusuku ngentsika yomlilo. Ke ngoku, ukuba uthe wababulala bonke aba bantu njengomntu omnye, iintlanga ezive udumo lwakho ziya kuthetha, zisithi, Ngenxa yokuba uYehova engabanga nako ukubangenisa aba bantu ezweni awabafungelayo, ngenxa yoko ubabulele entlango.

Ke kaloku ngoku, ndiyakubongoza, amandla eNkosi yam mawabe makhulu, njengoko watshoyo, usithi, INkosi inomonde, inenceba enkulu, ixolela ubugwenxa nesono, kodwa ayiyi nakanye ibagwebe njengabangenatyala abanetyala; ivelela abantwana ngobugwenxa boothixo ukuya kwisizukulwana sesithathu nesesine. Khawuxolele, ndiyakubongoza, ubugwenxa baba bantu ngokobukhulu benceba yakho, njengoko ubaxolele aba bantu, kususela eYiputa kude kube ngoku. Yathi iNkosi, Ndixolele ngokwelizwi lakho; kodwa inene, njengoko ndihleli ndiphila, umhlaba wonke uya kuzaliswa bubuqaqawuli beNkosi. Ngokuba bonke abo bantu balibonileyo uzuko lwam, nemimangaliso yam endayenzayo eYiputa nasentlango, bandilinga ngoku ezi zihlandlo zilishumi, abakuliphulaphulanga izwi lam; inene abasayi kulibona ilizwe endalifungela ooyise babo, kungekho namnye kubo abandicaphukisayo oya kulibona; kodwa umkhonzi wam uKalebhi, ngenxa yokuba wayenomoya wumbi kuye, wandilandela ngokupheleleyo, yena ndiya kumngenisa ezweni awangena kulo; nenzala yakhe iya kulidla ilifa. Numeri 14:11–24.