

# Incwadi kaDaniyeli - Inani Lamashumi Amane Anesibhozo

*Ukutyhilwa Kweziprofeto: Ukubaluleka Kombono KaHabakuki, Iitafile Ezimbini, Nemfihlelo Yedini Lemihla Ngemihla Ekutolikeni KweBhayibhile*

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2024-01-12

Ukwanda kolwazi olumelwa ngumbono woMlambo i-Ulai koko ekugqibeleni kwabhalwayo phezu kwamacwecwe amabini kaHabakuki.

“Zalukwe kunye neziprofeto ababezithabathela njengokuba zibhekisa kwixesha lokuza kwesibini kwakukho umyalelo owawulungiselelwe ngokukodwa imeko yabo yokungaqiniseki nokuxhalaba, nowawubakhuthaza ukuba balinde ngomonde elukholweni, besazi ukuba oko ngoku kwakumnyama ekuqondeni kwabo kuya kuthi ngexesha elifanelekileyo kwenziwe kucace.”

“Phakathi kwezi ziprofeto kwakukho neso sikaHabakuki 2:1–4: ‘Ndiya kuma emboniselweni yam, ndizimilise phezu kwenqaba, ndilinde ndibone oko Aya kukuthetha kum, nokuba ndiya kuthini na xa ndingxolwayo. Waza uYehova wandiphendula, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke. Kuba umbono usengowexesha elimisiweyo; ke ekupheleni kwalo uya kuthetha, ungaxoki; nakuba ungathi uyacotha, ulindele; kuba uya kufika inene, akayi kulibala. Yabona, umphefumlo wakhe ozikhukhumalisayo awulunganga ngaphakathi kuye; ke olilungisa liya kuphila ngokholo lwalo.’”

“Kwangowe-1842, ulwalathiso olunikiweyo kwesi siprofeto lokuba ‘bhala umbono, uwenze ucace emacwecweni, ukuze abaleke lowo uwufundayo,’ lwacebisa kuCharles Fitch ukulungiswa kwetshati yesiprofeto yokubonisa imibono kaDaniyeli neSityhilelo. Ukupapashwa kwale tshati kwathatyathwa njengokuzaliseka komyalelo owanikwa nguHabakuki. Noko ke, ngelo xesha akukho namnye owaqaphelayo ukuba ukulibaziseka okubonakalayo ekuzalisekeni kombono—ixesha lokulinda—kwakuboniswa kwakweso siprofeto. Emva kokuphoxeka, esi sibhalo sabonakala sinentsingiselo enkulu gqitha: ‘Kuba umbono uselixesha elimisiweyo, kodwa ekupheleni uya kuthetha, angaxoki; nokuba uyalibala, mlindele; ngokuba uya kufika inene, akayi kulibala.... Ilungisa lona liya kuphila ngokholo lwalo.’ The Great Controversy, 391, 392.

Amacwecwe amabini kaHabakuki, ngokwesiprofeto, angamangqina amabini. NgokweBhayibhile, amangqina amabini afanele ukuhlanganiswa ukuze kuqinisekise inyaniso.

Ke ukuba akakubi, hamba naye nomnye okanye ababini abangakumbi, ukuze ngomlomo wamangqina amabini okanye amathathu onke amazwi aqinise. Mateyu 18:16.

Xa iitafile ezimbini zikaHabakuki (iitshathi zovulindlela zika-1843 no-1850) zibekwe phezu kwenye, ziyaziqinisekisa iinyaniso ezaziziingqameko zephupha likaMiller. Impazamo ka-1843, emelwe etafileni yokuqala, xa ibekwe phezu kwetafile yesibini, imisela ixesha lokulibala

kombono. UMiller (umlindi ongumfuziselo waloo mbali) wabuza ukuba wayeza kuthini na ngexesha lempikiswano yembali yakhe.

Ndiya kuma endaweni yam yokulinda, ndizimise phezu kwenqaba, ndibukele ukuze ndibone oko aya kukuthetha kum, noko ndiza kukuphendula xa ndohlwaywa. Habhakuki 2:1.

INkosi yayalela uMiller ukuba abhale umbono, yaye ephupheni lakhe wabeka ibhokisi eyayiqulethe loo mbono phezu kwetafile embindini wegumbi lakhe.

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

Iitafite zaza zichaza ixesha lokulibaziseka kunye nokudana kokuqala.

Ngokuba umbono usesexesheni emisiweyo; ke ekupheleni uya kuthetha, ungaxoki; nangona ulibala, wulinde; ngokuba uya kuza ngokuqinisekileyo, akayi kulibala. Habhakuki 2:3.

Inkqubo yovavanyo enamanqanaba amathathu eveliswe kukwanda kolwazi (amatye anqabileyo kaMiller) ke ngoko imelwe.

Yabonani, umphefumlo wakhe ophakanyisiweyo akalunganga ngaphakathi kwakhe; kodwa ilungisa liya kuphila ngokholo lwalo. Habhakuki 2:4.

La maqela mabini abanquli aya kubonakaliswa yinkqubo yokuvavanywa kaDaniyeli isahluko seshumi elinesibini.

Wathi yena, Hamba indlela yakho, Daniyeli; kuba la mazwi avalawe aza atywinwa kude kube lixesha lesiphelo. Abaninzi baya 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 ezagwetyelwayo ngokholo, yaye abangendawo ziintombi 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 ebeya kuyigalela emiphefumlweni yethu ukuze idluliselwe kwabo basebumnyameni. Xa kubonakala ubizo oluthi, ‘Yabonani, umyeni uyeza; phumani niye kumhlangabeza,’ abo bangayamkelanga ioli engcwele, abangalugcinanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abakulungelanga ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo ngokwabo, amandla okufumana ioli, kwaye ubomi babo buyatshabalala.” Review and Herald, July 20, 1897.

Ukukhanya kwamajikazi kaMiller ngemihla yokugqibela kuya kukhanya ngokuphinda kalishumi ngakumbi, yaye inani elilishumi nokukhanya kokubini ziimpawu zovavanyo. Ngeemihla zokugqibela, ezimelwe ekupheleni kwephupha likaMiller, ukukhanya kwenyaniso okuboniswe phezu kwezitafite zikaHabakkuk kuvelisa umyalezo wovavanyo, othi emzekelisweni weentombi

ezilishumi umelwe njengomyalezo weSikhalo Saphakathi Kobusuku. Loo nkqubo yovavanyo luphindo lwenkqubo yovavanyo yembali yamaMillerite, kuba umzekeliso weentombi ezilishumi uyaphindwa kwade kwakwileta yokugqibela ngemihla yokugqibela.

“Ndihlala ndibhekiselwa kumzekeliso weentombi ezilishumi, ezihlanu kuzo zazizizilumko, zaze ezintlanu zaba ziziyatha. Lo mzekeliso uzalisekile yaye uya kuzaliseka kanye ngokoonobumba bawo, kuba unokusetyenziswa okukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekile yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Ishumi ngumqondiso wovavanyo, yaye ekupheleni kweentsuku ezilishumi uDanilyeli kunye namadoda amathathu afanelekileyo babebonakala bebahle ngakumbi yaye betyebile ngakumbi kunabo babesidla ukutya kwaseBhabheli. Abazingcayo abamelwe kuHabhakuki, ababephila ngokuzicingela, kungekhona ngokholo, bakhulisa isimilo saseBhabheli. Kwimbali yamaMillerite baba ziintombi zaseBhabheli, yaye kuHabhakuki ziimpawu zesiprofeto zobupopu ezisetyenziswayo ukuchonga isimilo sabo bakhetha ukungaphili ngokholo.

Yabona, umphefumlo wakhe ophakanyisiweyo awuthe tye ngaphakathi kuye; kodwa olilungisa liya kuphila ngokholo lwalo. Ewe kananjalo, ngenxa yokuba ona ngewayini, ungumntu onekratshi, engahlali ekhaya, owandisa umnqweno wakhe njengesihogo, enjalo njengokufa, engabi nakwaneliseka; kodwa uqokelela kuye zonke iintlanga, azifumbathele kuye zonke izezwe. Azisayi na zonke ezi kuphakamisa umzekeliso ngakuye, nesaci sokumgculela ngakuye, zithi, Yeha kulowo wandisa okungekokwakhe! koda kube nini na? nakulowo uzithwalisa udongwe olungqingqwa! Abasayi na ukuvuka ngesiquphe abo baya kukuluma, bavuke abo baya kukukhathaza, ube lixhoba kubo? Ngenxa yokuba uwaphangile amazwe amaninzi, yonke intsalela yezizwe iya kukuphanga; ngenxa yegazi labantu, nangenxa yogonyamelo lwelizwe, lwesixeko, nolwabo bonke abahlala kulo. UHabhakuki 2:4–8.

Inkqubo yokuvavanywa eyehlala iintombi zikaMateyu amashumi amabini anesihlanu ivelisa udidi lwabanquli, abathe baphuhlisa isimilo sokumkani wasemantla (upopu), okwanguye namandla “awaphanga iintlanga ezininzi.” Ngamandla opopu alunywa ngesiquphe, kanye njengoko uIzebhele wadliwa zizinja.

Utsho uYehova ukuthi, Khangela, kuza abantu bevela ezweni lasentla, nesizwe esikhulu siya kuvuswa emacaleni omhlaba. Siya kubamba isaphetha nomkhonto; sikhohlakele, asinanceba; ilizwi laso liyagquma njengolwandle; kwaye sikhwele amahashe, simiswe ngokoluhlu njengamadoda emfazweni nxamnye nawe, ntombi yaseZiyon. Sivile udumo lwaso: izandla zethu ziphele amandla; intlungu isibambile, neentlungu, njengezomfazi obelekayo. Musani ukuphuma niye entsimini, ningahambi endleleni; kuba ikrele lotshaba nokoyika kukuzo zonke iindawo. O ntombi yabantu bam, bhinqa irhonya, uziqengqe eluthuthwini; zenzele isililo, ngokungathi sililela unyana okuphela kwakhe, isijwili esikrakra kakhulu; kuba umphangi uya kusifikela ngesiquphe. Yereimiya 6:22–26.

Iindidi ezimbini zikaHabhakuki zezo zigwetyelwa ngokholo, nezo zatya zasela iimfundiso zaseBhabheli. Abo bakwimihla yokugqibela yephupha likaMiller abamelwe njengeentombi, mhlawumbi bahlakulela isimilo sikaKristu, baze ngaloo ndlela bamkele itywina likaThixo, okanye

bahlakulela isimilo sobupopu baze bamkele uphawu lwerhamncwa.

“Ixesha lifikile lokuba ukukhanya okuyinyaniso kukhanye phakathi kobumnyama bokuziphatha. Isigidimi sengelosi yesithathu sithunyelwe ehlabathini, silumkisa abantu ngokuchasene nokwamkela uphawu lwerhamncwa okanye lomfanekiso walo emabunzini abo okanye ezandleni zabo. Ukwamkela olu phawu kuthetha ukufikelela kwisigqibo esifanayo neso esenziwe lirhamncwa, nokuxhasa kwaezo ngcinga zinye, ngokuchasene ngqo nelizwi likaThixo. Ngabo bonke abalamkelayo olu phawu, uThixo uthi, ‘Lowo uya kusela iwayini yengqumbo kaThixo, ethululwe ingaxutywanga kwindebe yomsindo wakhe; yaye uya kungcungcuthekiswa ngomlilo nangesalfure phambi kweengelosi ezingcwele, naphambi kweMvana.’” Review and Herald, Julayi 13, 1897.

Iintombi ezinyulu ezisela iwayini laseBhabheli ziya kuthi ekugqibeleni zisele iwayini lomsindo kaThixo. KuIsaya, amaxila akwaEfrayim abonakalisa ukunxila kwawo okuyimfama ngokujika izinto zijonge ezantsi zibe ngasentla, yaye eso senzo sifanele ukuthatyathwa “njengodongwe lombumbi.”

Ukuchongwa “kokwemihla ngemihla” njengomfuziselo kaKristu, kuyiguqula ngokupheleleyo inyaniso “yokwemihla ngemihla,” kuba “okwemihla ngemihla” kungumfuziselo kaSathana. Ukuchongwa kukaMiller “kokwemihla ngemihla” njengobuhedeni kumelwe ngokungqalileyo phezu kweetafile zikaHabakuki. Ukufumanisa kukaMiller isicatshulwa esikuThessalonika, esamvumela ukuba aqonde ukuba bubuhedeni obo “bususwayo,” ukuze kutyhilwe “umntu wesono” ohleli etempileni kaThixo, yeyona nyaniso iphambili efumaneka kweyesiBini kwabaseThessalonika, isahluko sesibini.

“Ndafunda ndiqhubeka, ndaza andafumana elinye ityala apho yona [imihla ngemihla] yafunyanwa khona, ngaphandle kwelikaDaniyeli. Emva koko [ngoncedo lwesalathisi samagama] ndathabatha la mazwi ayemi enxulumene nayo, ‘susa;’ uya kususa imihla ngemihla; ‘ukususela kwixesha aya kususwa ngalo imihla ngemihla,’ njl. Ndafunda ndiqhubeka, ndaza ndacinga ukuba andiyi kufumana kukhanya kwesi sibhalo; ekugqibeleni ndafika ku-2 Thessalonians 2:7, 8. ‘Kuba imfihlelo yokuchasa umthetho sele isebenza; kuphela lowo uthintelayo ngoku uya kuqhubeka ethintela, ade asuswe endleleni, aze ke lowo ungendawo atyhilwe,’ njl. Kwaye xa ndandifikile kweso sibhalo, Owu, inyaniso yabonakala icace kwaye izukile kanjani! Nantsi ke! Yiyo leyo imihla ngemihla! Ke kaloku, uthini uPawulos xa esithi ‘lowo uthintelayo ngoku,’ okanye othintelayo? Ngo ‘mntu wesono,’ nangalo ‘ungendawo,’ kuthethwa ubuPopi. Ke kaloku, yintoni na ethintela ubuPopi ukuba bungatyhilwa? Yeyobuhedeni; ke ngoko, ‘imihla ngemihla’ imele ukuthetha ubuhedeni.’—William Miller, Second Advent Manual, iphepha 66.” Advent Review and Sabbath Herald, Januwari 6, 1853.

Intsingiselo “yesiqhelo semihla ngemihla” kumaTesalonika, awayifumanayo uMiller, yeyona nyaniso iphambili yale ndima. Xa uPawulos echaza abo bangayithandiyo inyaniso, naba ke ngoko baya kwamkela inkohliso enamandla, ngokuqinisekileyo uchaza intiyo yenyano ngokubanzi; kodwa inyaniso ekubhekiswa kuyo ngokuthe ngqo kule ndima yinyaniso yokuba “yesiqhelo semihla ngemihla,” simela iRoma yobuhedeni.

Isibane somzimba liliso; ngoko ke, ukuba iliso lakho limsulwa, umzimba wakho wonke uya kuzala kukukhanya. Ke ukuba iliso lakho libi, umzimba wakho wonke uya kuzala bubumnyama. Ngoko ke, ukuba ukukhanya okukuwe kububumnyama, bukhulu kangakanani obo bumnyama! Akukho namnye umntu unokukhonza iinkosi ezimbini; kuba nokuba uya kumthiya omnye, amthande omnye; nokuba uya kunamathela komnye, amdelele omnye. Aninako ukukhonza uThixo noMammon. Mateyu 6:22–24.

Kukho kuphela uthando lwenyaniso, okanye intiyo yenyano. Akukho ndawo iphakathi. Inkohliso enamandla eyehlela iintombi ezizizidenge zikaMateyu amashumi amabini anesihlanu isekelwe ekwaleni kwazo ukukhanya kweengqokelela zamatye anqabileyo kaMiller ezimele uvavanyo lokugqibela. Uvavanyo lokugqibela lukaSirayeli wamandulo lwalulolweshumi, yaye amatye anqabileyo kaMiller akhazimla ngokuphindwe kalishumi ngakumbi ngemihla yokugqibela. Umfuziselo wokwaliwa kwamatye anqabileyo kaMiller ngu-“the daily,” awathi amaxila akwaEfrayim awaguqula awabeka entla phantsi kwisizukulwana sesithathu sobu-Adventist. “The daily” ngumfuziselo wobuhedeni ongoSathana. Amanxila azisa ilitye elinqabileyo eliyinkohliso, abalizisa bevela kubuProtestanti obuwexukileyo, elichaza “the daily” njengomfuziselo kaKristu.

Ukuqonda kukaMiller ngamatye akhe anqabileyo kwakulinganiselwe yimbali awaphakanyiselwa kuyo. Eqinisekile ukuba ukuBuya kweSibini kwakusisiganeko esilandelayo sesiprofeto, inxeba elibulalayo lobupopu ngowe-1798, lalinokumela kuphela ubukumkani besine nobokugqibela basemhlabeni bukaDanyeli wesibini. UMiller naye wayelinganiselwe ekuqondeni kwakhe “okwemihla ngemihla,” kuba ubungqina bakhe bubonisa ukuba ngesiTyhilelo wakhokelwa kwindlela ethile yokufunda, apho wathi wasebenzisa iBhayibhile yakhe, iCruden’s Concordance, waza wafunda namaphephandaba athile. Isigqibo sakhe sokufunda ngaloo ndlela sasivele sangena engqondweni yakhe.

“Ngexesha leminyaka elishumi elinesibini endandingu-deist, ndafunda zonke iimbali endandinokuzifumana; kodwa ngoku ndandiyithanda iBhayibhile. Yayifundisa ngoYesu! Kanti ke kwakusekho inxalenye enkulu yeBhayibhile eyayimnyama kum. Ngo-1818 okanye ngo-19, ndakuba ndincokola nomhlobo endandimtyelele, nowayendazi, waza wandiva ndithetha ngoxa ndandingu-deist, wandibuza, ngendlela enentsingiselo enkulu, esithi, ‘Ucinga ntoni ngale ndima, nangale?’ ebhekisa kwiindima ezindala endandizichasa ngoxa ndandingu-deist. Ndayiqonda into awayeyijolise kuyo, ndaza ndaphendula ndathi—Ukuba uya kundinika ixesha, ndiya kukuxelela oko zithetha kona. ‘Ufuna ixesha elingakanani?’ Andazi, kodwa ndiya kukuxelela, ndaphendula, kuba ndandingakholelwa ukuba uThixo unike isityhilelo esingenakuqondwa. Ndaza ke ngoko ndagqiba ekubeni ndiyifundisise iBhayibhile yam, ndikholelwa ukuba ndingafumanisa oko kwakuthethwa nguMoya oyiNgewe. Kodwa kwakamsinya nje ndakuba ndenze esi sigqibo kwafika kum le ngcinga—‘Masithi ufumana isiqendu ongenakusiqonda, uya kwenza ntoni?’ Yaza le ndlela yokuyifunda iBhayibhile yangena engqondweni yam:—Ndiza kuthabatha amazwi ezo ziqendu, ndiwalandele kuyo yonke iBhayibhile, ndize ngale ndlela ndifumanise intsingiselo yawo. NdandinoCruden’s Concordance, endicinga ukuba yeyona ibalaseleyo ehlabathini; ngoko ndathabatha yona neBhayibhile yam, ndahlala etafileni yam yokubhala, andafunda nto yimbi, ngaphandle kwamaphephandaba kancinane, kuba ndandizimisele ukwazi ukuba iBhayibhile yam ithetha

ukuthini. Apollos Hale, The Second Advent Manual, 65.

Amatye anqabileyo kaMiller awazange aqatshelwe nje kuphela ngendlela yakhe yokufunda, kodwa nangokutyhilwa okuqondileyo okuvela kuThixo.

“UThixo wathumela ingelosi yaKhe ukuba ichukumise intliziyo yomlimi owayengakholelwa eBhayibhileni, ukuze amkhokelele ekuphandeni iziprofeto. Ingelosi zikaThixo zamtyelela kaninzi lowo unyuliweyo, ukuze zikhokele ingqondo yakhe zize zivulele ukuqonda kwakhe iziprofeto ezazisoloko zimnyama kubantu bakaThixo. Ukuqala koludwe lwenyaniso wanikwa, waza wakhokelwa ukuba aqhubeke ephanda ikhonkco emva kwekhonkco, wada walijonga ngommangaliso nangokuncoma iLizwi likaThixo. Wabona apho uludwe olugqibeleleyo lwenyaniso. Elo Lizwi wayelikhe waligqala njengelingaphfumlelwanga ngoku lavuleka phambi kombono wakhe ngobuhle nangozuko balo. Wabona ukuba inxalenye enye yesiBhalo ichaza enye, yaye xa indawo ethile yayivalekile ekuqondeni kwakhe, wafumana kwenye indawo yeLizwi oko kwakuyichaza. Walijonga iLizwi elingewele likaThixo ngovuyo nangentlonelo enzulu nokoyika okungcwele.” Early Writings, 230.

Xa uDade White esithi “uThixo wathumela ingelosi yaKhe” kuMiller, oko kuchaza ukuba uGabriyeli yayiyeyona ngelosi yathunyelwa kuMiller, kuba “ingelosi yaKhe” ligama elisetyenziswa kuGabriyeli.

“Amazwi engelosi athi, ‘NdinguGabriyeli, omi phambi koThixo,’ abonisa ukuba ubambe isikhundla esiphezulu sembeko ezinkundleni zasezulwini. Xa weza nomyalezo kuDaniyeli, wathi, ‘Akukho namnye umi nam kwezi zinto, ngaphandle kukaMikayeli [uKristu] iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi uthetha kwisiTyhilelo, esithi ‘Wayithumela wayibonakalisa ngengelosi yakhe kumkhonzi wakhe uYohane.’ ISityhilelo 1:1.” Ulangazelelo Lwamaxesha, 99.

UGabriyeli nezinye iingelosi bathunywa ukuba bakhokele ingqondo kaMiller baze “bavulele ukuqonda kwakhe iziprofeto ezazisoloko zimnyama kubantu bakaThixo.” Isigidimi sakhe asizange siphuhliswe nje kuphela ngendlela yakhe yokufunda, kodwa nangokutyhilwa okungcwele. Kwa kanye indlela awayisebenzisa ekufundeni iBhayibhile yayifikile engqondweni yakhe. Xa uThixo ezisa inyaniso engqondweni yethu, oko kukutyhilwa okungcwele, ngokuchasene nokufikelela enyanisweni ngenkqubo yokwahlula ngokufanelekileyo iBhayibhile. UMiller wakwenza kokubini, kodwa ukutyhilwa okungcwele kwakufuneka kube yinxalenye yendlela uMiller awafikelela ngayo ekuqondeni umbandela “wemihla ngemihla.”

UMiller wayengenakukuqonda ukutshintshatshintsha kwesini esibonakala kuDaniyeli isahluko sesibhozo, iindima zesithoba ukuya kweyeshumi elinesibini, kuba konke awayenako yayiliBhayibhile nesalathiso samagama esingenalo naluphi na ulwazi olumalunga neelwimi zeBhayibhile. Wayengenakubona umahluko phakathi kuka-“sur” no-“rum,” omabini aguqulelwa ngokuthi “susa.” Wayengenakubona umahluko phakathi kuka-“miqdash” no-“qodesh,” omabini aguqulelwa ngokuthi “ingcwele.”

Ngewayengalibonanga inyaniso yegama elithi “tamid” elifumaneka izihlandlo ezilikhulu elinesine eBhayibhileni. Inyaniso awayengenakuyibona (ekwayiyo nenyano awayibonayo), yeyokuba

kwezo zihlandlo zilikhulu elinesine apho igama lesiHebhere elithi “tamid” lisetyenziswa khona eBhayibhileni, kuseNcwadini kaDaniyeli kuphela apho igama lesiHebhere elithi “tamid” lisetyenziswa njengesibizo. “Tamid” ligama lesiHebhere elithetha “okuqhubekayo”, yaye kwiNcwadi kaDaniyeli liguqulelwa ngokuthi “okwemihla ngemihla”.

Kuphela encwadini kaDaniyeli apho eli gama lisetyenziswa njengesibizo, kanti amanye amatyeli angamashumi alithoba anesithoba lisetyenziswa njengesihlomelo. Ngenxa yesi sizathu, xa abaguquleli beBhayibhile kaKing James bajamelana noDaniyeli esebenzisa eli gama izihlandlo ezihlanu njengesibizo, lo gama bonke abanye ababhali beBhayibhile babelisebenzisa amatyeli angamashumi alithoba anesithoba njengesihlomelo, banyanzelwa bubunzima bobungqina ukuba balungise ukusetyenziswa kukaDaniyeli kweli gama njengesibizo. Ukuze balungise uDaniyeli, bongeza igama elithi “idini” eLizwini, baza ngaloo ndlela baguqula isibizo saba sisihlomelo. Emva koko, ukuze kulungiswe abaguquleli, uEllen White waphefumlelwa ukuba abhale ukuba, “ndabona ngokunxulumene ‘neMihla Ngemihla,’ ukuba igama elithi ‘idini’ longezwe ngobulumko bomntu, yaye alikho embhalweni; nokuba iNkosi yanika ingqiqo echanileyo yalo kwabo banikela isikhalo seyure yomgwebo.”

UMiller, ngokobungqina bakhe uqobo, wayefuna ukuqonda “imihla ngemihla,” nto leyo awathi ekugqibeleni wayiqonda kweyesi-2 kwabaseTesalonika. Kodwa kananjalo, ngokobungqina bakhe uqobo, xa wayefuna ukuqonda igama, wayeqwalasela yonke indawo apho elo gama lalisetyenziswe khona, yaye elo gama lisetyenziswe amanye amashumi alithoba anesithoba eBhayibhileni. Kanti ke ubungqina bakhe malunga “nemihla ngemihla” bubonisa ukuba akazange ayifumane kwenye indawo ngaphandle kwincwadi kaDaniyeli, xa wayesithi, “Ndaqhubeka ndifunda, yaye andizange ndifumane kwenye imeko apho yona [imihla ngemihla] yafunyanwa khona, ngaphandle kuDaniyeli.” UMiller wakhokelwa kula matye anqabileyo kungekhona kuphela yindlela yakhe yokufunda, kodwa nangokutyhilelwa okungcwele awayekunikwe ngenkonzo yeengelosi.

Yiyo loo nto ukuqonda kwakhe “okwemihla ngemihla” kwakuchanile, kodwa kunemida. Wayengenako ukuqonda ukuba kumaxesha amahlanu apho “okwemihla ngemihla” kukhankanywa khona encwadini kaDaniyeli, elinye kula maxesha mathathu apho “okwemihla ngemihla” “kususwa,” lalimele intsingiselo eyahlukileyo kwezinye izihlandlo ezibini. Ngesinye isihlandlo “okwemihla ngemihla” kusetyenziswa kunye negama lesiHebhere elithi “rum” yaye kwezinye izihlandlo ezibini kusetyenziswa kunye negama lesiHebhere elithi “sur”. Omabini la magama aguqulelwa ngokuthi “susa,” kodwa “rum” kuDaniyeli isahluko sesibhozo, indima yeshumi elinanye, lithetha “ukuphakamisa nokuzukisa”, kanti kwisahluko seshumi elinanye, indima yamashumi amathathu ananye, nakwisahluko seshumi elinesibini, indima yeshumi elinanye, igama elithi “sur” lithetha “ukususa”.

Abefundisi bezakwalizwi abadla baze basele ukutya kwaseBhabhiloni, bayaphikisa besithi nokuba ususa into, okanye nanini na uphakamisa into, zozibini zimela uhlobo oluthile lokususa; ngoko ke omabini la magama afanele ukuqondwa njenganeentsingiselo ezifanayo. Baphikisa besithi izihlandlo ezithathu apho “imihla ngemihla” “isuswa,” zisoloko zithetha ukususa, yaye ngokwenza oko, bachaza ukuba uDaniyeli wayengakhathali ekukhetheni kwakhe amagama. Abakutsho oko

ngokucacileyo, kodwa ngokokutsalelwa kwisigqibo okufundiswa ngabo, bafundisa ukuba uDaniyeli ngewayefanele ukusebenzisa igama elithi “sur” kuzo zontathu ezo ziganeko, kuba ngokutsho kwabezakwalizwi, kuthiwa wayethetha into enye ngalo lonke ixesha xa “imihla ngemihla” “yayisuswa.”

Benza into efanayo nangamazwi athi “miqdash” no “qodesh,” omabini aguqulelwa ngokuthi “ingcwele,” kwiivesi zeshumi elinanye ukuya kweleshumi elinesine zesahluko sesibhozo. Kuyo yonke imikhankanyo ethi “ingcwele” kwezo vesi zine, bagxininisa ukuba zonke zimele ingcwele kaThixo. Ngokuthathela apho kwakhona, uDaniyeli ebefanele ukuba asebenzise nje “qodesh” kuzo zontathu ezo zikhankanyo, angasebenzisi “miqdash” kwivesi yeshumi elinanye. UMiller ngewayengazange awuqonde umahluko phakathi kwala mazwi, kodwa izifundiswa zenkolo zale mihla ziyawuqonda, yaye xa zisiwuqonda, zigxininisa ukuba akukho mahluko ufanele ukwamkelwa. Kanti ke uMiller, owayengawuqondi umahluko phakathi kwala mazwi, wafikelela kwingqiqo echaseneyo naleyo yezifundiswa zenkolo zale mihla.

Inyaniso yeyokuba uDaniyeli wayengumbhali owayelumke ngokugqithiseleyo, owayelwazi ulwimi lwesiHebhere, yaye wagwetywa njengonobulumko obuphindwe kalishumi kunabo bonke abanye izilumko zaseBhabhiloni, ababengamadoda ahlakanihileyo kakhulu eluntwini lwabo ngokwawo amalungelo awo. Ukuba kwakukho nabani na owayesazi ukusetyenziswa okufanelekileyo kolwimi lwesiHebhere, nendlela olwalumele ukumelwa ngayo ngokuchanekileyo kuloo mbali ikhethekileyo, yayinguDaniyeli. Ukuba uDaniyeli wasebenzisa amagama ahlukeneyo, kwakungenxa yokuba ayemiselwe ukudlulisa iintsingiselo ezahlukileyo, awazama ngenjongo ukuzimela. Xa kusamkelwa ukusetyenziswa kukaDaniyeli okwahlukileyo kwamagama aguqulelwa ngokuthi “ingcwele” okanye ngokuthi “suswa,” ayakuxhasa ukuqonda kukaMiller ngo “okwemihla ngemihla,” okwabonwa nguMiller kanye kweso sicutshulwa apho uPawulos echaza ukuba abo bayithiyileyo inyaniso bamiselwe ukwamkela inkohliso enamandla.

Abo balithiyileyo inyaniso, bakholwa bubuxoki obuvelisa inkohliso enamandla, nabo bamelwe ngamanxila akwaEfrayim, amelwe ngokwamaqela amabini. Elinye iqela bubunkokeli obufundileyo, lize elinye iqela libe ngabantu abangafundanga abaya kuva kuphela oko bakufundiswa ngabafundileyo. Ngabo abo bazifihla phantsi kobuxoki, benza umnqophiso nokufa. Ngabo abo umphefumlo wabo uphakanyisiweyo kuHabakuki isahluko sesibini, yaye bangamantombi aziizidenge akuMateyu amashumi amabini anesihlanu. Ngabo abo bayalayo iinyaniso ezisisiseko zephupha likaMiller, ezikhanya ngokuphindwe kalishumi ekupheleni (zimele uvavanyo lweshumi nolokugqibela lukaSirayeli wanamhlanje), njengoko kufanekiswe luvavanyo lweshumi nolokugqibela lukaSirayeli wamandulo.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

Yaza iNkosi kuMoses, Yobeka nini na aba bantu bendiqumbisa? yaye yobeka nini na phambi kokuba bakholwe kum, ngenxa yemiqondiso yonke endiyibonisileyo phakathi kwabo? Ndiya kubabetha ngobhubhane, ndibahluthe ilifa, ndize ngawe ndenze uhlanga olukhulu ngakumbi nolunamandla kunabo. Wathi ke uMoses eNkosini, Oko amaYiputa aya kuva, (ngokuba wabanyusa aba bantu ngamandla akho ephuma phakathi kwawo) aze akuxele oko kubemi beli

lizwe; kuba beva ukuba wena, Nkosi, uphakathi kwaba bantu, nokuba wena, Nkosi, ubonwa ubuso ngobuso, nokuba ilifu lakho limi phezu kwabo, nokuba uhamba phambi kwabo emini ngentsika yelifu, nasebusuku ngentsika yomlilo. Ngoku ke, ukuba uthe wababulala bonke aba bantu ngaxeshanye njengamntu mnye, iintlanga ezivileyo udumo lwakho ziya kuthetha, zisithi, Ngenxa yokuba iNkosi ibingenako ukubangenisa aba bantu ezweni eyabafungelayo, ngoko ibabulele entlango. Ke kaloku, ndiyakubongoza, amandla eNkosi yam mawabe makhulu, njengoko watshoyo, usithi, INkosi inomonde, inenceba enkulu, ixolela ubugwenxa nokreko, kodwa ayisoze nangayiphi na indlela ikhulule onetyala; ivelela abantwana ngobugwenxa boothixo ngoobawo, kude kuse kwisizukulwana sesithathu nesesine. Ndiyakubongoza, xolela ubugwenxa baba bantu ngokobukhulu benceba yakho, njengoko ubaxolele aba bantu kususela eYiputa kude kube ngoku. Yathi iNkosi, Ndixolele ngokwelizwi lakho; kodwa inene, njengoko ndihleli nje, umhlaba wonke uya kuzaliswa bubuqaqawuli beNkosi. Ngenxa yokuba onke loo madoda alubonileyo uzuko lwam nemimangaliso yam endayenza eYiputa nasentlango, aza andivavanya ngoku la mashumi alishumi, angaliphulaphulanga ilizwi lam; inene akayi kulibona ilizwe endalifungelayo ooyise babo, kanjalo akuyi kubakho namnye kubo abandiqumbisileyo oya kulibona. Kodwa umkhonzi wam uKalebhi, ngenxa yokuba wayenomoya wumbi kuye, wandilandela ngokupheleleyo, yena ndiya kumngenisa ezweni angena kulo; nenzala yakhe iya kulidla ilifa. Numeri 14:11–24.