

Incwadi kaDaniyeli — Inombolo Yamashumi Amahlanu anesine

Ukutyhilwa kweMihla yokuGqibela: UPhando LukaDaniyeli Lokufuna Ukuqonda

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Sasigqiba inqaku lakutshanje ngesiqendu esivela ku-Prophets and Kings, apho uDade White wachaza ukuba uDaniyeli wayefuna “ukuqonda ubudlelane obabukho phakathi kweminyaka engamashumi asixhenxe yokuthinjwa, njengoko kwaxelwa kwangaphambili ngoYeremiya, neminyaka engamawaka amabini anamakhulu amathathu awathi embonweni weva umthunywa wasezulwini evakalisa ukuba iya kudlula ngaphambi kokuhlanjululwa kwengcwele kaThixo.”

“Ngomnye umbono kwaphoswa ukukhanya okungakumbi phezu kweziganeko zexesha elizayo; yaye kwakusekupheleni kwalo mbono apho uDaniyeli weva ‘ongcwele omnye ethetha, kwaza omnye ongcwele wathi kulowo ongcwele wayethetha, Koda kube nini na umbono?’ Daniyeli 8:13. Impendulo eyanikwa, ‘Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele’ (ivesi 14), yamzalisa ngokudideka. Ngokusuk’ entliziyweni wafuna intsingiselo yombono. Wayengakwazi ukuqonda ubudlelane obabukho phakathi kweminyaka engamashumi asixhenxe yokuthinjwa, njengoko kwakuxelwe kwangaphambili ngoYeremiya, neminyaka engamawaka amabini anamakhulu amathathu awavayo embonweni umthunywa wasezulwini evakalisa ukuba iya kudlula ngaphambi kokuhlanjululwa kwengcwele kaThixo. Ingelosi uGabriyeli yamnika ingcaciso eyinxalenye; kanti xa umprofeti weva amazwi athi, ‘Umbono ... uya kuba ngoweemini ezininzi,’ waphelwa ngamandla. ‘Mna Daniyeli ndaphelwa ngamandla,’ utsho ekubhaleni amava akhe, ‘ndagula iintsuku ezithile; emveni koko ndasuka, ndenza umsebenzi wokumkani; ndamangaliswa ngumbono, kodwa kwakungekho mntu uwuqondayo.’ Iindima 26, 27.”
Prophets and Kings, 553, 554.

AmaMillerite azange afikelele ekuqondeni okupheleleyo komyalezo osisiseko ababewuvakalisa. Xa kwafika ixesha apho iNgonyama yesizwe sakwaYuda yafuna ukunika ulwazi olungakumbi ngawo “amaxesha asixhenxe,” bangena kumava aseLawodike, baza emva kweminyaka esixhenxe bakukhaba ngokupheleleyo ukukhanya kwawo “amaxesha asixhenxe.” Abazange babubone ubudlelwane obupheleleyo phakathi kweminyaka engamashumi asixhenxe neminyaka engamawaka amabini anamakhulu amathathu, uDaniyeli awayezabalazela ngenyameko ukuyiqonda. UDaniyeli umele abantu bakaThixo bemihla yokugqibela.

Ukuba umhlaba uyayonwabela iisabatha zawo yinxalenye yomnqophiso owawunikiwe amaSirayeli amandulo, owawuquka ukukhanya kokuphumla komhlaba rhoqo kunyaka wesixhenxe. Loo mnqophiso wawuquka umjikelo weminyaka esixhenxe ophindaphindwa kasixhenxe. Wawuquka ukukhululwa nokubuyiselwa kweempahla namakhoboka ekupheleni kokugqitywa kwemijikelo esixhenxe yeminyaka esixhenxe (iminyaka engamashumi amane

anesithoba) ngexesha lombhiyozo owawusaziwa ngokuba yijubili. AmaYuda akazange athobele loo mgaqo-miseko yomnqophiso, yaye eyesi-2 yeziKronike yachaza ukuba iminyaka engamashumi asixhenxe yokuthinjwa, eyathethwa ngumprofeti uYeremiya, yayimela iminyaka engamakhulu amane anamashumi alithoba yangaphambili yemvukelo. Kwiminyaka engamakhulu amane anamashumi alithoba, ukuba amaSirayeli amandulo ayethobele imiyalelo engaphakathi komnqophiso njengoko ibekiwe kuLevitikus amashumi amabini anesihlanu, ngekwakukho iyonke iminyaka engamashumi asixhenxe kuloo minyaka apho umhlaba wawuphumla. Unyaka webhayibhile uneentsuku ezingamakhulu amathathu anamashumi amathandathu, yaye iintsuku ezingamakhulu amathathu anamashumi amathandathu eziphindaphindwe kasixhenxe (“amaxesha asixhenxe”) zilingana neentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini.

Iminyaka engamashumi asixhenxe inxulumene ngokupheleleyo nokuphumla komhlaba, nto leyo nayo enxulumene ngokupheleleyo “namaxesha asixhenxe.” UDaniyeli wayefuna “ukuqonda ubudlelane” “bokuthinjwa kweminyaka engamashumi asixhenxe,” “neminyaka engamawaka amabini anamakhulu amathathu” “phambi kokuhlanjululwa kwengcwele kaThixo.” Ngoko ke wayefuna ukuqonda ubudlelane bombono we-“chazon” nombono we-“mareh.” Akunakwenzeka ukuqonda olo budlelane ngaphandle kokuvuma ukuphumla komhlaba okukwiLevitikus amashumi amabini anesihlanu namashumi amabini anesithandathu, kunye nokuthinjwa kweminyaka engamashumi asixhenxe okwathethwa nguYeremiya. Ukuba awukholelwa ukuba “amaxesha asixhenxe” amele ixesha lesiprofeto leminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, uyazisusa ekubeni phakathi kwabo bamelwe nguDaniyeli kwimihla yokugqibela. AmaMillerite akholelwa ukuba “amaxesha asixhenxe” ayesisiprofeto sexesha, kodwa ubuAdventism abasakwenzi oko.

UDaniyeli, njengabo bonke abaprofeti, ufanekisela abantu bakaThixo ekupheleni kwehlabathi, yaye izimvo zikaDade White ngomnqweno wakhe wokuqonda ubudlelwane obuphakathi kweminyaka engamashumi asixhenxe (“amaxesha asixhenxe”) neminyaka engamawaka amabini anamakhulu amathathu, zimele umnqweno abantu bakaThixo bemihla yokugqibela abafanele ukuba nawo. Njengoko kutshiwo kumanqaku angaphambili, akukho nyaniso zimelwe kwiitshathi zowe-1843 nowe-1850 ezingaxhaswanga ngokuthe ngqo (ngokuphindaphindiweyo) kwimibhalo kaDade White.

Amatye anqabileyo kaMiller aya kukhanya ngokuphindwe kalishumi ngakumbi kwiSikhalo Sasebusuku seentsuku zokugqibela, yaye ngokwenjenjalo loo matye anqabileyo amela uvavanyo lokugqibela lweentombi ze-Adventism. Loo matye anqabileyo ziinyaniso ezisisiseko ezimelwe kwiitafile zikaHabakuki, kwakunye namatye anqabileyo asebhokisini awayebekwe phezu kwetafile embindini wegumbi likaMiller. Uvavanyo olusisiseko luluvavanyo lokugqibela, kodwa kwangokunjalo kunjalo negunya loMoya weSiprofeto. Ukwala iinyaniso ezisisiseko, ezazifanekiswe njengamatye anqabileyo ephupheni likaMiller, kukwangaxeshanye ukwala uMoya weSiprofeto.

“Eyona nkohliso yokugqibela kaSathana iya kuba kukwenza ubungqina boMoya kaThixo bungabi nampembelelo. ‘Apho kungekho mbono, abantu bayatshabalala’ (IMizekeliso 29:18).

USathana uya kusebenza ngobuqili obukhulu, ngeendlela ezahlukeneyo nangamajelo ahlukeneyo, ukuze aphazamise ukuzithemba kwentsalela yabantu bakaThixo kubungqina bokwenyaniso. Uya kuzisa imibono yobuxoki ukuze alahlekise, aze axube ubuxoki nenyano, aze ngaloo ndlela acaphukise abantu kangangokuba baya kuthabatha yonke into ethwala igama lemibono njengohlobo oluthile lwempambano yenkolo; kodwa imiphefumlo enyanisekileyo, ngokuthelekisa ubuxoki nenyano, iya kwenziwa ikwazi ukwahlula phakathi kwako.” Selected Messages, umqulu 2, 78.

Ngoku sijongene nokwanda kolwazi okwenzeka kwimbali yamaMillerite ukususela ngowe-1798 kude kube ngowe-1844, kodwa siyaqaphela ukuba nangona amaMillerite ayenyanisile kwizicelo zawo zesiprofeto, ayelinganiselwe yimbali awaphakanyiselwa kuyo. Ngoku sikwimihla yokugqibela, nakwisizukulwana sokugqibela (esesine) se-Adventism. Ngeli xesha, i-Adventism ifundiswe kakhulu ziinkolelo namasiko (amatye anqabileyo omgunyathi) kangangokuba ayisazi ukuba zaziintoni na iinyano ezisisiseko. Ukungazazi ezo nyano kuthintela i-Adventism ekuqondeni ukubaluleka kwazo, kwaye kwenza ingabi nantsingiselo imiyalelo ephindaphindiweyo yokuzikhusela nokuzigcina ezo nyano.

Ngaphambi kokuba siqhubele phambili ngakumbi kutoliko lukaGabriyeli lombono woMlambo i-Ulai, siya kuqwalasela iingongoma ezimbalwa ezifanelekileyo ezinxulumene neenyano ezisisiseko negunya loMoya wesiProfeto. Izifundiswa zale mihla zengqiqo yezakwalizwi zithi esi sicutshulwa silandelayo sibonisa ukuba esona siprofeto sexesha side eBhayibhileni yiminyaka engamawaka amabini anamakhulu amathathu.

Amava wabafundi abashumayela “iindaba ezilungileyo zobukumkani” ekufikeni kokuqala kukaKristu, abanento ehambelanayo kuwo amava abo babhengeza isigidimi sokufika kwaKhe kwesibini. Njengoko abafundi baphuma beshumayela besithi, “Ixesha lizalisekile, ubukumkani bukaThixo busondele,” ngokunjalo noMiller namaqabane akhe babhengeza ukuba elona xesha lesiprofeto lide, nelokugqibela, elivezwa eBhayibhileni lalisele liza kuphela, ukuba umgwebo wawusondele, nokuba ubukumkani obungunaphakade babuza kungeniswa. Ukushunyayelwa kwabafundi ngokuphathelele kwixesha kwakusekelwe kwiiveki ezingamashumi asixhenxe zikaDaniyeli 9. Isigidimi esanikelwa nguMiller namaqabane akhe sabhengeza ukuphela kweentsuku ezingama-2300 zikaDaniyeli 8:14, ekuyinxalenye yazo ezo veki zingamashumi asixhenxe. Ukushunyayelwa kwalowo nalowo kwakusekelwe ekuzalisekeni kwesahlulo esahlukileyo selo xesha linye likhulu lesiprofeto.

“Njengabafundi bokuqala, uWilliam Miller namaqabane akhe abazange, ngokwabo, bayiqonde ngokupheleleyo intsingiselo yomyalezo ababewuthwele. Iimpazamo ezazisele zimi ixesha elide ebandleni zabathintela ekufikeleleni ekutolikeni ngokuchanekileyo inqaku elibalulekileyo lesiprofeto. Ngako oko, nangona bawuvakalisa umyalezo uThixo awayewuphathise bona ukuba unikelwe ehlabathini, kanti ke ngenxa yokungayiqondi kakuhle intsingiselo yawo bafikelwa kukudana.” The Great Controversy, 351.

Esi sicutshulwa sithi, “UMiller nabalingane bakhe babhengeza ukuba elona xesha lide nelokugqibela lesiprofeto elityhilwe eBhayibhileni lalisele liza kuphela,” yaye abafundisi bezakwalizwi bathi elona xesha lide nelokugqibela lesiprofeto leli leminyaka engamawaka amabini

anamakhulu amathathu. Baphinda bathi yile nto uDade White ayichongayo kweso sicutshulwa, kuba, njengoko besitsho, uthetha ngokungqalileyo ngelo xesha leminyaka engamawaka amabini anamakhulu amathathu. Abayiboni nakancinane nayiphi na indibaniselwano phakathi kweminyaka engamashumi asixhenxe nelo xesha leminyaka engamawaka amabini anamakhulu amathathu. Ababoni ukukhanya uDaniyeli awayefuna ukukuqonda.

UEllen White wayengumMillerite, yaye wayeyazi imiyalezo eyayibekwe kwitshathi yoovulindlela ka-1843, nakwitshathi yoovulindlela ka-1850 eyapapashwa nguF. D. Nichols. Itshathi ka-1850, eyaveliswa nguNichols, yalungiselelwa emzini kaNichols kanye ngelo xesha uJames noEllen White babehlala noNichols. Elona xesha lesiprofeto lide kakhulu eBhayibhileni, elimelwe kuzo zombini ezo tshathi, asiyiyo iminyaka engamawaka amabini anamakhulu amathathu, koko “ngamaxesha asixhenxe,” kaLevitikus 26.

Ukubanga ukuba isiqendu esandulelayo sisichaso esiphefumlelweyo esichaza iminyaka engamawaka amabini anamakhulu amathathu njengelona xesha lesiprofeto lide nelokugqibela kukwenza imibhalo kaDade White iziphikise. Ukuba wayekhohlelwa koko abafundisi bezakwalizwi bakubangayo ngesi siqendu, ngoko kuthetha ntoni xa exhasa iitshathi ezixhasa “amaxesha asixhenxe?”

“Ndibonile ukuba itshathi ka-1843 yayikhokelwe sisandla seNkosi, nokuba yayingafanele iguqulwe; nokuba amanani ayenjalo njengoko Yona yayifuna; nokuba isandla saYo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho bani unokuyibona, de isandla saYo sasuswayo.” Early Writings, 74.

Abo banqwenela ukuxhasa amasiko abo neentsomi zabo basenokuxoxa ngelithi, kwitshathi ka-1843, iNkosi yabamba isandla sayo phezu kwempazamo “yamaxesha asixhenxe,” kwada kwaba lixesha elingasemva xa yasusa isandla sayo. Ingxaki yaloo ngcamango kukuba uDade White wachaza ixesha iNkosi eyasusa ngalo isandla sayo kumanani; isandla saYo sasuswa ngaphambi ko-Oktobha 22, 1844, kanye emva kokudana kokuqala. Kubungqina bakhe baloo siganeko, uchaza impazamo eyalungiswayo, yaye kucacile ukuba loo mpazamo yayingengawo “amaxesha asixhenxe.”

“Abo bathembekileyo, badanileyo, ababengaqondi ukuba kutheni iNkosi yabo ingafikanga, abazange bashiywe ebunyamani. Baphinda bakhokelwa kwiiBhayibhile zabo ukuze bahlolwe amaxesha esiprofeto. Isandla seNkosi sasuswa kula manani, yaza impazamo yacaciswa. Babona ukuba amaxesha esiprofeto afikelela ku-1844, nokuba ubungqina obo babebunikezile ukubonisa ukuba amaxesha esiprofeto aphela ngo-1843, babungqina ukuba aya kuphela ngo-1844.” Early Writings, 237.

Xa isandla seNkosi “sasusiwe kwimifanekiso, yaza impazamo yacaciswa,” baza ke baqonda “ukuba obo bungqina bunye ababebunikele ukubonisa ukuba amaxesha esiprofeto aphela ngo-1843, babungqina ukuba aya kuphela ngo-1844.” Amaxesha esiprofeto ekuqaleni ekwakucingwa ukuba aza kuphela ngo-1843, amelwe kwitshathi ka-1843, leyo iyiyo itshathi eyasetyenziswa ngumshumayeli ngamnye kwabathathu amakhulu abashumayeli bamaMillerite. Amaxesha esiprofeto amelwe kuloo tshathi awayephela ngo-1843, ayengamawaka amabini

anamakhulu amathathu eminyaka kaDaniyeli isahluko sesibhozo, ivesi yeshumi elinesine, amawaka amabini anamakhulu amahlanu anamashumi amabini eminyaka eLevitikus amashumi amabini anesithandathu, kunye namawaka alinye anamakhulu amathathu anamashumi amathathu anesihlanu eminyaka kaDaniyeli ishumi elinesibini. Emva kokudana kokuqala iNkosi yasusa isandla saYo kwimpazamo, aza amaMillerite aqonda ngoko ukuba obo bungqina bunye obabuchaze ukuphela kwamaxesha esiprofeto ngo-1843, enyanisweni babungqina ukuba loo maxesha aphela ngo-1844.

Itshathi yowe-1850 yaveliswa ngowe-1850, yaza yathengiswa ngoJanuwari ka-1851. UEllen White wabhala ukuba le tshathi nayo yayikukuzaliseka kukaHabakuki, njengoko wayekwabhale kwangokunjalo ngokuphathelele itshathi yowe-1843. Loo tshathi nayo yayimela elona xesha lide lesiprofeto njenge “zihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu.

“Ndabona ukuba uThixo wayekupapashweni kwetshati nguMzalwana uNichols. Ndabona ukuba kwakukho isiprofeto sale tshati eBhayibhileni, yaye ukuba le tshati yenzelwe abantu bakaThixo, ukuba yanele komnye yanele nakomnye, yaye ukuba omnye wayedinga itshati entsha epeyintwe ngomlinganiselo omkhulu ngakumbi, bonke bayayidinga ngokufanayo.” Manuscript Releases, volume 13, 359.

Ukubanga ukuba isalathiso sikaDade White kwinto yokuba amaMillerite “avakalisa ukuba elona xesha lesiprofeto lide nelokugqibela eliboniswe eBhayibhileni lalisele liza kuphela,” sichanile, kuba benza kanye oko. Ukubanga ukuba “elona lide” “ixesha lesiprofeto” yiminyaka engamawaka amabini anamakhulu amathathu kuguqula ubungqina bukaDade White bume ngokuchasene nabo ngokwabo, nangokuchasene nengxelo yembali. Ukukholelwa kuloo ntsomi kukukholelwa ubuxoki, yaye ngemihla yokugqibela abo bakhetha ukukholelwa ubuxoki benjenjalo ngenxa yokuba bengayithandi inyaniso.

UYesu akazange azitofele ngommangaliso ngohlobo oluthile lokuphelisa iintlungu oluvela kubuThixo ukuze adlule kwiintlungu zomnqamlezo. UYesu wabandezeleka ngentlungu yobuthixo, egqitha kude kunako nakuphi na ukudalwa kwaKhe ukumelana nako. Sekunjalo uluntu lwadalwa ngokomfanekiso waKhe, yaye isityhilelo sibonisa ukuba uluntu lumelwe kukoyisa njengoko naYe woyisayo. Into eyamenza uKristu wakwazi ukunyamezela iintlungu zomnqamlezo yayiluphawu oluthile awayenalalo, nalo uluntu olunalo.

Sikhangele kuYesu, umqalisi nomgqibezeli wokholo lwethu; owathi, ngenxa yovuyo olwabekwa phambi kwakhe, wanyamezela umnqamlezo, elidelile ihlazo, waza wahlala phantsi ngasekunene kwetrone kaThixo. Hebhre 12:1.

UYesu wazinyamezela iintlungu zomnqamlezo, ngokuba wayenenjongo ebekwe phambi kwakhe, yaye nathi sidalwe ngokomfanekiselo wakhe, yaye ngenxa yoko, singabantu abakhuthazwa ziinjongo. Yinxalenye yoyilo lwethu. Ukuba sikhokelwe ekukholelweni ukuba akubalulekanga ukuqonda iziseko ze-Adventism, asiya kuba nankuthazo yokwenza kanye loo nto. Okuphela kwenkuthazo yobuthixo enokuvuswa nguMoya oyiNgcwele ukuze koyiswe loo meko yaseLawodikea luthando lwenyaniso. Uthando lwenyaniso luya kuvavanywa kukufumaneka kwezithethe nezamasiko ezilula eziyilelwe ukuthomalalisa iindlebe zethu ezirhawuzelelwayo.

Ukuba, ekukhululekeni kwethu kwaseLawodikea, asinawo umnqweno wokuqonda inyaniso ngokwethu, siya kulahleka. Kulapho i-Adventism imi khona namhlanje.

UDaniyeli ngumzekelo wabantu bakaThixo kwimihla yokugqibela abafuna, ngelizwi lesiprofeto, ukuqonda ubudlelane phakathi kokuthinjwa kweminyaka engamashumi asixhenxe nesiprofeto seminyaka engamakhulu amabini anamashumi amathathu. Ukuchonga isiprofeto seminyaka engamakhulu amabini anamashumi amathathu njengesona sithuba sesiprofeto side kunazo zonke nesokugqibela kukugatya iinyaniso ezisisiseko ze-Adventism, yaye kwangaxeshanye kukugatya igunya loMoya weSiprofeto. Ukubanga ukuba, xa amaMillerite ayesazisa esona sithuba sesiprofeto side kunazo zonke nesokugqibela, sasiyiminyaka engamakhulu amabini anamashumi amathathu, kukugatya ingxelo yembali.

“Akukho nto esifanele siyoyike ngekamva, ngaphandle kokuba sinokuyilibala indlela athe uYehova wasikhokela ngayo, nemfundiso yaKhe kwimbali yethu edlulileyo.” Life Sketches, 196.

UGabriyeli weza kunika uDaniyeli ukuqonda ngeembono zombini, i“mareh” ne“chazon”, yaye wamyalela uDaniyeli ukuba ngokwengqondo azahlule ezo mbono zimbini, nangona ngokucacileyo zazinobudlelane besiprofeto. Umbono wawuquka izikumkani zesiprofeto seBhayibhile kwizahluko zesixhenxe nesezisibhozo, ezazikukuphindwa nokwandiswa kwezo zikumkani zikwazinye kwisahluko sesibini. Olu lwazi lwaluquka incoko yasezulwini eyayimela omnye umbono njengokunyathelwa phantsi kwengcwele kaThixo nabantu bakhe, nomnye umbono womsebenzi wokubuyisela abantu nengcwele.

Njengoko uGabriyeli wayenikela intsingiselo, eyathi ekugqibeleni yaba yintliziyo yomyalezo owavakaliswa ngamaMillerite, kwakukho ubudlelane obabukho phakathi kwale mibono mibini, obumele ukuqatshelwa ngabo bazalisekisa umyalelo wokwahlula ngengqondo le ntsingiselo. Omnye umahluko ubonakaliswa ngamagama amabini omabini aguqulelwe ngokuthi “amiselwe.”

Iiveki ezingamashumi asixhenxe zimiselwe phezu kwabantu bakho naphaya kwesixeko sakho esingcwele, ukuze kugqitywe ukreko, kupheliswe izono, kuxolelaniswe ngobugwenxa, kuziswe ubulungisa obungunaphakade, kuvalwe umbono nesiprofeto, kuthanjiswe neNgcwele kangcwele. Yazike ngoko uqonde, ukuba kususela ekuphumeni komyalelo wokubuyisela nowokwakha iYerusalem kude kuse kuMesiya iNkosana, kuya kubakho iiveki ezisixhenxe neeveki ezingamashumi amathandathu anesibini; isitrato siya kwakhiwa kwakhona, nodonga ngokunjalo, ngamaxesha obunzima. Emva kweeveki ezingamashumi amathandathu anesibini uMesiya uya kunqunyulwa, kodwa kungekhona ngenxa yakhe; nabantu benkosana eya kuza baya kusitshabalalisa isixeko nendle engcwele; nesiphelo saso siya kuba ngonjengomkhukula, kude kube sekupheleni kwemfazwe iincithakalo zimiselwe. Kwaye yena uya kuliqinisa umnqophiso nabaninzi iveki enye; ke phakathi kweeveki uya kubangela ukuba umbingelelo nomnikelo kuphele, yaye ngenxa yokwandiswa kwezinto ezinezotho uya kulenza libe yinkangala, kude kuse ekugqibeleni, oko kumiselweyo kuya kuthululwa phezu kwaleyo nkangala. Daniyeli 9:24–27.

Iveki ezingamashumi asixhenxe (iminyaka emakhulu mane anamashumi alithoba) zimiselwe phezu kwabantu nesixeko esingcwele. Igama eliguqulelwe ngokuthi “zimiselwe” lithetha ukuthi “zinqunyulwe,” yaye elo gama lichaza ixesha lovavanyo okanye lobabalo kumaYuda naseYerusalem. Kwakhona lalimela ixesha lemvukelo eyazisa intshabalalo yeYerusalem nokuthinjwa kweminyaka engamashumi asixhenxe. Ngoko ke iminyaka emakhulu mane anamashumi alithoba “yamiselwa,” iqala ngomyalelo wesithathu. Iminyaka yokuqala emakhulu mane anamashumi alithoba yemvukelo yazisa uhlaselo oluthathu lukaNebhukadenetsare, intshabalalo yokugqibela yeYerusalem, nokusasazwa nokuthinjwa kweminyaka engamashumi asixhenxe kukaSirayeli wokoqobo eBhabheli yokoqobo.

Ummiselo wokuqala waphawula ukuphela kobukhoboka nokuqalisa komsebenzi wokwakha kwakhona iYerusalem. Ummiselo wesithathu waphawula ukuqala kweminyaka engamawaka amabini anamakhulu amathathu. Ukufika kwengelosi yokuqala kwaphawula ukuphela kobukhoboka bukaSirayeli womoya eBhabhiloni yomoya iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, yaye kwaphawula ukuqala kwexesha leminyaka engamashumi amane anesithandathu, xa uKristu wasebenzisa amaMillerite ukuba aphume ebukhobokeni aze amise itempile yomoya.

Igama eliguqulelwe kabini ngokuthi “limisiweyo” kwiindima zamashumi amabini anesithandathu namashumi amabini anesixhenxe lithi “charats,” yaye lithetha “ukwenzakalisa” kwakunye “nommiselo.” Ngokwesiprofeto “kwamiselwa” ukuba upopu uya kufumana “inxeba” elibulalayo, ekupheleni kokucaphuka kokuqala. Lilo elo gama linye asetyenziswa nguDanilyeli kwisahluko seshumi elinanye, indima yamashumi amathathu anesithandathu.

Ke kaloku ukumkani uya kwenza ngokokuthanda kwakhe; aze aziphakamise, azenze mkhulu ngaphezu kwabo bonke oothixo, athethe izinto ezimangalisayo nxamnye noThixo woothixo, aphumelele kude kuphele umsindo; kuba oko kumisiweyo kuya kwenziwa. Danilyeli 11:36.

Kwivesi amashumi amathathu anesithandathu, “ukumkani” bubupopu. Ubupopu babuza kuphumelela de kube ngu-1798, xa bankela inxeba labo elibulalayo. Emva koko “ingqumbo” yokuqala yayiza “kuzaliseka,” kuba loo “ngqumbo” yayisele “imiselwe” (igqityiwe) ukuba “yenziwe.” Ekupheleni kwengqumbo yokuqala nxamnye nobukumkani basentla bakwaSirayeli, eyaqalayo ngo-723 BC yaza yaphela ngo-1798, ubupopu bankela “inxeba elibulalayo.” Igama elithi “imiselwe” lithetha “inxeba.”

Ndabona enye yeentloko zakhe ngathi inxwelerwe yafa; laza inxeba lakhe elibulalayo laphiliswa: laza ihlabathi lonke lamangaliswa emva kwerhamncwa. ISityhilelo 13:3.

Isakhiwo sesiprofeto samaMillerite sasakhelwe phezu kwamandla amabini atshabalalisayo, obuhedeni obalandelwa bubupopu. Babeqonda ukuba loo mandla mabini ayeza kunyathela phantsi ingwele nomkhosi, njengoko kubonisiwe ngumbono “we-chazon” kuDanilyeli isahluko sesibhozo, ivesi yeshumi elinesithathu.

Ndaza ndeva omnye ongwele ethetha; yaza enye ingwele yathi kuloo ngwele ibithetha, Koda kube nini na umbono ngedini lemihla ngemihla, nokunxaxha okuyinkangala, ukuze

kunikelwe kokubini indawo engcwele nomkhosi ukuba kunyathelwe phantsi kweenyawo?
Daniyeli 8:13.

Amandla okuphalaza kwesiphanziso obupapa ayeza kunyathela phantsi ingcwele nomkhosi iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu.

Ke wona umzi ongaphandle kwetempile uwushiye ngaphandle, ungawulinganisi; kuba unikwe iintlanga: yaye isixeko esingcwele ziya kusinyathela phantsi iinyanga ezingamashumi amane anesibini. Ndiya kuthi ke ndinike amangqina am amabini amandla, aya kuprofeta iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, enxibe amarhwexu. IsiTyhilelo 11:2, 3.

Ekupheleni kwengqumbo yokuqala ngowe-1798, isiprofeto sasimisele “ukwenzakalisa” ubupopu. KuDaniyeli isahluko sesithoba, eso sigqibo simelwe kwiindinyana ezimbini zokugqibela, yaye igama eliguqulelwe kabini ngokuthi “kumisiwe” kwezo ndinyana linxulunyaniswa nombono we-“chazon”, kanti igama eliguqulelwe ngokuthi “kumisiwe” kwindinyana yamashumi amabini anesine, lilinye igama lesiHebhere elahlukileyo yaye linxulunyaniswa nombono we-“mareh”. UDaniyeli, emele abantu bakaThixo bemihla yokugqibela, wayefuna ukuqonda ubudlelane baloo mibono mibini, uGabriyeli awayemxelele ukuba ayahlule engqondweni.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“UThixo akasiniki myalezo mtsha. Simele ukuvakalisa umyalezo owathi ngo-1843 nango-1844 wasikhupha kwezinye iicawa.” Review and Herald, January 19, 1905.