

Panium - Inani Leshumi Elinambini

UDaniyeli 11:40 nokuVulwa okuThathu kweSiprofeto

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2025-09-12

Ivesi yamashumi amane kuDaniyeli ishumi elinanye yenye yezona vesi zinzulu eBhayibhileni. Imele ukutyhilwa kwencwadi kaDaniyeli ngowe-1798, ngo-1989 nango-2023. Ezo zihlandlo zintathu apho incwadi yatyhilwayo ziphawula isiphelo sokuchithachithwa “kwamaxesha asixhenxe.” Unyaka ka-1798 waphawula isiphelo seminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini yokuchithachithwa eyaqala ngo-723 BC xa iAsiriya yathimba yaza yathabatha izizwe ezilishumi zasemantla yazisa ekuthinjweni. Unyaka ka-1989 waphawula isiphelo seminyaka eli-126 ukususela kwimvukelo ka-1863, xa iBandla lamaSeventh-day Adventist ngokusemthethweni layibeka ecaleni into ethiwa “amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu. Unyaka ka-2023 waphawula isiphelo seentsuku ezintathu ezinesiqingatha zamaNgqina amabini kaSityhilelo ishumi elinanye ukuba efile esitalatweni. Ekupheleni kweminyaka eyi-2,520, (iminyaka eli-126 neentsuku ezi-3½—zonke ziyimifuziselo “yamaxesha asixhenxe”) incwadi kaDaniyeli yatyhilwa.

USisi White usazisa ukuba ngowe-1798 kwakuyimfuneko ukuba abantu bavezwe kwiziganeko ezinxulumene nokuvalwa kwexesha lobabalo. Xa ebhala le nyaniso, uchonga iimbali ezifanayo, kuba ukwamela kwakhe umyalezo wemihla yokugqibela kukwangokunjalo njengoko ziziganeko ezinxulumene nokuvalwa kwexesha lobabalo. Ethetha ngembali yamaMillerite, ubhala athi:

“Kwakuyimfuneko ukuba abantu bavuswe baqonde ingozi yabo; ukuze baphakanyiselwe ekulungiseleleni iziganeko ezinzulu ezinxulumene nokuvalwa kwexesha lovavanyo.” The Great Controversy, 310.

Ethetha ngemihla yokugqibela, uyabhala:

“Phambi kokubethelelwa kwaKhe emnqamlezweni uMsindisi wabachazela abafundi baKhe ukuba wayeza kubulawa aze avuke engcwabeni kwakhona, kwaye iingelosi zazikho ukuze zibhinqelele amazwi aKhe ezingqondweni nasezintliziyweni zabo. Kodwa abafundi babekhangele ukuhlangukwa kwexeshana edyokhweni yamaRoma, kwaye babengenako ukunyamezela ingcinga yokuba lowo kuwo onke amathemba abo ayegxile kuye wayeya kuva ukufa okulihlazo. Amazwi ababefuna ukuwakhumbula agxothwa ezingqondweni zabo; kwathi xa ixesha lokulingwa lafika, labafumana bengalungiselelwanga. Ukufa kukaYesu kwawatshabalalisa ngokupheleleyo amathemba abo ngokungathi wayengazange abalumkise kwangaphambili. Ngokunjalo naseziprophetweni ikamva livulwa phambi kwethu ngokucacileyo kanye njengoko lavulwa phambi kwabafundi ngamazwi kaKristu. Iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo nomsebenzi wokulungiselela ixesha lembandezelo, zibonakaliswe ngokucacileyo. Kodwa izihlwele ezininzi azinakuqonda ngakumbi ezi nyaniso zibalulekileyo kunokuba zazingazange zityhilwe. USathana ulindile ukuze axhwile lonke uluvo olunokubenza babe nobulumko obusingisa elusindisweni, kwaye ixesha lembandezelo

liya kubafumana bengakulungelanga.” Imbambano Enkulu, 595.

Umyalezo wamaMillerite watyhilwa ngowama-1798, yaye wanikela “iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo.” Xa ethetha ngemihla yokugqibela, usebenzisa imbali yabafundi ukubonisa inyaniso yokuba “iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo” zezona zenza abantu babe nobulumko obukhokelela elusindisweni, kodwa aziqondwa. Imiyalezo eyatyhilwayo ngowama-1798, 1989, nango-2023 yayiyimiyalezo eyachonga “iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo.”

Ivesi yamashumi amane imele umgca wembali apho incwadi kaDaniyeli ivulwa kathathu. Ngo-1798 umbono kaDaniyeli womlambo iUlai, omele izahluko zesixhenxe ukuya kwesethoba, wavulwa. Ngo-1989 umbono kaDaniyeli womlambo iHiddekel, omele izahluko zeshumi ukuya kweleshumi elinesibini, wavulwa. Ngo-2023 imbali efihlakeleyo yevesi yamashumi amane kaDaniyeli ishumi elinanye yavulwa.

Imbali yendinyana yamashumi amane imele ixesha elisusela ku-1798 kuse kufike umthetho weCawa wendinyana yamashumi amane ananye, eliyimbali yase-United States, ekwangulo nesilo somhlaba seSityhilelo ishumi elinesithathu, umprofeti wobuxoki weSityhilelo ishumi elinesithandathu, nobukumkani besithandathu besiprofeto seBhayibhile. Le mbali inye imelwe kwindinyana yamashumi amane kaDaniyeli ishumi elinanye ikwamelwe nakwindinyana enye encwadini yeSityhilelo.

Ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinazo iimpondo ezimbini ezifana nezeMvana, lathetha njengonamba. ISityhilelo 13:11.

Le ndima, njengakwindima yamashumi amane, yimbali eqala ngeMithetho yaBaphambukeli neyoVukelo ka-1798 ize iphele ngomthetho weCawa xa uhlanga luthetha njengengonyama enamaphiko, iyimbali eqala xa iRoma yobupapa isuswa etroneni ize iphele xa iRoma yobupapa ibuyiselwa etroneni. Imbali emelwe kokubini yiSityhilelo 13:11 noDaniyeli 11:40 iqala ngokususwa kobukumkani besihlanu besiprofeto seBhayibhile ize iphele ngokususwa kobukumkani besithandathu besiprofeto seBhayibhile.

Iminyaka “engamashumi asixhenxe” uBhabhiloni awayelawula ngayo njengobukumkani bokuqala besiprofeto seBhayibhile kuse kwesesibini ubukumkani besiprofeto seBhayibhile imela imbali yevesi yamashumi amane ukusuka ku-1798 kuse kumthetho weCawa.

Kuya kuthi ngaloo mini iTire ilityalwe iminyaka engamashumi asixhenxe, ngokwemihla yokumkani omnye; emveni kokuphela kweminyaka engamashumi asixhenxe iTire iya kuvuma njengonongogo. Thabatha uhadi, ujikeleze umzi, wena nongogo ubulityalwe; dlala kamnandi, vuma iingoma ezininzi, ukuze ukhunjulwe. Kuya kuthi emveni kokuphela kweminyaka engamashumi asixhenxe, uYehova ayivelele iTire, ibuyele emvuzweni wayo, yenze umbulo nezikumkani zonke zehlabathi phezu kobuso bomhlaba. Isaya 23:15–17.

Imbali ka-1798 kude kuse emthethweni weCawa ikwayimbali yexesha apho ihenyukazi laseTire lilityalwa, njengoko kubhaliwe kuIsaya amashumi amabini anesithathu, elichaza elo xesha ngokuthi “iminyaka engamashumi asixhenxe” nangokuthi “iimini zokumkani omnye.” Ukususela

kuNebhukadenetsare kuse kuBheleshatsare ubukumkani bokuqala besiprofeto seBhayibhile balawula, ngaloo ndlela bumelela kwangaphambili ubukumkani besithandathu besiprofeto seBhayibhile, obaqala njengemvana kodwa buphele buthetha njengenamba. UNebhukadenetsare umele umlandeli wemvana, kwaye uBheleshatsare umele umlandeli wenamba.

Imbali ukususela ngowe-1798 kuse kuthi ga emthethweni weCawa ikwayimbali yeengelosi ezintathu zeSityhilelo seshumi elinesine, iqala ngoguquko lwamaMillerite ize iphele ngoguquko lwamakhulu alikhulu anamashumi amane anesine amawaka. Isigidimi seengelosi ezintathu sisigidimi seyure yomgwebo. AmaMillerite avakalisa iziganeko ezinxulumene nokuvulwa komgwebo, yaye amakhulu alikhulu anamashumi amane anesine amawaka avakalisa iziganeko ezinxulumene nokuvalwa kwexesha lenceba.

Iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo zibonakaliswa kwimigca yangaphakathi neyangaphandle yesiprofeto, yaye ezo ziganeko zenzeka ngokuyintloko kwimbali emelwe yivesi yamashumi amane kaDaniyeli ishumi elinanye. Iziganeko zevesi yamashumi amane ziphela kumthetho weCawa ngeCawe eUnited States, ngoko ke iziganeko zokuqokelelwa kokugqibela kwabanye abantwana bakaThixo abaseseBhabhiloni azimelwanga kwivesi yamashumi amane; sekunjalo, intlekele ethi ngoko ijongane nehlabathi isandul' ukugqitywa eUnited States. Ezo ziganeko zimele umgwebo phezu kweUnited States nokuhlanjululwa kwebandla likaThixo ngaphambi kokuba ibandla liphakanyiswe njengomqondiso.

Iziganeko zangaphakathi ezinxulumene nokuvalwa kwexesha lovavanyo zibonakalisa umsebenzi kaKristu njengoMbingeleli oMkhulu ekugqibezeleni imfihlelo kaThixo phakathi kwabantu baKhe bemihla yokugqibela. Iziganeko zangaphandle zibonakalisa indima ye-United States ekubuyiseleni amandla kupopu. Yonke imbali ye-United States njengobukumkani besithandathu besiprofeto seBhayibhile, yonke imbali yaseLawodike, yenzeka ngexesha lembali emelwe yindinyana yamashumi amane.

Imigca yangaphakathi neyangaphandle engaphakathi kwivesi yamashumi amane imelwe ziimpondo ezimbini zerhamncwa lomhlaba. Uphondo lweRiphabhlikhanizim ngumgca wangaphandle, yaye uphondo lobuProtestanti ngumgca wangaphakathi. Yomibini le migca ikhona ngaphakathi kwimbali yobukumkani besithandathu, yaye ekupheleni kwembali yobukumkani besithandathu umgwebo kaThixo uziswa phezu kweempondo zombini, ezobuProtestanti nezeRiphabhlikhanizim. Umyalezo ochaza iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo ngulo myalezo uchaza iziganeko eziziswa phezu kwe-United States njengoko izalisa indebe yexesha layo lovavanyo. Umyalezo ochaza iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo ukwangulo myalezo ochaza iziganeko eziziswa phezu kobu-Adventism boSuku lweSixhenxe njengoko buzalisa indebe yexesha labo lovavanyo.

Ngaphakathi kwimbali yendima yamashumi amane kukho amaxesha amathathu apho incwadi kaDaniyeli ityhilwa khona, yaye ngalinye kula maxesha mathathu livelisa umgca wangaphakathi nowangaphandle obonisa iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo. Ngaphambi kwelinye nelinye kula manqaku mathathu esiprofeto kubakho ukusasazwa kwamaxesha asixhenxe. Ngoko ke, indima yamashumi amane imele imbali esusela ku-1798 ukuya kutsho kumthetho

weCawa, yaye amanqaku esiprofeto angaphakathi kuloo mbali “ziiziganeko ezinxulumene nokuvalwa kwexesha lovavanyo.” Ngaphakathi kwimbali yendima yamashumi amane umgca wangaphakathi umele utshintsho olusuka eFiladelfiya luye eLawodike ekuqaleni, kwanotshintsho olusuka eLawodike luye eFiladelfiya ekupheleni. Ukuqala kwakumela intshukumo yohlaziyo njengoko kuboniswa ngumzekeliso weentombi ezilishumi, nowawufanekisa intshukumo yohlaziyo ekupheleni eyazalisekisa kananjalo loo mzekeliso ngokungqinelana nawo kanye ngoonobumba bawo.

Intshukumo yamaMillerite yaseFiladelfiya yaqala ngokuzalisekiswa kwe-“zihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu ngowe-1798, yaza yalandelwa kukunye ukuzalisekiswa kwe-“zihlandlo ezisixhenxe” ngo-Oktobha 22, 1844. Ubuncinane ngowe-1856 bobabini uJames White noDade White bayichaza intshukumo njengese meko yaseLawodike. Kwangaloo nyaka kwavezwa ukukhanya okutsha ngazo “izihlandlo ezisixhenxe” kwimpapasho esemthethweni yebandla engazange igqitywe. “Izihlandlo ezisixhenxe” zazaliseka ngowe-1798, yaye emva koko uWilliam Miller wafumanisa “ukuqalisa komxokelelwane wenyaniso,” njengoko uDade White wakubiza, yaye ukuqala komxokelelwane wenyaniso yayikukuthi “zihlandlo ezisixhenxe.” U-1798 wayeluzaliseko lwe-“zihlandlo ezisixhenxe”; emva koko uMiller wenza ukufumanisa kwakhe okusisiseko kwe-“zihlandlo ezisixhenxe” njengoko incwadi kaDaniyeli ityhilwa. Emva koko u-Oktobha 22, 1844 uphawula olunye ukuzalisekiswa kwe-“zihlandlo ezisixhenxe,” nto leyo ethi yona ilandelwe kukutshintsha ngaphakathi kwentshukumo ukusuka eFiladelfiya ukuya eLawodike kwangaloo nyaka apho ukukhanya okutsha nge-“zihlandlo ezisixhenxe” kwashiywa kungagqitywanga. Ngowe-1863 into eyayiyintshukumo yamaMillerite yaseFiladelfiya de kwangowe-1856, xa yatshintshela ekubeni yintshukumo yamaMillerite yaseLawodike, yaba libandla elibhaliswe ngokusemthethweni, ubukhulu becala phantsi kweemeko neengcinezelo zeMfazwe yamakhaya kwanangenxa yokukhusela ulutsha lwebandla. Intshukumo yaphela ngowe-1863 xa yaba libandla. Iminyaka esixhenxe ngaphambi koko, ngowe-1856, iLawodike yabekela bucala umyalezo wokukhanya okutsha kanye ngalo mbandela owawulufumaniso lokuqala lwesiprofeto lukaWilliam Miller.

Intshukumo yamaMillerite nokukhanya okubizwa ngokuba “kukuqalwa komxokelelwane wenyaniso,” ukukhanya “kwamaxesha asixhenxe,” kwatyhilwa kubunkokeli bentshukumo yaseLawodike, abathi ngokuthe ngcembe babeka bucala umnqweno wokuxhasa “amaxesha asixhenxe,” yaye ekupheleni kweminyaka esixhenxe (“amaxesha asixhenxe”) ngowe-1863, kwaveliswa itshathi entsha nesigidimi esitsha sesiprofeto ngaphandle kwalo naluphi na uthelekiso “namaxesha asixhenxe.”

Ngowe-1863 isiphelo sesiprofeto sikaIsaya seminyaka engamashumi amathandathu anesihlanu safikelela kanye apho saqala khona, ngemfazwe yamakhaya phakathi komntla nomzantsi. Umba wobukhoboka ngowe-1863 wawufaniswe ngokuthinjwa nokususwa kobukumkani basemntla nobasemzantsi bobabini ekuzalisekisweni kwee-“seven times,” yaye ubukhoboka awasiwa kubo uSirayeli babumelwa ngokufanelekileyo yimiba yobukhoboka ekupheleni. U-1863 umele isiphelo solwakhiwo lwesiprofeto esisekelwe kwisiprofeto sikaIsaya seminyaka engamashumi amathandathu anesihlanu.

Utsho uYehova uThixo ukuthi, Akuyi kuma, akuyi kwenzeka. Kuba intloko yeSiriya yiDamasko, nentloko yeDamasko nguRezini; yaye kungaphelanga minyaka imashumi mathandathu anesihlanu uEfrayim uya kwaphulwa, angabi santu. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ngunyana kaRemaliya. Ukuba aniyi kukholwa, inene aniyi kuzinza. Isaya 7:7–9.

Xa iqondwa ngokuchanekileyo le siprofeto, siqala ngowe-742 BC, sichaza imiqondiso emithathu ngaphakathi kwisithuba seminyaka engamashumi amathandathu anesihlanu. Emibini yale miqondiso ichaza iindawo zokuqala zeminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini yokuthinjwa nobukhoboka kuzo zombini izikumkani ezisemantla nezisezantsi zakwaSirayeli. Ngowe-742 BC izikumkani ezisemantla nezisezantsi zazibandakanyeke kwimfazwe yamakhaya, yaye izizwe ezilishumi ezisemantla zazenze umnqophiso neSiriya ukuze zihlasele ubukumkani obusemazantsi bakwaYuda. Kwiminyaka elishumi elinesithoba kamva, ngowe-723 BC, izizwe ezilishumi ezisemantla zathatyathwa zasiwa ebukhobokeni ngama-Asiriya. Kwiminyaka engamashumi amane anesithandathu kamva, ngowe-677 BC, ama-Asiriya ambamba uManase aza amsa eBhabhiloni. Iminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini emva kowe-723 BC ifika ku-1798, ixesha lesiphelo nesiqalo sevesi yamashumi amane. Kwiminyaka engamashumi amane anesithandathu kamva, “amaxesha asixhenxe” achasene nobukumkani obusemazantsi awaqala ngowe-677 BC afikelela esiphelweni ngowe-1844. Kwiminyaka elishumi elinesithoba kamva, ngowe-1863, iimpawu zesiprofeto zowe-742 BC zimelwe ngokungathi ngoonobumba bazo kanye. Imfazwe yamakhaya phakathi kwezikumkani ezisemantla nezisezantsi iyaqhubeka ngowe-742 BC nangowe-1863. Ngowe-742 BC uqikelelo olwanikwa nguIsaya kuKumkani okhohlakeleyo uAhazi lwalungokuthinjwa okwakusondela kuzo zombini izikumkani ezisemantla nezisezantsi, yaye ngowe-1863, kanye embindini weMfazwe Yamakhaya, uMongameli Lincoln wabhengeza i-Emancipation Proclamation, eqalisa inkqubo yokuphelisa ubukhoboka. Isilumkiso esanikelwa kuKumkani okhohlakeleyo uAhazi ngowe-742 BC sanikelwa kwilizwe lozuko elingokoqobo, elifanekisela umyalezo owanikelwa nguLincoln kwilizwe lozuko lasemoyeni.

Kwiminyaka esixhenxe emva kokuba imiyalezo “yamaxesha asixhenxe” kaHiram Edson ipapashiwe ngowe-1856, ubu-Adventism bavelisa itshathi yowe-1863 eyasusa imfundiso yamaMillerite yamaxesha asixhenxe, ngaloo ndlela kubekwa emngciphekweni imibuzo izihlwele zeendinyana apho uEllen White afundisa khona ukuba sifanele ukuphinda imiyalezo yamaMillerite, kwanokuba sifanele ukukhusela xa loo miyalezo ihlaselwa. Kwangalo nyaka baba yibandla elibhaliswe ngokusemthethweni. Kukho okungakumbi okunokubhalwa ngowe-1863 neentsingiselo zayo zesiprofeto, kodwa into endiyiphawulayo apha kukuba kukho amangqina aliqela, angaphakathi nangaphandle, achonga imvukelo yowe-1863, nokuba yile mvukelo yangaphandle yamazwe asemazantsi, okanye yimvukelo yangaphakathi yokwaliwa kwenyaniso yokuqala esisiseko. U-1863 sesinye seziganeko ezingaphakathi kwimbali yevesi yamashumi amane esimele uphawu lwendlela olwakha “iziganeko ezinxulumene nokuvalwa kwexesha lovavanyo.”

U-1863 uhambelana nokuqala kweminyaka engamashumi amane entlango kwaSirayeli wamandulo, ongokoqobo. Ekupheleni kwaloo minyaka ingamashumi amane uYoshuwa wakhokela

uSirayeli wamandulo wangena eLizweni leSithembiso, baza bayiwisa iYeriko baza babhengeza isiqalekiso phezu kwakhe nabani na oya kuyakha kwakhona iYeriko. Ngo-1863 ubunkokeli bobu-Adventist baseLawodikea bayakha kwakhona iYeriko. U-1863 umelwe kokubini ekuqaleni nasekupheleni kweminyaka engamashumi amane entlango. U-1863 uluphawu lwendlela lwesiprofeto oludibanisa kunye imbali yemigca yangaphandle neyangaphakathi yembali yevesi yamashumi amane. Kukho ibandla lesixhenxe, “ibandla eligwetyiweyo,” njengoko igama elithi “Lawodikea” lithetha njalo, lingena kwixesha elimelwe sisizukulwana siphela esifela entlango. Kwangelo xesha linye, umongameli wokuqala weRiphabhlikhi uqalisa umsebenzi wokukhulula amakhoboka, ngaloo ndlela efuzisela ooMongameli bokugqibela beRiphabhlikhi abaya kuphumeza umthetho wemfazwe ngexesha lentlekele elikhokelela koko okuphefumlelweyo kukubiza ngokuba “yintshabalalo yesizwe.”

Kwiimpawu zendlela zesiqalo, iimpawu zendlela zesiphelo zimelwe, yaye iziganeko ezinxulumene nokuvalwa komgwebo zafuziselwa kwiziganeko ezinxulumene nokuvulwa komgwebo. Uvukelo lwaseKadesh ekwaleni umyalezo kaYoshuwa noKalebhe ekuqaleni kweminyaka engamashumi amane lwafuzisela uvukelo lukaMoses ekubetheni iLitye eKadesh ekupheleni kweminyaka engamashumi amane. U-1863 uchaza umthetho weCawa apho iLaodike iya kugabha iphume emlonyeni weNkosi, nalapho amadoda amadala angamashumi amabini anesihlanu aseYerusalem equbuda elangeni kuHezekile isahluko sesibhozo, nalapho iShilo iphinda yehlelwa phezu kwabo bathembela kumazwi obuxoki athi, “itempile yeNkosi singayo thina.”

Siya kuqhuba esi sifundo sePanium kwinqaku elilandelayo.