

Incwadi KaDaniyeli - Inombolo Yesithathu

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Okwamanje sikhuluma “ngezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha encwadini kaDaniyeli. Kufihlekile kulabo abakhethe ukuvala amehlo abo, kodwa kukhona kulabo abafisa ukubona. Sizoqala kuDaniyeli isahluko sesishiyagalombili, nevesi leshumi nantathu.

Ngase ngizwa ongcwele oyedwa ekhuluma, kwase kuthi omunye ongcwele kulo lowomuntu ongcwele owayekhuluma: Kuyakuba-kuze kube nini umbono mayelana nomnikelo oqhubekayo, nesiphambeko esiletha incithakalo, ukuba kokubili indawo engcwele nebutho kunikelwe ukuba kunyathelwe ngezinyawo? Daniyeli 8:13.

Ivesi liqala ngegama elithi “khona-ke,” futhi lenza umehluko phakathi kombono womlando wesiprofetho uDaniyeli asanda kuwubona emavesini ayishumi adlule. Ivesi lokuqala nelesibili lesahluko lichaza unyaka uDaniyeli awamukela ngawo umbono, futhi libuye likhombe ukuthi wawamukela ngasemfuleni i-Ulai. Kusukela evesini lesithathu kuze kufike evesini leshumi nambili, “ubona” umbono womlando wesiprofetho. “Khona-ke” “uzwa” ingxoxo yasezulwini equkethe umbuzo nempendulo. Evesini leshumi nanhlano, uqala ukufuna ukuqonda ukuthi umbono womlando wesiprofetho ayesanda “kuwubona” wawumele ini. Kubaluleke kakhulu ukuqaphela umehluko phakathi kombono uDaniyeli “awubona” emavesini esithathu kuya kweleshumi nambili, nengxoxo yasezulwini, ayi“zwa”—ngokuba kuyimibono emibili ehlukene.

Kodwa abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Mathewu 13:16.

Umbuzo evesini leshumi nantathu uthi, “Kuyakuba yisikhathi esingakanani umbono,” futhi igama elihunyushwe ngokuthi “umbono” liyigama lesiHeberu elehlukile kunegama elihunyushwe ngokuthi “umbono” evesini leshumi nesithupha.

Ngase ngizwa izwi lomuntu phakathi kwezindonga zoMfula i-Ulai, elamemeza lathi: “Gabriyeli, qondisa lo muntu ukuba aqonde lo mbono.” Daniyeli 8:16.

Ngokuhumusha amagama amabili ahlukene esiHeberu ngegama lesiNgisi elithi “vision,” “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha zaba “zifihlwe obala”. Abafundi beBhayibheli abaneliseka ukumane bathinte ingaphandle kuphela babheka la magama amabili ahlukene esiHeberu njengelilodwa, kodwa benza lokho ngokuzibeka engozini bona uqobo.

“Ukushelala nje phezu kobuso bento kuyosiza kancane kakhulu. Ukuhlolisisa okucabangisisayo nokutadisha okuqotho, okudinga umzamo omkhulu, kuyadingeka ukuze kuqondwe. Ezwini kukhona amaqiniso anjengemithambo yensimbi eyigugu efihlwe ngaphansi kobuso. Ngokuyimba, njengalokhu umuntu emba igolide nesiliva, kufunyanwa ingcebo

efihliweyo. Qiniseka ukuthi ubufakazi beqiniso buseMibhalweni uqobo lwayo. Umbhalo owodwa uyisihluthulelo sokuvula eminye imibhalo. Incazelo ecebileyo nefihlakeleyo yambulwa nguMoya oNgcwele kaNkulunkulu, ecacisela ukuqonda kwethu izwi, ithi: 'Ukwambulwa kwamazwi akho kuyaletsa ukukhanya; kunika ukuqonda kwabangenalwazi.'" Fundamentals of Christian Education, 390.

Siyaziswa ukuthi "lonke iqiniso linokuthwala kwalo" eZwini likaNkulunkulu, futhi uma sikhetha ukunganaki iqiniso lokuthi esahlukweni sesishiyagalombili kunamagama amabili ehlukeni esiHeberu ahunyushwe ngokuthi "umbono," sinesibopho sokuzilethela thina uqobo ubumpumputhe baseLawodikeya. Isaga sakudala sithi, "akukho abayizimpumputhe njengalabo abangafuni ukubona."

"IBhayibheli liqukethe zonke izimiso abantu abazidingayo ukuze baqonde ukuze balungiselwe noma lokhu kuphila noma ukuphila okuzayo. Futhi lezi zimiso zingaqondwa yiyo bonke. Akekho onomoya wokwazisa imfundiso yalo ongefunda ngisho nesigaba esisodwa seBhayibheli ngaphandle kokuzusa kuso umcabango othile osizayo. Kodwa imfundiso eyigugu kakhulu yeBhayibheli ayitholakali ngokulifunda ngezikhathi ezithile noma ngendlela engaxhumene. Uhlelo lwalo olukhulu lweqiniso alwethulwanga ngendlela yokuba lubonakale kumfundi ophangayo noma onganakile. Amagugu alo amaningi alele kude ngaphansi kobuso, futhi angatholakala kuphela ngophenyo olukhuthule nangomzamo oqhubekayo. Amaqiniso akha lobo bukhulu obuphelele kumelwe afunwe futhi aqoqwe, 'lapha kancane, nalapho kancane.' U-Isaya 28:10.

"Lapho-ke sezicingwe ngale ndlela futhi zihlanganiswe ndawonye, ziyotholakala zivumelana ngokupheleleyo phakathi kwazo. Ivangeli ngalinye liyisithasiselo kwamanye, isiprofetho ngasinye siyincazelo sesinye, iqiniso ngalinye liyintuthuko yelinye iqiniso. Izinhlobo zesimiso samaJuda zenziwa zacaca yivangeli. Yonke isimiso esezwini likaNkulunkulu sinendawo yaso, yonke into eyenzekayo inokubaluleka kwayo. Futhi isakhiwo esipheleleyo, ngokuhlelwa nangokwenziwa kwaso, sifakaza ngoMlobi waso. Isakhiwo esinjalo akukho ngqondo, ngaphandle kweyongenasiphelo, ebingasicabanga noma isibumbe." Education, 123.

Igama elithi "umbono" livela izikhathi eziyishumi esahlukweni sesishiyagalombili sikaDaniyeli, kodwa lezo zikhathi eziyishumi ziqukethe amagama amabili eBhayibhelini lesiHeberu ahlukene, futhi izincazelo zalawo magama azifani. Ukube ayeqonde into efanayo, uDaniyeli wayeyosebenzisa elilodwa kuphela kulawo magama kuzo zonke lezo zikhathi eziyishumi. UDaniyeli wabhala amagama amabili, ngoba ngalinye kulawo magama amabili linezincazelo zalo uqobo, futhi elinye limelela umbono uDaniyeli "awubona", kanti elinye limelela umbono "awuzwa". Evesini leshumi nantathu, igama elihunyushwe ngokuthi "umbono" lingu châzôn, futhi lisho "okubonwayo", noma "umbono", "iphupho" noma "isambulo". Ngilibiza ngokuthi "umbono womlando wesiprofetho" ngokusekelwe encazelweni yalo nangendlela uDaniyeli alisebenzisa ngayo.

Evesini lokuqala, esahlukweni sesishiyagalombili sikaDaniyeli, uDaniyeli uthi, "kwabonakala kimi umbono," kuthi evesini lesibili asho kabili ukuthi "ngabona embonweni." Bese kuthi evesini leshumi nantathu kuphakanyiswe umbuzo othi, "uyakuba kude kube nini umbono?" Konke lokho

kusebenzisa igama lesiHebheru elithi “châzôn.” Khona-ke evesini leshumi nanhlanu, sifika mhlawumbe esikhathini esibaluleke kunazo zonke lapho uDaniyeli asebenzisa khona lona lelo gama elifanayo, ngoba uthi, “lapho mina”...“sengiwebonile umbono, futhi ngafuna incazelo yawo.” Emva kokuba uDaniyeli ebone umbono we-châzôn, wafuna ukuqonda ukuthi wawusho ukuthini. Leli yiqiniso elinomthelela omkhulu ekufihlweni “kwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha kuleso sahluko.

Uphinde asebenzise igama elithi châzôn emavesini ayishumi nesikhombisa nangamashumi amabili nesithupha. Igama elithi “umbono” livela izikhathi eziyishumi esahlukweni sesishiyagalombili sikaDaniyeli, futhi igama elithi châzôn limelela izikhathi eziyisikhombisa kulezo ziveleko. UDaniyeli usebenzisa elinye igama lesiHeberu elihunyushwa ngokuthi “umbono” izikhathi ezine. Lelo elinye igama lesiHeberu ngu-mar’eh, futhi lisho “ukubonakala”.

I-châzôn itholakala kasikhombisa kuDaniyeli isahluko sesishiyagalombili, kanti i-mar’eh itholakala kane, futhi ndawonye zimelela izikhathi eziyishumi lapho igama lesiNgisi elithi “vision” livela khona kuDaniyeli isahluko sesishiyagalombili. Isikhombisa kuhlanganiswe nokune kuyishumi nanye, ngokuba kwesinye sezikhathi uDaniyeli asebenzisa ngazo igama elithi mar’eh, lahunyushwa njengoba nje lichaziwe, ngoba evesini leshumi nanhlanu, lapho uDaniyeli “efuna incazelo” yombono we-châzôn womlando wesiprofetho, “kwema phambi” kwakhe “okunokubonakala komuntu.” Igama elithi “ukubonakala” lingu-mar’eh. Ngakho-ke, i-mar’eh isetshenziswe nguDaniyeli kane kuDaniyeli 8, futhi ihunyushwe kanye ngokuvumelana nencazelo yayo eyinhloko ethi “ukubonakala,” kanti kwezinye izikhathi ezintathu ihunyushwe ngokuthi “vision.”

Angiphakamisi kugxeka amadoda ahumusha iBhayibheli le-King James. Nokho, kufanele kuqashelwe ukuthi evesini leshumi nantathu kutholakala ukuphela kwegama elengeziwe eBhayibheli le-King James (umhlatshele), okuthi ugqozi lukhulume ngokuqondile ukuthi “aluyona ingxenye yombhalo.” Ugqozi luqhubeka luthi lelo gama elengeziwe “lallengezwe ukuhlakanipha kwabantu.” Kuleso sahluko sona lesa, amagama amabili ahlukene esiHeberu womabili ahunyushwe ngegama elifanayo lesiNgisi. Isizathu esenza kube yimpoqo ukuqaphela umehluko phakathi kwala magama amabili sibaluleke ngokujulile.

Kwase kwathi, lapho mina, yebo mina Daniyeli, sengiwebonile umbono, ngafuna incazelo yawo, bheka, kwema phambi kwami okwakunokubonakala komuntu. Ngase ngizwa izwi lomuntu phakathi kwamagquma o-Ulai, elamemeza lathi: Gabriyeli, yenza lo muntu awuqonde umbono. Daniyeli 8:15, 16.

Njengoba uDaniyeli “efuna incazelo” “yombono we-châzôn” ayesanda “kuwubona,” uKristu wazisa uGabriyeli ukuba “enze” uDaniyeli aqonde “umbono we-mar’eh” ayesanda “ukuwuzwa”. UDaniyeli wayefuna ukuqonda umbono womlando wesiprofetho, kodwa uKristu, owayechazwe evesini leshumi nantathu njengoPalmoni (lowo ongewele othile owakhuluma), wayala uGabriyeli ukuba enze uDaniyeli aqonde “umbono we-mar’eh”, hhayi “umbono we-châzôn”. Emavesini elishumi nanhlanu neleshumi nesithupha, injongo eshiwo ngoGabriyeli ingukuthi enze uDaniyeli aqonde “umbono we-mar’eh”, okuyilo gama elihunyushwe ngokuthi “umbono” elisho

“ukubonakala,” hhayi umbono womlando wesiprofetho uDaniyeli ayefuna ukuwuqonda. Ngaphandle kokuqaphela umsebenzi uGabriyeli awawabelwa, “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha zifihlekile zisobala.

Evesini lamashumi amabili nesithupha, womabili amagama esiHeberu ahunyushwa ngokuthi “umbono” atholakala kulelo vesi elifanayo, futhi lelo vesi liba ngelinye lamakhiyi ayinhloko okuvula iqiniso lobufakazi bukaDaniyeli “bezikhathi eziyisikhombisa.”

Umbono wakusihlwa nowasekuseni owatshelwayo uyiqiniso; ngakho-ke vala lombono, ngokuba uyakuba ngezinsuku eziningi. Daniyeli 8:26.

Evesini lamashumi amabili nesithupha, “umbono wokuhlwa nokusa” ungumbono we-mar’eh, okusho “ukubonakala”; kodwa umbono okwakufanele “uvalwe” ungumbono we-châzôn womlando wesiprofetho. Inkulumo ethi “ukuhlwa nokusa” iyona ehlukana futhi ebonakalisa umehluko phakathi kwale mibono emibili. Lokhu ikwenza ngomunye futhi umfanekiso wesici sobuntu ekukhiqizweni kweBhayibheli. Leso sici sobuntu sasihlanganisa kokubili abaprofethi ababhala amazwi eBhayibheli, kodwa futhi nalabo abalihumusha iBhayibheli. IBhayibheli, njengakuKristu, limelela inhlanguanisela yobunkulunkulu nobuntu. Lobu buntu behla ngomlando, kusukela ku-Adamu ngemva kokona kwakhe kuye kulabo ababhala futhi bahumusha iBhayibheli. UKristu neBhayibheli kokubili kuyiZwi likaNkulunkulu, futhi iZwi likaNkulunkulu limsulwa, ngoba ubunkulunkulu baleyo nhlanguanisela babuhlale bunqoba noma yimiphi imingcele eyayikhona enyameni.

UPawulu, inceku kaJesu Kristu, obizelwe ukuba abe ngumphostoli, ehlukaniselwe ivangeli likaNkulunkulu, (alithembisa ngaphambili ngabaprofethi bakhe emibhalweni engcwele,) eliphathelene neNdodana yakhe uJesu Kristu iNkosi yethu, eyazalwa enzalweni kaDavide ngokwenyama. Roma 1:1–3.

Inkulumo ethi “ukuhlwa nokusa” itholakala ngokuphindaphindiwe eZwini likaNkulunkulu, futhi ngaso sonke isikhathi ihunyushwa ngokuthi “ukuhlwa nokusa,” njengoba kunjalo evesini lamashumi amabili nesithupha, nanjengoba ihunyushwa kunjalo kaningi endabeni yokudala kuGenesis ethi ngokuphindaphindiwe, “kwaba ukuhlwa, kwaba ukusa...” Empeleni, futhi iqiniso ngalinye linomthelela walo (futhi leli qiniso libalulekile ukuba liqondwe), indawo okuwukuphela kwayo eBhayibhelini lapho inkulumo ethi “ukuhlwa nokusa” ingahunyushwa ngokuthi “ukuhlwa nokusa” (njengoba kunjalo evesini lamashumi amabili nesithupha), kusevesini leshumi nane likaDaniyeli isahluko sesishiyagalombili. Lapho, futhi lapho kuphela, eZwini likaNkulunkulu ibinzana elithi “ukuhlwa nokusa” lihunyushwa ngokuthi nje “izinsuku.”

Wasesethi kimi: Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa. Danieli 8:14.

Amavesi ayishumi nambili kamuva, esahlukweni esifanayo sikaDaniyeli, ibinzana lesiHeberu elithi “kusihlwa nasekuseni” lihunyushwa ngendlela elihlala lihunyushwa ngayo ngaso sonke isikhathi; kodwa evesini eliyinsika emaphakathi nesisekelo sobu-Adventist, lelo binzana limane lihunyushwe ngokuthi “izinsuku.” Yiliphi ithonya elaholela abahumushi beBhayibheli i-King

James ukuba benze ukuphikisana okusobala kangaka? Babelihumushe lelo binzana evesini lamashumi amabili nesithupha ngokuvumelana nakho konke okunye ukucela kwalo kuyo yonke enye indawo yeBhayibheli. Kodwa amavesi ayishumi nambili ngaphambi kwevesi lamashumi amabili nesithupha, evesini leshumi nane, ubuntu babo babeka umehluko okhethekile phezu kwempendulo yombuzo wevesi leshumi nantathu. Futhi umbuzo wevesi leshumi nantathu wawuhlanganisa lelo gama elilodwa elithi (umhlatshele), okwakungafanele lenezelwe eBhayibhelini. UNkulunkulu wayefuna ivesi leshumi nane livelele ngendlela ejule kakhulu futhi ehlukile ngokukhethekile. Ngokwenza kanjalo, wabuye waveza lokho uGabriyeli ayeyalwe ukuba aqondise uDaniyeli ukuba akuqonde.

Evesini yeshumi nesithupha, uJesu wayala uGabriyeli ukuba enze uDaniyeli aqonde umbono we-mar'eh, naphezu kweqiniso lokuthi uDaniyeli wayefuna ukuqonda umbono we-châzôn womlando wesiprofetho. Ivesi lamashumi amabili nesithupha lithi “umbono wakusihlwa nowasekuseni owakhulunywa” “wawuyiqiniso.” Umbono we-châzôn wawuyisibonakaliso sesiprofetho “esabonwa”, kodwa umbono we-mar'eh “wakhulunywa,” ngokuba wawushiwo. Wakhulunywa evesini leshumi nane lapho uPalmoni ethi “kuze kube yizinkulungwane ezimbili namakhulu amathathu zokuhlwa nokusa; khona-ke indawo engcwele iyakuhlazwa.” Ivesi lamashumi amabili nesithupha lisebenzisa inkulumo ethi “ukuhlwa nokusa,” njengoba liwukhomba njengombono “owakhulunywa” ukuze kuvezwe umehluko phakathi kwale mibono emibili esahlukweni sesishiyagalombili sikaDaniyeli. Umbono womlando wesiprofetho uDaniyeli “awubona”, futhi uDaniyeli ayefisa ukuwuqonda, wawuhlukile embonweni “owakhulunywa” uDaniyeli “awuzwa”. Okubaluleke kakhulu, umbono uDaniyeli “awuzwa” yiwo umbono uGabriyeli ayemelwe ukumnika ukuqonda ngawo uDaniyeli.

Ubuntu obabambiqhaza ekulobeni iBhayibheli eliNgcwele baqopha igama elithi “umbono” izikhathi eziyishumi esahlukweni sesishiyagalombili sikaDaniyeli, futhi ngokwenza kanjalo bafihla umehluko phakathi kombono “owabonwayo” nomunye umbono “owazwakalayo”. Ngokwenza lokho, bafiphaza ukugcizelela okukhombisa ukuthi inhloso kaKristu yayiwukuba uDaniyeli aqonde umbono ayewuzwile, ngaphezu kokuqonda umbono ayewubonile. Manje sesingase sicabangele lokho uGabriyeli akwenzayo ukuze agcwalise umsebenzi awawabelwa.

Ngakho wasondela lapho ngangimi khona; kwathi esefikile, ngathuthumela, ngawela ngobuso bami phansi; kodwa wathi kimi: Qonda, ndodana yomuntu, ngokuba umbono ungowesikhathi sokuphela. Kwathi esakhuluma nami, ngangilele ubuthongo obunzima ngobuso bami bubhekise emhlabathini; kodwa wangithinta, wangimisa ngezinyawo zami. Wayesethi: Bheka, ngizokwazisa okuyokuba khona ekupheleni kokucasuka; ngokuba ekumiselweni kwesikhathi ukuphela kuyakuba khona. Danieli 8:17–19.

UGabriyeli manje useqala umsebenzi wakhe wokwenza uDaniyeli aqonde umbono wezinkulungwane ezimbili namakhulu amathathu zokuhlwa nokusa, oyiqiniso. Kuqala uyamtshela ukuthi umbono womlando wesiprofetho, umbono we-châzôn, wawuyoba “ngesikhathi sokuphela.” Khona-ke, ngesikhathi uDaniyeli esebuthongweni besiprofetho, uGabriyeli wamthinta uDaniyeli wamisa waqonda. Uyamazisa, “Ngiyakwenza wazi.”

Yilokho uPalimoni (uKristu) ayetshele uGabriyeli ukuba akwenze, lapho ethi, “Gabriyeli, yenza lo muntu aqonde umbono we-mar’eh” wokuhlwa nezinsuku zasekuseni. UGabriyeli uthi uzokwenza uDanyeli “azi okuyakuba khona ekupheleni kokucasuka.” Nakho-ke! Nansi “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha! Kufihlwe yilo kanye iqhinga lokuprofetha uGabriyeli ayekade eholele abaprofethi ukuba balifakazele ngokuphindaphindiwe futhi balisebenzise emibhalweni yabo! Lelo qhinga lithi “umugqa phezu komugqa, lapha okuncane nalapho okuncane”.

Encwadini ethi “Thoughts on Daniel and the Revelation”, ka-Uriah Smith (okufanele bonke ama-Adventist, ngisho nabomakhelwane babo, bayijwayele), uSmith uphawula ngamavesi eshumi nesikhombisa kuya kweleshumi nesishiyagalolunye esahlukweni sesishiyagalombili sikaDanyeli:

“Ngesitatimende esijwayelekile sokuthi ngesikhathi esimisiweyo ukuphela kuyakuba khona, nokuthi uyakumenza azi okuzakuba khona ekupheleni kokugcina kwentukuthelo, ungena ekuchazeni umbono. Intukuthelo kufanele iqondwe njengemboza inkathi yesikhathi. Yisiphi isikhathi? UNkulunkulu watshela abantu bakhe u-Israyeli ukuthi uyakuthulula phezu kwabo ukuthukuthela kwakhe ngenxa yobubi babo; ngalokho wanika iziyalo ngokuqondene ‘nenkosi engcolile embi yakwa-Israyeli:’ ‘Susa umqhele wobupristi, ukhumule umqhele wobukhosi.... Ngiyakukubhidliza, ngikubhidlize, ngikubhidlize: futhi akusayikuba khona, aze afike lowo okufanele kube ngokwakhe; ngiyakumnika kona.’ Hezekeli 21:25–27, 31.

“Nansi isikhathi sentukuthelo kaNkulunkulu esibhekiswe kubantu besivumelwano sakhe; isikhathi lapho indlu engewele nebutho kuyakunyathelwa phansi ngezinyawo. Isigqoko sobukhosi sasuswa, nomqhele wasuswa, lapho u-Israyeli ebekwa ngaphansi kombuso waseBabiloni. Saphendukezelwa futhi ngamaMede namaPheresiya, futhi ngamaGriki, futhi ngamaRoma, ngokuhambisana nezikhathi ezintathu lapho leli zwi liphindwa ngumphrofethi. AmaJuda-ke, eseyalile uKristu, maduzane ahlakazeka ebusweni bomhlaba wonke; futhi u-Israyeli ongokomoya uthathe indawo yenzalo engokoqobo; kodwa baphansi kwamandla asemhlabeni, futhi bayakuba njalo kuze kube isihlalo sobukhosi sikaDavide simiswa futhi,—kuze kufike Yena oyindlalifa yaso efanele, uMesiya, iNkosana yokuthula, bese sinikwa yena. Khona-ke intukuthelo iyobe isiphelile. Okuyakuba khona ekugcineni kwalesi sikhathi, ingelosi isizokwazisa uDanyeli khona manje.” Uriah Smith, Daniel and the Revelation, 201, 202.

“Intukuthelo” uSmith ayikhombayo yaqala ngesikhathi uManase ethunjelwa eBabiloni ngama-Asiriya ngo-677 BC. Ngeshwa, uSmith uthatha ukugumbuqelwa kukaZedekiya ngo-586 BC akubeke njengesiqalo sesikhathi “sentukuthelo” sevesi leshumi nesishiyagalolunye. USmith kalokothi abhekane nalokho okushiwoyo ukuthi leli vesi lithi “ukuphela kokugcina kwentukuthelo.” Ukuphatha njengokungathi kumane kuyisisho esithi “intukuthelo,” nakuba-ke uma kukhona “ukuphela kokugcina” kwentukuthelo, uhlelo lolimi nomqondo kudinga ukuthi kube khona futhi okungenani “ukuphela kokuqala” kwentukuthelo. USmith wayazi ukuthi iminyaka engamashumi ayisikhombisa yokuthunjwa yaqala ngokuhlasela kokuqala kukaNebukhadinezari uJehoyakimi ngo-606 BC, kodwa wanquma ukuthi ukuqala kwesikhathi sentukuthelo kwakungokuhlasela kwesithathu kukaNebukhadinezari, okwenziwa kuZedekiya, inkosi yokugcina yakwaJuda.

“Nakuba sinokulandisa okuneminingwane emincane kakhulu ngempilo yakhe [kaDaniyeli] yasekuqaleni kunalokho okulotshiwe ngayanoma yimuphi omunye umprofethi, nokho ukuzalwa kwakhe nozalo lwakhe kushiywe kufihlakele ngokuphelele, ngaphandle kokuthi wayengowozalo lobukhosi, mhlawumbe wendlu kaDavide, eyayisikhule kakhulu ngaleso sikhathi. Uqala ukucela njengomunye wabathunjwa abahloniphekile bakwaJuda, ngonyaka wokuqala kaNebukhadinezari, inkosi yaseBabiloni, ekuqaleni kweminyaka engamashumi ayisikhombisa yokuthunjwa, BC 606. UJeremiya noHabakuki babesamemezela iziprofetho zabo. UHezekeli waqala ngokushesha ngemva kwalokho, kwase kuthi kancane kamuva u-Obhadiya; kodwa bobabili laba baqeda umsebenzi wabo eminyakeni eminingi ngaphambi kokuphela kwenkambo ende nekhazimulayo kaDaniyeli. Abaprofethi abathathu kuphela abamlandela, uHagayi noZakariya, abasebenzisa isikhundla sobuprofethi isikhathi esifushane ngesikhathi esifanayo, BC 520–518, kanye noMalaki, owokugcina kubaprofethi beTestamente Elidala, owachuma isikhashana cishe ngo-BC 397.” Uriah Smith, Daniel and the Revelation, 19.

USmith waqonda ngokunembile “ukufutheka” kwevesi leshumi nesishiyagalolunye njengenkathi yesikhathi. Waqonda ngokunembile leyo nkathi njengokunyathelwa phansi kwendlu engcwele nebutho, ngokuvumelana noDaniyeli isahluko sesishiyagalombili ivesi leshumi nantathu, futhi waqonda ngokunembile iphuzu lokuphela njengo-Okthoba 22, 1844.

USmith wayeqinisile ngokwengxenywe, kodwa wageja iqiniso ngokwenza lokho okwakuyisici esivelele sokusebenzisa kwakhe iziprofetho. Wavumela umlando ukuba uqondise ukuchaza kwakhe izwi lesiprofetho, esikhundleni sokuvumela izwi lesiprofetho ukuba liqondise ukuqonda kwakhe umlando. Uma sivumela iBhayibheli ukuba lichaze umlando wesiprofetho, khona-ke siba nolwazi oluqondile lokusondela emlandweni.

IBhayibheli lifundisa ukuthi lowo umuntu anqotshwa nguye, ungumkhonzi walowo muntu.

Ngesikhathi bethembisa bona inkululeko, bona uqobo bayizigqila zokonakala; ngokuba umuntu anqotshwa yilowo, uba yisigqila salowo. 2 Petru 2:19.

UManase wathunjelwa eBabiloni ngo-677 BC. Kulapho uJuda anqotshwa khona futhi walethwa ebugqilini. Leli yilo iphuzu lokuqala elimelwe kuzo zombili izichasiso zika-1843 nezika-1850, uDade White azigunyaza njengezilungile. USmith uqala ukunyathelwa phansi kukaDaniyeli isahluko sesishiyagalombili, nevesi leshumi nantathu, ngoZedekiya, inkosi yokugcina yakwaJuda. UZedekiya wayengukuphela kwesahlulelo esasiqhubeka kancane kancane, hhayi ukuqala kwaso. UDade White ukhomba ukuthi ukuthunjwa kukaManase eBabiloni kwakuyi-“earnest” lalokho okwakuzofika. I-“earnest” iyinkokhelo yesandulela, futhi iphawula ukuqala kokuthengwa okunezinye izinkokhelo ezizolandela.

“Abaprofethi baqhubeka ngokwethembeka nezixwayiso zabo kanye nokuncenga kwabo; bakhuluma kuManase nakubantu bakhe bengenasibindi sokwesaba; kodwa imiyalezo yadelelwa; uJuda owahlehla emuva wayengafuni ukulalela. Njengesixwayiso esiqotho salokho okwakuyokwehlela abantu uma beqhubeka bengaphenduki, iNkosi yavumela inkosi yabo ukuba ibanjwe yiqembu lamasosha ase-Asiriya, ‘ayibopha ngamaketanga, ayisa eBabiloni,’ inhloko-dolobha yawo yesikhashana. Lolu sizi lwabuyisela inkosi emqondweni wayo;

‘yanxusa uJehova uNkulunkulu wayo, yazithoba kakhulu phambi kukaNkulunkulu wawoyise, yakhuleka kuye; yena wancengwa yiyo, wezwa ukunxusa kwayo, wayibuyisela eJerusalema embusweni wayo. Khona uManase wazi ukuthi uJehova unguNkulunkulu.’ 2 IziKronike 33:11–13. Kodwa lokhu kuphenduka, nakuba kwakumangalisa, kwafika sekwephuze kakhulu ukuba kusindiswe umbuso ethonyeni elonakalisayo leminyaka yemikhuba yokukhonza izithombe. Abaningi babekhwebekile futhi bawile, bengasophinde bavuke.” Prophets and Kings, 382.

UManase wamaka “isibambiso” esaqalisa “isiqalekiso” se “zikhathi eziyisikhombisa,” esasiyiso “isikhwele” sokugcina; ngokuba “isikhwele” sokuqala sase siqalile kakade lapho umbuso wasenyakatho uthunjelwa ekudingisweni ngo-723 BC. Khona-ke ekugumbuqelweni kukaJehoyakimi, lapho uDaniyeli ethunjelwa ekudingisweni, kwaqala iminyaka engamashumi ayisikhombisa yokuthunjwa uJeremiya ayikhomba, ngo-606 BC. Ngemva kwamakhosi amabili emva kukaJehoyakimi, iJerusalema labhujiswa, futhi inkosi yokugcina yakwaJuda, uZedekiya, yabukela lapho amadodana ayo ebulawa phambi kwayo, yase iphumputhekiswa, yathathwa yasiwa ekuthunjweni eBabiloni.

USmith wabeka konke ukwahlulela okuqhubekela phambili kuZedekiya futhi wasebenzisa ukwahlulelwa kukaZedekiya njengombhalo wobufakazi wokusekela umcabango wakhe. Ukwahlulelwa kukaZedekiya, owayeyi “nkosana embi nengcolile,” kwaveza ukuthi umqhele wakwaJuda wawuzosuswa kuze kufike uKristu ukuze amise umbuso. USmith wathi, “bangaphansi kwamandla omhlaba, futhi bayohlala benjalo kuze kube isihlalo sobukhosi sikaDavide simiswa futhi,—kuze kufike Lowo oyindlalifa yaso efaneleyo, uMesiya, iNkosana yokuthula, bese sinikwa yena.” Ngo-Okthoba 22, 1844, ekugcwalisekeni kukaDaniyeli isahluko sesikhombisa, namavesi eshumi nantathu neshumi nane, uKristu, omelwe njengeNdodana yomuntu, weza phambi kukaYise ukuze amukele umbuso.

Ngabona emibonweni yasebusuku; bheka, kwafika ofana neNdodana yomuntu ngamafu asezulwini, wafika koMdala wezinsuku, base bamsusa bamsondeza phambi kwakhe. Wase enikwa umbuso, nodumo, nobukhosi, ukuze bonke abantu, izizwe, nezilimi bamkhonze; ukubusa kwakhe kungukubusa okuphakade, okungayikudlula, nombuso wakhe ungowokungayikubhujiswa. Daniyeli 7:13, 14.

USister White uyaqinisekisa ukuthi uDaniyeli isahluko sesikhombisa, namavesi eshumi nantathu neshumi nane, agcwaliseka ngo-Okthoba 22, 1844.

“Ukuza kukaKristu njengomPristi wethu oMkhulu endaweni engcwele kakhulu, ukuze kuhlanzwe indlu engcwele, okukhonjiswe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kuvezwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesigameko esisodwa; futhi lokhu futhi kumelwe ukuza komkhwenyana emshadweni, njengoba kuchazwe nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

USmith akazange akhulume ngengxenywe eyinhloko “yesiphetho sokugcina sentukuthelo.” Wagwema umgomo weBhayibheli owabonisa ukuthi uJuda wanqotshwa ngesikhathi sikaManase,

nokuthi ukuthunjwa okwaqala amakhosi amabili ngaphambi kukaZedekiya, nakho kwakubonisa ukuthi uJuda wayesevele engaphansi kweBhabhiloni, ngaphambi kokuba uZedekiya ahlangebezane nesiphetho sakhe. Ngenxa yalezi zinto ezisobala azishiya ngaphandle, wayesasho nokho ukuthi, “nansi inkathi yentukuthelo kaNkulunkulu ngokumelene nabantu bakhe besivumelwano; inkathi lapho indlu engcwele nebandla kuyakunyathelwa phansi.” Ngakho-ke, uqondanisa ngokuqondile “inkathi yentukuthelo kaNkulunkulu” noDaniyeli isahluko sesishiyagalombili, kanye nombuzo wevesi leshumi nantathu othi “kuze kube nini.” Impendulo esevesini leshumi nane yayiwukuthi kuze kube ngu-October 22, 1844.

Ukuhlakazeka kuya ebugqilini baseBabiloni kwakuwumlando oqhubekayo oqala ngo-677 BC, waqhubeka kwaze kwaba ngu-1844. Leso sikhathi silingana neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, okuyiyona, ngokusobala, “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Ukuphela kwaleyo nkathi ngo-Okthoba 22, 1844 kwanika uDaniyeli ufakazi wesibili mayelana “nombono we-mar’eh” wezinkulungwane ezimbili namakhulu amathathu zokuhlwa nokusa.

UGabriyeli watshelwa ukuba enze uDaniyeli aliqonde lelo mbono, futhi lokho uGabriyeli akwenza kwakuwukunikeza ubufakazi besibili bosuku lokuphela luka-22 Okthoba 1844. Akagcinanga ngokunikeza ubufakazi besibili bokumisa usuku lokugcwaliseka kwazo zombili iziprofetho zesikhathi, kodwa futhi, njengoba uSmith aphawula ngokunembile, isikhathi esihlotshani swa nalobo bufakazi besibili obuphathelene no-1844 sasikhonjisiwe evesini leshumi nantathu njengenkathi lapho indawo engcwele kanye nebutho kwakuyonikelwa ukuba kunyathelwe phansi. Umbuzo osevesini leshumi nantathu uthi: “Kuyakuba isikhathi esingakanani umbono mayelana nomhlathshelo wansuku zonke, kanye nesiphambeko sencithakalo, sokuba kokubili indawo engcwele kanye nebutho kunikelwe ukuba kunyathelwe phansi?” Leso sikhathi kwakuyizi-“zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Lokho uSmith angakubonanga, noma agwema ukukukhomba, kwakuwukuthi “ukuthukuthela” kwevesi leshumi nesishiyagalolunye kwakuyiso “isiphetho sokugcina” salokho kuthukuthela. Uma kukhona “okokugcina”, khona-ke kukhona futhi “okokuqala”, futhi uDaniyeli ukhomba ukuthi “ukuthukuthela kokuqala” kwaphela nini, esahlukweni seshumi nanye. Ukhomba ubuPapa bubusa ngezikhathi zobuMnyama, futhi uthi ubuPapa babuyophumelela kuze kube yilapho ukuthukuthela sekufeziwe, noma sekuphelile.

Inkosi iyakwenza ngokwentando yayo; izoziphakamisa, izikhulise ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo ngokumelana noNkulunkulu wonkulunkulu, iphumelele kuze kuphele ulaka; ngokuba okumisiweyo kuyakwenziwa. Daniyeli 11:36.

Ivesi lamashumi amathathu nesithupha liqondwa kabanzi njengelivesi umphostoli uPawulu alichaza ngokufingqiwe encwadini yakhe yesibili ayibhalela abaseThesalonika.

Makungabikho muntu onikhohlisayo nganoma iyiphi indlela; ngoba lolo suku aluyikufika, ngaphandle kokuthi kufike kuqala ukuhlubuka, kwambulwe nalowo muntu wesono, indodana yokubhujiswa; omelana nakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhulekelwayo, aziphakamise ngaphezu kwakho konke lokho; aze ahlale ethempelini

likaNkulunkulu sengathi unguNkulunkulu, eziveza ukuthi yena unguNkulunkulu. 2
Thesalonika 2:3, 4

“Umuntu wesono” kaPawulu, ongokanye “indodana yokubhujiswa,” “ophikisa futhi eziphakamisa ngaphezu kwakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhonzwayo,” futhi uyilo “inkosi” “eyakwenza ngokwentando yayo; futhi iyakuziphakamisa, izenze nkulu ngaphezu kwabo bonke onkulunkulu.” Zombili lezi zindima zibhekisela kupapa waseRoma. UDaniyeli ubhala ukuthi upapa wayeyakuphumelela, okusho ukuqhubekisela phambili, kuze kube “ukutukuthela sekufezekile.” Lokho kutukuthela evesini lamashumi amathathu nesithupha kwakube “kunqunyiwe.” Igama elithi “kunqunyiwe” lisho “ukulimaza”.

Ubupapa bamukela “isilonda sabo esibulalayo” ngo-1798, futhi ngaleso sikhathi “ukuthukuthela kokuqala” kwase kufezekile noma sekuphelisiwe. Igama elithi “feza” lisho ukuphelisa noma ukuyeka. Ukuphela “kokuthukuthela” esahlukweni sesishiyagalombili, nasevesini leshumi nesishiyagalolunye, kwakhomba ukuphela kwesikhathi lapho indlu engcwele nebutho kwakuzonyathelwa phansi. Kwaphela ngo-1844, kodwa “ukuthukuthela” “kokuqala” kwaphela ngo-1798.

“Intukuthelo yokugcina” yaphela ngo-1844, eminyakeni eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili ngemva kokuba inkosi uManase ithunjelwe eBabiloni ngama-Asiriya ngo-677 BC. “Intukuthelo yokuqala” yaphela ngo-1798, eminyakeni eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili ngemva kokuba umbuso wasenyakatho wakwa-Israyeli uthunjelwe ebugqilini ngama-Asiriya ngo-723 BC.

Kuningi okusamele kushiwo mayelana “nezikhathi eziyisikhombisa” ezifihlekile encwadini kaDaniyeli, futhi sizokhuluma ngalokho esihlokweni sethu esilandelayo.

“Engelosini lebandla laseLawodikeya loba, uthi: Nakhu okushiwo ngu-Amen, uFakazi othembekileyo noqinisileyo, isiqalo sendalo kaNkulunkulu; ngiyayazi imisebenzi yakho, ukuthi awubandi futhi awushisi: ngifisa sengathi ububanda noma ushise. Ngakho-ke, ngenxa yokuthi uyisivivi, futhi awubandi futhi awushisi, ngiyakukhafa uphume emlonyeni waMi. Ngokuba uthi, Ngicebile, futhi ngandisiwe ngezimpahla, futhi angisweli lutho; kanti awazi ukuthi ungolusizi, nowokuhawukelwa, nompofu, noyimpumputhe, nohamba ze.’

“INKosi lapha iyasikhombisa ukuthi umlayezo okufanele ulethwe kubantu baYo yizikhonzi ezibizwe nguYo ukuba zixwayise abantu awusiwo umlayezo wokuthula nokulondeka. Awusikho okwemfundiso nje kuphela, kodwa ungowokusebenza kukho konke ngokuningiliziwe. Abantu bakaNkulunkulu bavezwa emlayezweni oya kwabaseLawodikeya njengabasesimweni sokuzivikela kwenyama. Bakhululekile, bezibona besesimweni esiphakeme sokuzuza ngokomoya. ‘Ngokuba uthi, Ngicebile, ngandisiwe ngempahla, kangisweli lutho; kodwa kawazi ukuthi ulusizi, uhluphekile, umpofu, uyimpumputhe, uhamba-ze.’”

“Yikuphi ukukhohliswa okukhulu okungafikela izingqondo zabantu ukwedlula ukuzethemba kokuthi baqondile, kanti banephutha ngokuphelele! Umlayezo woFakazi Oqinisileyo ufica abantu bakaNkulunkulu bekukhohliseka okudabukisayo, nokho beqotho kulokho

kukhohliseka. Abazi ukuthi isimo sabo sibuhlungu emehlweni kaNkulunkulu. Ngenkathi labo okukhulunywa kubo bezithopha ngokuthi basesimweni somoya esiphakeme, umlayezo woFakazi Oqinisileyo upahlaza ukuzethemba kwabo ngokusola okumangazayo kwesimo sabo sangempela sobumpumputhe bomoya, sobumpofu, nesosizi. Ubufakazi obubukhali kanjalo nobunzima abunakuba yiphutha, ngokuba nguFakazi Oqinisileyo okhulumayo, futhi ubufakazi baKhe kumelwe bube yiqiniso.” Testimonies, volume 3, 252.