

# Incwadi kaDaniyeli - Inombolo Yesihlanu

## *Iminyaka Engamashumi Ayisikhombisa*

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UJehoyakimi wayengowokuqala emakhosini amathathu okugcina akwaJuda, futhi lapho enqotshwa abaseBhabhiloni kwaqala iminyaka engamashumi ayisikhombisa yobugqila bombuso waseningizimu. Leyo minyaka engamashumi ayisikhombisa iveza isikhathi lapho iBhabhiloni, umbuso wokuqala wesiprofetho seBhayibheli, wawuyobusa khona. Ku-Isaya isahluko samashumi amabili nantathu, isifebe saseThire sasiyakhohlakala iminyaka engamashumi ayisikhombisa engokomfanekiso, eyachazwa ngokwesiprofetho njengezinsuku zenkosi eyodwa. Esiprofethweni seBhayibheli inkosi ingumbuso, futhi izinsuku zombuso okuwukuphela kwawo esiprofethweni seBhayibheli ezafinyelela eminyakeni engamashumi ayisikhombisa, kwakuyiBhabhiloni.

Ngaleso sikhathi somlando, isifebe saseTire, esimela upapa, sasiyokhohlakala. Ekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso, sasiyokhunjulwa, siphume siyofeba nayo yonke imibuso yomhlaba. Ubufebe bokomoya buyubudlelwane obungemthetho bokuhlangana kwebandla nombuso. Ekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso, upapa wayeyongena ebudlelwani neZizwe Ezihlangene, ezimelwe yibo bonke amakhosi isifebe saseTire esifeba nawo ekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso. Umbuso obusayo phakathi neminyaka engamashumi ayisikhombisa engokomfanekiso yi-United States, isilo somhlaba esinezimpondo ezimbili.

Izahluko zikaDaniyeli zokuqala kuya kwezihlanu ziveza umlando weminyaka engamashumi ayisikhombisa yaseBhabhiloni, ngakho-ke lezo zahluko zimelela umlando wezimpondo zombili zesilo somhlaba. Izahluko ezine nezihlanu zikhomba amakhosi okuqala nawokugcina aseBhabhiloni, futhi ndawonye lezo zahluko ezimbili zikhomba umlando wesilo somhlaba nezimpondo zaso ezimbili. Ukwahlulelwa kwezimpondo zombili, kanye nesilo somhlaba uqobo lwaso, kumelelwa ukwahlulelwa kwenkosi yokuqala nokwenkosi yokugcina. Ukwahlulelwa kukaNebukhadinezari kwaba ukuxoshwa iminyaka “eyisikhombisa,” ngesikhathi ephila njengesilo sasendle izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili phezu kotshani namazolo. Ukwahlulelwa kukaBelishasari kwabhalwa odongeni, futhi kwalinganiswa nenani elithi izinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ngaleyo ndlela kukhombisa ukuthi ukwahlulelwa kwesilo somhlaba nezimpondo zaso ezimbili kumelelwa “yizikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Lokhu kusekelwe ebufakazini bamakhosi amabili, futhi ofakazi ababili bamele owokuqala nowokugcina.

“izikhathi eziyisikhombisa” liyitshe lokukhubekisa kubu-Adventist, ngakho-ke alinakubonwa, nakuba lisobala khona lapho—kulabo abafisa ukubona. Liyisibonakaliso sokwahlulela isizwe (iBabiloni) esabusa iminyaka engamashumi ayisikhombisa, futhi liyisibonakaliso sokwahlulela umbuso obusa iminyaka engamashumi ayisikhombisa engokomfanekiso. Lapho uWilliam Miller ethula ukuqonda kwakhe “kwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili

nesithupha, wasebenzisa izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili zikaNebukadinesari zokuphila njengesilo kuDaniyeli isahluko sesine njengomunye wofakazi besiprofetho bokusekela “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. “izikhathi eziyisikhombisa” liyilo kokubili itshe lesisekelo kanye netshe eliyinhloko kuZakariya isahluko sesine. UJesu, uDadewethu White, u-Isaya noPetru balikhomba njengetshe eliba yinhloko yekhona. Liyimfundiso ephethe umqhele yesiprofetho seBhayibheli, nakuba empeleni lingabonwa yilabo abathi bayizithunywa zengelosi yesithathu.

Njengoba siqala ukubheka izahluko eziyisithupha zokuqala zencwadi kaDaniyeli, kubalulekile ukuqaphela ukuthi kusukela ekuqaleni impela “izikhathi eziyisikhombisa” ziyakhonjiswa. Lapho uJehoyakimi echithwa yiBhabhiloni, kwaqala ukuthunjwa kweminyaka engamashumi ayisikhombisa. Incwadi yeziKronike ichaza ukuthi kungani bathunjwa iminyaka engamashumi ayisikhombisa.

UZedekiya wayeneminyaka engamashumi amabili nanye lapho eqala ukubusa, wabusa iminyaka eyishumi nanye eJerusalema. Wenza okubi emehlweni kaJehova uNkulunkulu wakhe, akazithobanga phambi kukaJeremiya umprofethi owayekhuluma evela emlonyeni kaJehova. Wabuye wavukela inkosi uNebukadinesari, eyayimenze yafunga ngoNkulunkulu; kepha waqinisa intamo yakhe, wenza lukhuni inhliziyo yakhe ukuba ingaphendukeli kuJehova uNkulunkulu ka-Israyeli. Ngaphezu kwalokho zonke izikhulu zabapristi nabantu baphambuka kakhulu, belandela zonke izinengiso zabezizwe; bangcolisa indlu kaJehova ayeyingcwelisile eJerusalema. UJehova uNkulunkulu wawoyise wabathumela kubo ngezithunywa zakhe, evuka ekuseni kakhulu ethuma; ngokuba wayehawukela abantu bakhe nendawo yakhe yokuhlala. Kepha bona bahleka usulu izithunywa zikaNkulunkulu, bawadelela amazwi akhe, baphatha kabi abaprofethi bakhe, kwaze kwavuka ulaka lukaJehova lumelene nabantu bakhe, kwaze kwaba kungekho kusiza. Ngakho waletha phezu kwabo inkosi yamaKaledi, eyabulala izinsizwa zabo ngenkamba endlini yendawo yabo engcwele, ayizwanga ububele insizwa noma intombi, ixhegu noma ogobayo ngenxa yokuguga; wabanikela bonke esandleni sayo. Zonke izitsha zendlu kaNkulunkulu, ezinkulu nezincane, nengcebo yendlu kaJehova, nengcebo yenkosi neyamakhosana ayo; konke lokhu yakuletha eBabiloni. Bashisa indlu kaNkulunkulu, badiliza udonga lwaseJerusalema, bashisa zonke izigodlo zalo ngomlilo, babhubhisa nazo zonke izitsha zalo eziyigugu. Labo ababesindile enkembeni wabathumba wabayisa eBabiloni; lapho baba yizinceku zayo nezamadodana ayo kwaze kwaba sekubuseni kombuso wasePheresiya; ukuze kugcwaliseke izwi likaJehova ngomlomo kaJeremiya, kuze kube yilapho izwe seliyithokozile imisombuluko yalo: sonke isikhathi lisesincithakalweni lagcina isabatha, ukuze kugcwaliseke iminyaka engamashumi ayisikhombisa. Manje ngonyaka wokuqala kaKoresi inkosi yasePheresiya, ukuze izwi likaJehova elakhulunywa ngomlomo kaJeremiya ligcwaliseke, uJehova wavusa umoya kaKoresi inkosi yasePheresiya, waze wamemezela kuwo wonke umbuso wakhe, wakubhala futhi phansi, wathi: “Isho kanje uKoresi inkosi yasePheresiya, uJehova uNkulunkulu wezulu unginikile yonke imibuso yomhlaba; futhi ungiyale ukuba ngimakhele indlu eJerusalema, elakwaJuda. Ngubani khona kini phakathi kwabo bonke abantu bakhe? UJehova uNkulunkulu wakhe makabe naye, akhuphuke.” 2 IziKronike 36:11–23.

Iminyaka engamashumi ayisikhombisa yobugqila yayizogcwalisa izwi likaJeremiya, “kuze kube yilapho izwe seliwajabulele amasabatha alo, ngokuba sonke isikhathi lapho lalilele liyincithakalo laligcina isabatha.” Kukhona indima eyodwa kuphela eZwini likaNkulunkulu, ngaphandle kwevesi eliseziKronike esilicaphunayo, ebhekisela ekutheni izwe “lijabulele” amasabatha alo. Leyo ndima itholakala kuLevitikusi izahluko ezingamashumi amabili nanhlanu nezingamashumi amabili nesithupha. Isahluko samashumi amabili nanhlanu sinikeza umyalo wokuthi izwe alivunyelwe kanjani ukuba lijabulele ukuphumula kwesabatha lalo, kanti isahluko samashumi amabili nesithupha sichaza isiqalekiso “sezikhathi eziyisikhombisa” uma leyo miyalo yesivumelwano yayingalandelwanga.

Isiphetho sikaJehoyakimi saphawula ukuqala kokuthunjwa, okuyisici salokho uDaniyeli akubiza ngokuthi “isiqalekiso” kanye “nesifungo” sikaMose esahlukweni sesishiyagalolunye. UDaniyeli wayeqonda isiqalekiso “sezikhathi eziyisikhombisa,” ngoba ufakaza esahlukweni sesishiyagalolunye ukuthi kwakungokufunda kwakhe isiprofetho seminyaka engamashumi ayisikhombisa sikaJeremiya lapho aqonda khona inani leminyaka abantu bakaNkulunkulu ababeyakuba yizigqila eBabiloni.

Ngonyaka wokuqala wokubusa kwakhe mina Daniyeli ngaqonda ngezincwadi inani leminyaka, ngakho izwi leNkosi elafika kuJeremiya umprofethi, lokuthi yayizogcwalisa iminyaka engamashumi ayisikhombisa ekuchithweni kweJerusalema. Daniyeli 9:2.

UDaniyeli wayiqonda leyo minyaka engamashumi ayisikhombisa “ngamabhuku,” kungabi yincwadi kaJeremiya kuphela. Enye incwadi ayeyiqonda kwakuyimibhalo kaMose, ngokuba emkhulekweni wakhe uveza ukuthi “isiqalekiso” saleyo minyaka engamashumi ayisikhombisa yobugqila sasiyiso “isifungo” sikaMose. Igama elikuDaniyeli isahluko sesishiyagalolunye, elihunyushwa ngokuthi “isifungo,” yilona kanye igama elihunyushwa ngokuthi “izikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha. Ukuthunjwa kukaJuda eBhabhiloni iminyaka engamashumi ayisikhombisa kwakuyikugcwaliseka kwesiqalekiso “sezikhathi eziyisikhombisa,” naphezu kwalokho noma yimuphi isazi sezenkolo sesimanje engase sikuphikise. Kucacile njengasemini, kodwa kuphela uma uzimisele ukukubona.

UJehova wakhuluma kuMose entabeni yaseSinayi, wathi: Khuluma kubantwana bakwa-Israyeli, uthi kubo: Lapho seningene ezweni engininika lona, izwe liyakugcinela uJehova isabatha. Iminyaka eyisithupha uyakuhlwaneyela insimu yakho, neminyaka eyisithupha uyakuyithena insimu yakho yamagilebhisi, ubuthe isithelo sayo; kepha ngomnyaka wesikhombisa kuyakuba yisabatha lokuphumula ezweni, isabatha likaJehova; awuyikuhlwaneyela insimu yakho, awuyikuyithena insimu yakho yamagilebhisi. Okuzimilelayo ekuvuneni kwakho awuyikukuvuna, namagilebhisi omvini wakho ongathenwanga awuyikuwabutha; ngokuba kungumnyaka wokuphumula ezweni. Isabatha sezwe siyakuba ngukudla kini; kuwe, nasencekwini yakho, nasencekukazini yakho, nasemqashweni wakho, nakowezizwe ohlala nawe, nasezinkomeni zakho, nasezilwaneni ezisezweni lakho, konke okutheleyo kwakho kuyakuba ngukudla. Uyakuzibalela amasabatha eminyaka ayisikhombisa, kasikhombisa; izikhathi zamasabatha eminyaka ayisikhombisa ziyakuba kuwe yiminyaka engamashumi amane nesishiyagalolunye. Khona-ke uyakwenza kukhala icilongo lejubili

ngosuku lweshumi lwenyanga yesikhombisa; ngosuku lokubuyisana niyakulenza likhale icilongo kulo lonke izwe lenu. Levitikusi 25:1–9.

Kubalulekile ukubona ukuthi, emiyalweni yokuvumela izwe liphumule, imijikelezo eyisikhombisa yeminyaka eyisithupha yokulima izwe nomnyaka owodwa wokulivumela liphumule yaqhubeka kwaze kwaba ngumnyaka wamashumi amane nesishiyagalolunye, lapho kwakufanele kube khona iJubili elalikhomba ukugwaliseka kwemijikelezo eyisikhombisa yeminyaka eyisikhombisa. Iphuzu elisemqoka okufanele libonwe yilokhu ukuthi ukukhala kwecilongo leJubili kwakufanele kwenzeke ngoSuku Lokubuyisana, ngaleyo ndlela kukhonjiswe ukuthi lapho uSuku Lokubuyisana olungumfanekiso ogcwalisekile luqala ngo-Okthoba 22, 1844, icilongo leJubili elalimelela umjikelezo “wezikhathi eziyisikhombisa” kwakufanele khona-ke likhaliswe. Le “zikhathi eziyisikhombisa” ezaqala ngesikhathi uManase eyiswa eBabiloni ngo-677 BC, zazimelela iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili eyaphetha ngoSuku Lokubuyisana olungumfanekiso ogcwalisekile. Lokhu kuhlobana kuyophuthelwa kuphela yilabo abangafuni ukubona. Umjikelezo “wezikhathi eziyisikhombisa” uxhumene neminyaka eyizinkulungwane ezimbili namakhulu amathathu.

Kubalulekile futhi ukubona ukuthi, ngaphakathi kwemiyalelo yesivumelwano yamavesi ayisishiyagalolunye okuqala kaLevitikusi amashumi amabili nanhlanu, kutholakala umfanekiso ojule kakhulu womgomo wosuku lonyaka eZwini likaNkulunkulu. Indishi yezinganekwane izazi zenkolo eziyiphonsa phandle ukuze zigcine umhlambi udakiwe ngewayini laseBabiloni, ithi isahlulelo esithi “izikhathi eziyisikhombisa” esahlukweni samashumi amabili nesithupha siyikuqonda okungafanele kwencazelo yesiHebheru yegama elihunyushwe ngokuthi “izikhathi eziyisikhombisa.” Leyo mpikiswano ayiqinile. Incazelo yesiHebheru yalelo gama ihlanganisa ngokuphelele, ngaphakathi kwencazelo yalo uqobo, isizathu esivumelayo sokulisebenzisa ngendlela yezibalo, kodwa impikiswano yabo enesici, abayisekela ngesisekelo esidukisayo esakhelwe phezu kobungcweti abazibiza bona ngabo bohlelo lolimi lwesiHebheru, imane nje iyimpikiswano yokuphambukisa.

Isahlulelo esimelwe ngokuthi “izikhathi eziyisikhombisa” esahlukweni samashumi amabili nesithupha, siqondwa ngumongo waleso siqephu, hhayi ngabathile bezazi zenkolo zanamuhla abahlanekezela ulimi lwesiHeberu. UWilliam Miller wakha isiphetho sakhe engenankomba nhlobo olimini lwesiHeberu, futhi ugqozi lwaqinisekisa ukuqonda kwakhe njengokuyikho. Izingelosi zaqondisa ukuqonda kwakhe zisekelwe emongweni wesahluko lapho kutholakala khona isahlulelo “sezikhathi eziyisikhombisa,” hhayi olimini lwesiHeberu.

Umongo wesahluko samashumi amabili nanhlanu yilapho kuvezwa khona iziqondiso zesivumelwano, bese kuthi isahluko samashumi amabili nesithupha sinikeze isibusiso esithenjisiwe sokugcina leyo miyalelo yesivumelwano, futhi ngemva kwalokho sikhombe lokho uDanyeli akubiza ngokuthi “isiqalekiso sikaMose” ngenxa yokungalaleli leyo miyalelo.

Umongo uyisihloko somgomo wosuku olulingana nonyaka owodwa esiprofethweni seBhayibheli. Lawo mavesi okuqala kaLevitikusi amashumi amabili nanhlanu abonisa ukuthi esiprofethweni seBhayibheli usuku lumelela unyaka. Encwadini ka-Eksodusi, uMose uchaza ngokucacile

ubudlelwano phakathi kokuphumula kweSabatha losuku lwesikhombisa komuntu nasesilwaneni, nokuphumula kweSabatha konyaka wesikhombisa kwezwe.

Iminyaka eyisithupha uyakuhlwaneyela umhlaba wakho, ubuthe izithelo zawo; kodwa ngomnyaka wesikhombisa uyakuwuyeka uphumule, ulale uthule; ukuze abampofu babantu bakho badle; kuthi abakushiyayo kudliwe yizilwane zasendle. Kanjalo wenze ngesivini sakho nangesivande sakho seminqumo. Izinsuku eziyisithupha uyakwenza umsebenzi wakho, kodwa ngosuku lwesikhombisa uyakuphumula; ukuze inkomo yakho nembongolo yakho kuphumule, nendodana yencekukazi yakho, nomfokazi, kuvuseleleke. Eksodusi 23:10–12.

Kuleyo mavesi amathathu kungabonakala ukuthi usuku lokuphumula lwabantu nezilwane lulingana nomnyaka wokuphumula komhlaba. KuLevitikusi isahluko samashumi amabili nanhlanu, emavesini amahlanu okuqala, sithola isakhiwo sohlelo lolimi esifanayo ncamashi nomyalo weSabatha ka-Eksodusi isahluko samashumi amabili, amavesi esishiyagalombili kuya kweleshumi nanye.

UJehova wakhuluma kuMose entabeni yaseSinayi, wathi: Khuluma kubantwana bakwa-Israyeli, uthi kubo: Nxa selingene ezweni engininika lona, izwe liyakugcinela uJehova iSabatha. Iminyaka eyisithupha uyakuhlwaneyela insimu yakho, neminyaka eyisithupha uyakuthena isivini sakho, ubuthele izithelo zaso; kepha ngonyaka wesikhombisa kuyakuba yiSabatha lokuphumula ezweni, iSabatha likaJehova; awuyikuhlwaneyela insimu yakho, futhi awuyikuthena isivini sakho. Lokho okuvela ngokwaso ekuvuneni kwakho awuyikukuvuna, futhi awuyikubutha amagilebhisi esivini sakho esingathenwanga; ngokuba kungumnyaka wokuphumula ezweni. Levitikusi 25:1–5.

Khumbula usuku lwesabatha, ukuba ulugcine lungcwele. Izinsuku eziyisithupha uyakusebenza, wenze wonke umsebenzi wakho; kodwa usuku lwesikhombisa luyisabatha likaJehova uNkulunkulu wakho; kulo awuyikwenza msebenzi, wena, nendodana yakho, nendodakazi yakho, nenceku yakho yesilisa, nenceku yakho yesifazane, nezinkomo zakho, nomfokazi wakho ongaphakathi kwamasango akho; ngokuba ngezinsuku eziyisithupha uJehova wenza izulu nomhlaba, nolwandle, nakho konke okukukho, wayesephela ngosuku lwesikhombisa; ngalokho uJehova walubusisa usuku lwesabatha, walungcwelisa. Eksodusi 20:8–11.

Kanyekanye le miyalo emibili yesabatha ikhomba umongo kaLevitikusi amashumi amabili nanhlanu namashumi amabili nesithupha. Ihlanganiswe ndawonye, umugqa phezu komugqa, ifakaza ukuthi “izinsuku eziyisithupha uyakusebenza, wenze wonke umsebenzi wakho,” nokuthi “iminyaka eyisithupha uyakuhlwaneyela insimu yakho, neminyaka eyisithupha uyakuthena isivini sakho, uqoqe izithelo zaso.” “Kepha usuku lwesikhombisa luyisabatha leNkosi uNkulunkulu wakho,” futhi “unyaka wesikhombisa uyakuba yisabatha lokuphumula ezweni, isabatha leNkosi”.

Womabili la magama ahunyushwa ngokuthi “olwesikhombisa,” kunoma yimuphi wemiyalo yeSabatha, kungaba yiSabatha yabantu noma iSabatha yomhlaba, ayigama elifanayo lesiHeberu elihunyushwa ngokuthi “izikhathi eziyisikhombisa” esahlukweni samashumi amabili nesithupha sikaLevitikusi. Umongo wezahluko zamashumi amabili nanhlanu namashumi amabili nesithupha zikaLevitikusi ubekwe ngaphakathi komthetho wesiprofetho wokuthi usuku lumelela unyaka

esiprofethweni seBhayibheli. Okubaluleke ngokufanayo ngumthetho wesiprofetho wokukhulunywa kokuqala.

Into yokuqala ekhulunywa ngayo kulezi zahluko ezimbili isimiso sosuku simele umnyaka. UWilliam Miller waholwa nguGabriyeli nezinye izingelosi ukuba abone “izikhathi eziyisikhombisa” zikaLevitikusi njengophawu lweminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi lokhu kuvumelana ngokuphelele nomongo walezi zahluko, okuyisimiso sosuku simele umnyaka esibekwe evesini lokuqala kuya kwelesihlanu lesahluko samashumi amabili nanhlanu.

Lapho umlobi wezikaKronike echaza isizathu sokuba iBhabhiloni livunyelwe ukuthumba umbuso waseningizimu wakwaJuda, wathi kwakungenxa yokuba izwe lijabulele ukuphumula kwalo kweSabatha. Enye kuphela indawo eLizwini likaNkulunkulu ekhomba izwe lijabulele ukuphumula itholakala ezahlukweni ezingamashumi amabili nanhlanu nezingamashumi amabili nesithupha zikaLevitikusi. Iminyaka engamashumi ayisikhombisa iBhabhiloni elabusa ngayo njengombuso wokuqala wesiprofetho seBhayibheli ayivezi kuphela iminyaka engokomfanekiso isilo somhlaba esasiyobusa ngayo njengombuso wesithupha wesiprofetho seBhayibheli, kodwa leyo minyaka engamashumi ayisikhombisa iyinkomba eqondile “yezikhathi eziyisikhombisa” zesiqaqalekiso sikaMose.

Lapho siqala ukufunda iziprofetho ezimelelwe ezahlukweni eziyisithupha zokuqala zikaDaniyeli, kubalulekile ukwazi ukuthi isiqalekiso “sezikhathi eziyisikhombisa,” kanye nesibusiso “sezikhathi eziyisikhombisa,” kuyisici sesahluko ngasinye kulezo zahluko.

Kubalulekile futhi ukukhumbula ukuthi umjikelezo wemijikelezo eyisikhombisa yeminyaka eyisikhombisa uphawulwa ngokukhala kwecilongo lejubili ngosuku lweshumi lwenyanga yesikhombisa, okuyiSuku Lokubuyisana. Leli qiniso lihlanganisa “izikhathi eziyisikhombisa” nezinsuku eziyizinkulungwane ezimbili namakhulu amathathu zikaDaniyeli isahluko sesishiyagalombili, nevesi leshumi nane. Kubalulekile futhi ukukhumbula ukuthi unyaka wesiprofetho unezinsuku ezingamakhulu amathathu namashumi ayisithupha, futhi uma uhlanganisa izinsuku ezingamakhulu amathathu namashumi ayisithupha, ngokuphindaphindiwe, ngenxa “yezikhathi eziyisikhombisa” kulingana nezinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili.

Lapho uDaniyeli eqonda ngezincwadi inani leminyaka uJeremiya ayelikhombisile, waqala umthandazo okhuluma ngazo zonke izingxenye zependulo yokuphenduka ezibonwa njengezidingekayo, uma abantu bakaNkulunkulu beyoze bavukele eqinisweni lokuthi bayizithunjwa ezweni lesitha. Ekugcineni komthandazo kaDaniyeli kaLevitikusi amashumi amabili nesithupha, uGabriyeli wabonakala ukuze anike uDaniyeli ukuqonda kombono ayewuzwile, umbono wezinsuku eziyizinkulungwane ezimbili namakhulu amathathu. UGabriyeli waqala ngokwazisa uDaniyeli ukuthi amasonto angamashumi ayisikhombisa “anqunyiwe” ngabantu bakaDaniyeli.

Amaviki angamashumi ayisikhombisa amiselwe phezu kwabantu bakho naphezu komuzi wakho ongcwele, ukuba kuqedwe isiphambeko, nokuba izono zipheliswe, nokuba kwenziwe

ukubuyisana ngobubi, nokuba kungeniswe ukulunga okuphakade, nokuba kuvalwe umbono nesiprofetho, nokuba kugcotshwe oNgcwelengcwele. Daniyeli 9:24.

Igama elihunyushwe ngokuthi “kunqunyiwe” kuleli vesi lisho ukuthi “kunqunyiwe kwasuswa”, ngakho-ke lisho ukuthi amasonto angamashumi ayisikhombisa kwakufanele anqunywe asuswe ezinsukwini eziyizinkulungwane ezimbili namakhulu amathathu. Kusukela esinqumweni sesithathu ngo-457 BC, abantu bakaDaniyeli babeyoba namasonto angamashumi ayisikhombisa ayisiprofetho njengesikhathi sokuhlolwa. Amasonto angamashumi ayisikhombisa ayisiprofetho alingana neminyaka engamakhulu amane namashumi ayisishiyagalolunye. Eminyakeni engamakhulu amane namashumi ayisishiyagalolunye emva kwesinqumo sesithathu, u-Israyeli wasendulo wayeyomkhanda ngamatshe uStefanu ngonyaka ka-34, futhi wayeyohlukaniswa ngokuphelele noNkulunkulu.

Ukuthunjwa okwandulela izimemezelo ezintathu, ezikhomba isiqalo seminyaka engamakhulu amane namashumi ayisishiyagalolunye yesikhathi sokuvivinywa, kwakuyiminyaka engamashumi ayisikhombisa. Leyo minyaka engamashumi ayisikhombisa yayihloselwe ukuvumela izwe ukuba lijabulele ukuphumula kwalo kwamaSabatha u-Israyeli wasendulo angazange akugcwalise. Iminyaka engamashumi ayisikhombisa yokuphumula kwamaSabatha kwezwe ya lethwa yiminyaka engamakhulu amane namashumi ayisishiyagalolunye (noma amasonto angamashumi ayisikhombisa eminyaka) yokuhlubuka esifungweni sikaMose.

Iminyaka engamakhulu amane namashumi ayisishiyagalolunye yokuvukela isivumelwano sikaLevitikusi 25, yaveza iminyaka engamashumi ayisikhombisa yokuthunjwa ukuze izwe lijabulele ukuphumula kwalo. Iminyaka engamashumi ayisikhombisa yokuthunjwa yaholela emithethweni emithathu, eyaphawula eminye iminyaka engamakhulu amane namashumi ayisishiyagalolunye yesikhathi sokuvivinywa kwa-Israyeli wasendulo. Ngakho sibona izikhathi ezimbili zokuvivinywa, ngasinye siyiminyaka engamakhulu amane namashumi ayisishiyagalolunye. Imithetho emithathu ifanekisela imiyalezo yezingelosi ezintathu, owokuqala wayo owafika ngo-1798, ekupheleni kokuthukuthelela kokuqala “kwezikhathi eziyisikhombisa” phezu kombuso wasenyakatho. Ingelosi yesithathu yafika eminyakeni eziyizinkulungwane ezimbili namakhulu amathathu emva komthetho wesithathu ngo-Okthoba 22, 1844, okuyisikhathi lapho “ukuphela kokugcina kokuthukuthelela” nakho kwafika khona.

Phakathi neminyaka engamashumi amane nesithupha phakathi kokuphela kokucasuka kokuqala nokuphela kokucasuka kokugcina, uJesu wabeka isisekelo sethempeli lamaMillerite, futhi itshe lesisekelo kwakuyilesi esithi “izikhathi eziyisikhombisa.” Lelo tshe kwakumelwe libe yitshe lesisekelo (noma-ke kungenjalo itshe lokukhubekisa) le-Adventism ekuqaleni, futhi libe yitshe eliyinhloko nelelugcineni kophahla (noma-ke kungenjalo itshe lethuna) le-Adventism ekugcineni. Iziyalezo ezintathu ezimelela ukufika kwemibiko yezingelosi ezintathu emlandweni ka-1798 kuya ku-1844, ziphinde zimelele izahluko ezintathu zokuqala zencwadi kaDaniyeli.

Sizoqala ukucabangela izahluko eziyisithupha zokuqala esihlokweni esilandelayo.

“Lapho izincwadi zikaDaniyeli neSambulo seziqondwa kangcono, amakholwa ayoba nokuhlangenwe nakho kwenkolo okuhluka ngokuphelele... Into eyodwa iyakuqondwa

ngokuqinisekileyo ekutadisheni iSambulo—ukuthi ukuxhumana phakathi kukaNkulunkulu nabantu baKhe kusondelene futhi kuqondile.” The Faith I Live By, 345.