

Incwadi kaDaniyeli — Inombolo Ikhulu Namashumi Amane Nesishiyagalombili

Ukwembulwa Kwamatafula Esiprofetho: Umbono kaHabakuki nephupho likaMiller

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Ukwanda kolwazi okumelwe ngumbono woMfula i-Ulai yilokho ekugcineni okwabhalwa phezu kwezibhebhe ezimbili zikaHabakuki.

“Okulukiwe neziprofetho ababebezibheka njengezisebenza esikhathini sokubuya kwesibili kwakukhona ukufundiswa okwakulungiselwe ngokukhethekile isimo sabo sokungaqiniseki nesokulindela ngokukhathazeka, futhi okubakhuthaza ukuba balinde ngesineke ekukholweni ukuthi lokho okwase kumnyama ekuqondeni kwabo kuyokwenziwa kucace ngesikhathi esifaneleyo.

“Phakathi kwalezi ziprofetho kwakukhona naleso sikaHabakuki 2:1–4: ‘Ngiyokuma embhoshongweni wami wokulinda, ngizibeke phezu kwenqaba, ngilindele ukubona lokho Ayakukusho kimi, nokuthi mina ngiyakuphendula ngithini lapho ngisolwa. INkosi yangiphendula, yathi: Bhala umbono, uwenze ucace ematsheni okubhalela, ukuze owufundayo agijime. Ngokuba umbono usengowesikhathi esimisiwe; kepha ekugcineni uyakukhuluma, ungabi ngamanga; noma ulibala, wulinde, ngokuba uyakuza impela, awuyikubambezeleka. Bheka, umphefumulo wakhe ozikhukhumezayo awuqondile kuye; kepha olungileyo uyakuphila ngokukholwa kwakhe.’”

“Kusukela ngowe-1842, isiqondiso esinikezwe kulesi siprofetho sokuthi ‘bhala umbono, uwenze ucace ematsheni okubhalela, ukuze ogijimayo awufundayo,’ sase siphakamisele kuCharles Fitch ukulungiswa kweshadi lesiprofetho ukuze lichaze imibono kaDaniyeli neyesAmbulo. Ukushicilelwa kwaleli shadi kwathathwa njengokugcwaliseka komyalo owanikezwa nguHabakuki. Nokho, ngaleso sikhathi akekho owaqaphela ukuthi ukubambezeleka okubonakalayo ekugcwalisekeni kombono—isikhathi sokulibala—kuvezwa kuleso siprofetho esifanayo. Emva kokudumala, lo mbhalo wabonakala unencazelo enkulu kakhulu: ‘Ngokuba umbono useyisikhathi esimisiwe, kepha ekugcineni uyakukhuluma, ungabi ngamanga; noma ulibala, wulindele; ngokuba impela uyakuza, awuyikulibala.... Olungileyo uyakuphila ngokukholwa kwakhe.’ *The Great Controversy*, 391, 392.”

Amapheshana amabili kaHabakuki ngokwesiprofetho angofakazi ababili. NgokweBhayibheli, ofakazi ababili kufanele bahlanganiswe ukuze kuqiniseke iqiniso.

Kodwa uma engayikukulalela, hamba nomunye oyedwa noma ababili, ukuze ngomlomo wofakazi ababili noma abathathu kuqiniseke wonke amazwi. Mathewu 8:16.

Lapho amatafula amabili kaHabakuki (amashadi aphyayona ka-1843 no-1850) ebekwa phezu kwelinye nelinye, aqinisekisa amaqiniso ayeyizi “igugu” lephupho likaMiller. Iphutha lika-1843,

elimelelwe ethebuleni lokuqala, lapho libekwa phezu kwethebula lesibili, limisa “isikhathi sokulibala” sombono. UMiller (umlindi ongokomfanekiso walowo mlando) wabuza ukuthi kwakufanele athini phakathi nenkulumo-mpikiswano yomlando wakhe.

Ngiyakuma embhoshongweni wami wokulinda, ngizimise phezu kombhoshongo, ngibheke ukubona ukuthi uyakukhuluma ukuthini kimi, nokuthi mina ngiyakuphendula ngani lapho ngisolwa. Habakuki 2:1.

INkosi yamyalela uMiller ukuba alobe umbono, futhi ephusheni lakhe wabeka ibhokisi eliqukethe lowo mbono phezu kwetafula elaliphakathi nendawo yegumbi lakhe.

INkosi yangiphendula, yathi: Bhala umbono, uwenze ucace ematsheni okubhalela, ukuze ofundayo agijime ngawo. Habakuki 2:2.

Khona-ke amatafula abe esekhomba isikhathi sokulibala kanye nokudumala kokuqala.

Ngokuba umbono useyisikhathi esimisiwe, kodwa ekugcineni uyakukhuluma, ungaletshi amanga; noma ulibala, wulindele; ngokuba uyakufika ngokuqinisekile, awuyikubambezeleka. UHabakuki 2:3.

Khona-ke lezi zigaba ezimbili ezibonakaliswayo ngenxa yokwanda kolwazi ziyamelwa.

Bheka, umphefumulo wakhe ophakanyisiwe awuqondile kuye; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:4.

Izigaba ezimbili zabakhulekeli zaziyonakaliswa ngenqubo yokuvivinywa kaDaniyeli isahluko seshumi nambili.

Wathi, Hamba indlela yakho, Daniyeli; ngoba lawa mazwi avaluwe futhi anamathelisiwe kuze kube yisikhathi sokuphela. Abanengi bayakuhlazwa, benziwe mhlophe, futhi balingwe; kepha ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

“Abahlakaniphileyo” bakaDaniyeli bangabantombi abahlakaniphileyo bakaMathewu amashumi amabili nanhlanu ababesindiswa ngokukholwa, kanti ababi babengabantombi abayiziwula abaphakanyiswa ukuziqhenya. Ekupheleni kwephupho likaMiller, amagugu amelela amafutha emfanekisweni wabantombi abayishumi, ayengumyalezo.

“UNKulunkulu uyadunyazwa lapho singayamukeli imilayezo asithumelela yona. Ngalokho siyenqaba amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho isimemo sesifika sithi, ‘Bhekani, umkhwenyana uyeza; phumani niye kumhlangabeza,’ labo abangawamukelanga amafutha angcwele, abangaligcinanga ngomusa kaKristu ezinhliziyweni zabo, bayothola, njengezintombi eziyiziwula, ukuthi abakakulungeli ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuzuza la mafutha, futhi izimpilo zabo ziyachithakala.” Review and Herald, July 20, 1897.

Amagugu kaMiller ezinsukwini zokugcina ayeyokhanya ngokuphindwe kayishumi, futhi kokubili inani eliyishumi liyisibonakaliso sovivinyo, kanjalo nokukhanya. Ezinsukwini zokugcina, ezimelelwa ekupheleni kwephupho likaMiller, ukukhanya kweqiniso okumelelwe ematafuleni kaHabakuki kukhiqiza umlayezo wokuvivinya, okuthi emzekeliseni wezintombi eziyishumi kube ngumlayezo wokuvivinya weSikhalo Saphakathi Nobusuku. Leyo nqubo yokuvivinya iwukuphindaphindwa kwenqubo yokuvivinya yomlando wamaMillerite, ngokuba umzekeliso wezintombi eziyishumi uphindwa kwaze kwaba sezinhlamvini zawo impela ezinsukwini zokugcina.

“Ngivame ukubhekiswa emfanekiseni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, nezinhlanu eziyiziwula. Lo mfanekiso uye wagcwaliseka futhi uyakugcwaliseka kuze kufike encwadini yawo uqobo, ngokuba unesicelo esikhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, usugcwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Okuhlangenwe nakho kwesikhathi sokulibala kwakuzophindwa ngokwamagama ngokoqobo ekupheleni kwephupho likaMiller, futhi amagugu akhe ayesebuye akhazimule ngokuphindwe kayishumi kunelanga; ngaleyo ndlela kukhonjiswe ukuthi lawo magugu amele uvivinyo lokugcina emfanekiseni wezintombi eziyishumi. Ishumi liwuphawu lovivinyo, futhi ekupheleni kwezinsuku eziyishumi uDanilyeli kanye nabathathu abangamaqhawe babebonakala bebahle ngokwedlulele futhi bekhuluphele kunalabo ababedla ukudla kwaseBabiloni. Abazidlayo kuHabakuki ababephila ngokuzethemba kokucabanga, hhayi ngokukholwa, bakhulisa isimilo saseBabiloni. Emlandweni wamaMillerite baba ngamadodakazi aseBabiloni, futhi kuHabakuki ubupapa busetshenziselwa ukukhomba isimilo sabo.

Bheka, umphefumulo wakhe ophakemileyo awuqondile phakathi kwakhe; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Yebo futhi, ngenxa yokuba eweza iwayini, ungumuntu oziqhenyayo, akahlali ekhaya, owandisa isifiso sakhe njengelabafuleyo, unjengokufa, futhi angeke asuthe; kodwa uziqoqela zonke izizwe, azibuthele kuye zonke izizwe zabantu. Abayikuphakamisa yini bonke laba isaga ngaye, nesisho sokumklolodela, bathi: Maye kulowo owandisa okungesikho okwakwakhe! kuze kube nini? nakuye ozithwalisa udaka olunzima! Abayikusukuma yini masinyane labo abayakuluma, bavuke labo abayakukuhlupha, wena ube yimpango kubo na? Ngenxa yokuba uphangile izizwe eziningi, bonke abaseleyo kubantu bayakukuphanga; ngenxa yegazi labantu, nangenxa yodlame lwezwe, nolomuzi, nolwabo bonke abahlala kuwo. Habakuki 2:4–8.

Inqubo yokuvivinya eyehlala izintombi zikaMathewu amashumi amabili nanhlanu ikhiqiza isigaba sabakhulekeli, asebethuthukise isimilo senkosi yasenyakatho (upapa), okuyiyo futhi amandla “aphanga izizwe eziningi.”

Usho kanje uJehova: Bhekani, kuza abantu bevela ezweni lasenyakatho, nesizwe esikhulu siyovuswa sivela emikhawulweni yomhlaba. Bayobamba umnsalo nomkhonto; banonya, futhi abanasihe; izwi labo liyabhonga njengolwandle; bagibele amahashi, behlelwe njengamadoda empi ukuba bamelane nawe, wena ndodakazi yaseSiyoni. Sizwile udumo lwakho: izandla zethu ziphele amandla; usizi lusibambile, nobuhlungu, obunjengobowesifazane

osezinhlungwini zokubeletha. Ningaphumi niye ensimini, ningahambi endleleni; ngokuba inkemba yesitha nokwesaba kukuzo zonke izinhlangothi. Wena ndodakazi yabantu bami, bopha indwangu yamasaka, uzingingqe emlotheni; zenzele ukulila, njengokokulahlekelwa yindodana eyodwa, ukulila okubabayo kakhulu; ngokuba umphangi uyakufika phezu kwethu ngokuzumayo. Jeremiya 6:22–26.

Izigaba ezimbili zikaHabakuki yilezo ezilungisiswa ngokukholwa, kanye nalezo ezadla zaphuza izimfundiso zaseBabiloni. Labo abasezinsukwini zokugcina zephupho likaMiller abamelwa njengezintombi, bangase bathuthukise isimilo sikaKristu, ngalokho bemukele uphawu lukaNkulunkulu, noma bathuthukise isimilo sobupapa bese bemukela uphawu lwesilo.

“Isikhathi sesifikile sokuba ukukhanya kweqiniso kukhanye phakathi kobumnyama bokuziphatha. Umlayezo wengelosi yesithathu uthunyelwe emhlabeni, uxwayisa abantu ukuba bangamukeli uphawu lwesilo noma lomfanekiso waso emabunzini abo noma ezandleni zabo. Ukwamukela lolu phawu kusho ukufinyelela esinqumweni esifanayo naleso esenziwe yisilo, nokukhuthaza imibono efanayo, ngokuphikisana ngokuqondile nezwi likaNkulunkulu. Ngabo bonke abamukela lolu phawu, uNkulunkulu uthi, ‘Lowo uyakuphuza iwayini lolaka lukaNkulunkulu, oluthululwe lungaxutshiwe enkomishini yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingcwele, naphambi kweWundlu.’” Review and Herald, Julayi 13, 1897.

Izintombi eziyizintombi eziphuza iwayini laseBhabhiloni ekugcineni ziyakuphuza iwayini lolaka lukaNkulunkulu. Ku-Isaya, izidakwa zakwa-Efrayimi ziveza ukudakwa kwazo okuyimpumputhe ngokuguqula izinto zibe phansi phezulu, futhi lesa senzo siyakubalelwa njengokuthi “ubumba lombumbi.”

Ukuhlonza “imihla ngemihla” njengophawu lukaKristu kuphendukisa iqiniso “lemihla ngemihla” libhekiswe phansi phezulu, ngokuba “imihla ngemihla” iwuphawu lukaSathane. Ukuhlonza kukaMiller “imihla ngemihla” njengobuhedeni kuvezwe ngokuqondile ematafuleni kaHabakuki. Ukutholakala kukaMiller kwesigaba esikuThesalonika, esamvumela ukuba aqonde ukuthi kwakungobuhedeni oba “bususwa,” ukuze “umuntu wesono” ohlezi ethempelini likaNkulunkulu embulwe, kuyiqiniso eliyinhloko elitholakala ku-2 Thesalonika, isahluko sesibili.

“Ngafunda ngaqhubeka, kodwa angitholanga elinye icala lapho lokhu [okwemihla ngemihla] kwatholakala khona ngaphandle kukaDaniyeli. Khona-ke [ngosizo lwe-concordance] ngathatha lawo mazwi ayemi exhumene nakho, ‘susa;’ uyakususa okwemihla ngemihla; ‘kusukela esikhathini lapho okwemihla ngemihla kuyakususwa,’ njalonjalo. Ngaqhubeka ngafunda, ngicabanga ukuthi ngeke ngithole ukukhanya ngalo mbhalo; ekugcineni ngafika ku-2 Thesalonika 2:7, 8. ‘Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyakuvimba, aze asuswe endleleni, khona-ke lowo omubi uyakwambulwa,’ njalonjalo. Futhi lapho sengifikile kulowo mbhalo, O, yeka ukuthi iqiniso labonakala licace futhi likhazimula kanjani! Nanko-ke! Yikho lokho okwemihla ngemihla! Manje-ke, kusho ukuthini uPawulu ngo-‘lowo ovimbelayo manje,’ noma ovimbayo? Ngo-‘umuntu wesono,’ kanye ‘nomubi,’ kushiwo ubuPapa. Manje-ke, yini evimba ubuPapa ukuba bembulwe? Kungobuhedeni; ngakho-ke, ‘okwemihla ngemihla’ kumele kusho

ubuhedeni.’—William Miller, Second Advent Manual, ikhasi 66.” Advent Review and Sabbath Herald, January 6, 1853.

Incazelo yokuthi “imihla ngemihla” kumaThesalonika, eyatholwa nguMiller, iyona qiniso eliyinhloko lalesi siqephu. Lapho uPawulu ekhomba labo abangathandi iqiniso, futhi ngalokho-ke abayokwamukela ukuduka okunamandla, ngokuqinisekile impela ukhomba inzondo yeqiniso ngomqondo ojwayelekile; kodwa iqiniso elikhonjiswe ngokuqondile kulesi siqephu yilokhu ukuthi “imihla ngemihla” imele iRoma yobuqaba.

Isibani somzimba yiso iso; ngakho-ke, uma iso lakho lilula, umzimba wakho wonke uyakugcwala ukukhanya. Kodwa uma iso lakho lilibi, umzimba wakho wonke uyakugcwala ubumnyama. Ngakho-ke, uma ukukhanya okukuwe kungubumnyama, bukhulu kangakanani lobo bumnyama! Akukho muntu ongakhonza amakhosi amabili; ngokuba uyakuzonda elinye, athande elinye; noma-ke ayobambelela kwelinye, adelele elinye. Aninakukhonza uNkulunkulu noMamona. Mathewu 6:22–24.

Kukhona kuphela uthando lweqiniso, noma inzondo yeqiniso. Akukho ndawo ephakathi. Ukudukiswa okunamandla okwehlela izintombi eziyiziwula zikaMathewu amashumi amabili nanhlanu kusekelwe ekwenqabeni kwazo ukukhanya kwamagugu kaMiller amele uvivinyo lokugcina. Uvivinyo lokugcina luka-Israyeli wasendulo lwaluyivivinyo lwakhe lweshumi, futhi amagugu kaMiller akhanya ngokuphindwe kayishumi ezinsukwini zokugcina. Uphawu lokwenqatshwa kwamagugu kaMiller “luyimihla ngemihla,” okuyinto izidakwa zakwa-Efrayimi eziyiphendukisa phezulu phansi esizukulwaneni sesithathu sobu-Adventist. “Imihla ngemihla” iwuphawu lukaSathane lobuqaba. Izidakwa zangenisa igugu lomgunyathi, ezaliletha zisuka ebuProthestani obuhlubukileyo elikhomba “imihla ngemihla” njengophawu lukaKristu.

Ukuqonda kukaMiller mayelana namatshe akhe ayigugu kwakulinganiselwe ngumlando akhuliselwa kuwo. Eqiniseka ukuthi Ukuza Kwesibili kwakuyisigameko esilandelayo sesiprofetho, isilonda esibulalayo sobupapa ngo-1798 sasingamela kuphela umbuso wesine nowokugcina wasemhlabeni kaDanyeli ezimbili. UMiller futhi wayelinganiselwe ekuqondeni kwakhe “okwemihla ngemihla,” ngoba ubufakazi bakhe buyikho ukuthi ngesambulo waholelwa endleleni ethile yokutadisha, lapho athi wasebenzisa iBhayibheli lakhe, i-Cruden’s Concordance, futhi wafunda amanye amaphephandaba. Isinqumo sakhe sokutadisha ngaleyo ndlela sasivele safika nje engqondweni yakhe.

“Phakathi neminyaka eyishumi nambili enganguDeist, ngafunda yonke imilando engangingayithola; kodwa manje ngase ngiyithanda iBhayibheli. Lalifundisa ngoJesu! Kodwa nokho kwakusenengxenye enkulu yeBhayibheli eyayimnyama kimi. Ngo-1818 noma ngo-19, ngenkathi ngixoxa nomngane engangimvakashele, nowayengazi futhi [engizwile] ngikhuluma ngesikhathi ngisenguDeist, wangibuza, ngendlela encazelo ejulile, wathi, ‘Ucabangani ngalo mbhalo, nangaloya?’ ebhekisela emibhalweni yakudala engangiyiphikisa ngesikhathi ngisenguDeist. Ngaqonda ukuthi wayehlose ini, ngase ngiphendula ngathi—Uma unganinika isikhathi, ngizokutshela ukuthi isho ukuthini. ‘Ufuna isikhathi esingakanani?’ Angazi, kodwa ngizokutshela, ngaphendula, ngoba ngangingeke ngikhholwe ukuthi uNkulunkulu wayenikeze isambulo esingenakuqondwa. Ngase nginquma ukufunda iBhayibheli lami, ngikhholwa ukuthi

ngangingathola ukuthi uMoya oNgcwele wayeqonde ukuthini. Kodwa kwathi nje sengenze lesi sinqumo, kwafika kimi lo mcabango—‘Ake sithi uthola indima ongeke wakwazi ukuyiqonda, uzokwenzenjani?’ Khona-ke le ndlela yokufunda iBhayibheli yafika engqondweni yami:—Ngizothatha amazwi alezo zindima, ngiwalandele kulo lonke iBhayibheli, bese ngithola incazelo yawo ngaleyo ndlela. Ngangine-Cruden’s Concordance, engicabanga ukuthi iyona engcono kunazo zonke emhlabeni; ngakho ngayithatha kanye neBhayibheli lami, ngase ngihlala etafuleni lami lokubhala, futhi angafunda lutho olunye, ngaphandle kwamaphephandaba kancane, ngoba ngangizimisele ukwazi ukuthi iBhayibheli lami lalisho ukuthini. Apollos Hale, The Second Advent Manual, 65.”

Amagugu kaMiller awazange aqashelwe nje kuphela ngendlela yakhe yokufunda, kodwa futhi nangesambulo esiqondile esivela kuNkulunkulu.

“UNkulunkulu wathumela ingelosi yaKhe ukuba ithinte inhliziyi yomlimi owayengalikhohlwanga iBhayibheli, ukuze imholele ekuphenyeni iziprofetho. Izingelosi zikaNkulunkulu zambalekela ngokuphindaphindiwe lowo okhethiweyo, ukuze ziqondise ingqondo yakhe futhi zivulele ukuqonda kwakhe iziprofetho ezazihlale zimnyama kubantu bakaNkulunkulu. Ukuqalwa kochungechunge lweqiniso kwanikezwa yena, futhi waholelwa ukuba aqhubeke efuna isixhumanisi emva kwesixhumanisi, kwaze kwaba yilapho ebuka iZwi likaNkulunkulu ngokumangala nangokulincoma. Wabona lapho uchungechunge oluphelele lweqiniso. Lelo Zwi ayekade elibheka njengelingaphefumulelwanga manje lavuleka phambi kombono wakhe ebuhleni balo nasekukhazimuleni kwalo. Wabona ukuthi ingxenye eyodwa yoMbhala ichaza enye, futhi lapho indima eyodwa yayivaliwe ekuqondeni kwakhe, wathola kwenye ingxenye yeZwi lokho okwayichaza. Walibheka iZwi elingcwele likaNkulunkulu ngenjabulo nangokuhlonipha okujulileyo nokwesaba okungcwele.” Early Writings, 230.

Lapho uDade White ethi “UNkulunkulu wathuma ingelosi yaKhe” kuMiller, lokhu kukhomba ukuthi uGabriyeli wayeyingelosi eyathunyelwa kuMiller, ngoba “ingelosi yaKhe” iyigama elibhekiswe kuGabriyeli.

“Amazwi engelosi athi, ‘Mina nginguGabriyeli, omi phambi kukaNkulunkulu,’ abonisa ukuthi unesikhundla senhlonipho ephakeme ezinkantolo zasezulwini. Ngenkathi efika nomlayezo kuDaniyeli, wathi, ‘Akakho noyedwa omi kanye nami kulezi zinto, ngaphandle kukaMikayeli [uKristu] iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi ukhuluma eSambulweni, ethi ‘Wawuthuma, wawubonakalisa ngengelosi yaKhe encekwini yaKhe uJohane.’ IsAmbulo 1:1.” The Desire of Ages, 99.

UGabriyeli nezinye izingelosi baqondisa “ingqondo ka” Miller futhi bavula “ukuqonda kwakhe iziprofetho ezazihlale zimnyama kubantu bakaNkulunkulu.” Umlayezo wakhe awuzange wakhiwe kuphela ngendlela yakhe yokutadisha, kodwa futhi nangokwambulwa koBukulunkulu. Yona kanye indlela ayisebenzisa ekutadisheni iBhayibheli yafika nje engqondweni yakhe. Lapho uNkulunkulu eletha iqiniso engqondweni yethu, lokho kuwukwambulwa koBukulunkulu ngokuphambene nokufinyelela eqinisweni ngenqubo yokuhlukanisa kahle iBhayibheli. UMiller wakwenza kokubili, kodwa ukwambulwa koBukulunkulu kwakuyingxenye yendlela uMiller afinyelela ngayo ekuqondeni isihloko “sokwamihla ngemihla.”

UMiller wayengeke ayibone ukushintshashintsha kobulili kuDaniyeli isahluko sesishiyagalombili, amavesi esishiyagalolunye kuya kweleshumi nambili, ngokuba konke ayenakho kwakuyiBhayibheli nesivumelanisi samagama esingenalo nhlobo ulwazi mayelana nezilimi zeBhayibheli. Wayengeke awubone umehluko phakathi kuka-‘sur’ no-‘rum,’ kokubili okuhunyushwa ngokuthi “susa.” Wayengeke futhi awubone umehluko phakathi kuka-‘miqdash’ no-‘qodesh,’ kokubili okuhunyushwa ngokuthi “ingcwele.”

Wayengeke walibona iqiniso legama elithi ‘tamid’ elitholakala izikhathi eziyikhulu nane eBhayibhelini. Iqiniso ayengenakulibona (okuyilo futhi iqiniso alibona), kwakungukuthi, ezikhathini eziyikhulu nane lapho igama lesiHeberu elithi ‘tamid’ lisetshenziswa khona eBhayibhelini, kuseNewadini kaDaniyeli kuphela lapho igama lesiHeberu elithi ‘tamid’ lisetshenziswa njengebizo. ‘Tamid’ yigama lesiHeberu elisho “okuqhubekayo”, futhi lihunyushwa ngokuthi “okwemihla ngemihla” eNewadini kaDaniyeli.

Kusencwadini sikaDaniyeli kuphela lapho leli gama lisetshenziswa khona njengebizo, kanti kwezinye izikhathi ezingamashumi ayisishiyagalolunye nesishiyagalolunye lisetshenziswa njengesandiso. Ngenxa yalesi sizathu, lapho abahumushi beBhayibheli le-King James bebhakene nokuthi uDaniyeli usebenzisa leli gama izikhathi ezinhlanu njengebizo, kuyilapho bonke abanye ababhali beBhayibheli belisebenzisa izikhathi ezingamashumi ayisishiyagalolunye nesishiyagalolunye njengesandiso, baphoqwa isisindo sobufakazi ukuba “balungise” ukusetshenziswa kukaDaniyeli kwaleli gama njengebizo. Ukuze “balungise” uDaniyeli, banezela igama elithi “umhlatshele” kuleli gama, ngaleyo ndlela baguqula ibizo laba isandiso. Kwase kuthi-ke, ukuze kulungiswe abahumushi, u-ElLEN White waphefumulelwa ukuba abhale ukuthi yena, “wabona maqondana ne-‘Daily,’ ukuthi igama elithi ‘sacrifice’ lanezelwa ukuhlakanipha komuntu, futhi alisilo elombhalo; nokuthi iNkosi yanikeza umbono ofanele ngalo kulabo abanikeza isimemezelo sehora lokwahlulela.”

UMiller, ngokobufakazi bakhe uqobo, wayefuna ukuqonda “okwemihla ngemihla,” okuyikho ekugcineni akwenza kweyesi-2 Thesalonika. Kodwa futhi, ngokobufakazi bakhe uqobo, lapho efuna ukuqonda igama, wayebheka zonke izindawo lapho lelo gama lisetshenziswe khona, kanti lelo gama lisetshenziswe kwezinye izikhathi ezingamashumi ayisishiyagalolunye nesishiyagalolunye eBhayibhelini. Nokho ubufakazi bakhe mayelana “nokwemihla ngemihla” bungukuthi akakutholanga ndawo ngaphandle kwencwadi kaDaniyeli, lapho athi khona, “Ngaqhubeka ngafunda, futhi angitholanga esinye isimo lapho khona [okwemihla ngemihla] kutholakala khona, ngaphandle kukaDaniyeli.” UMiller waholelwa emagugu, hhayi ngendlela yakhe yokutadisha kuphela, kodwa nangesambulo saphezulu asinikezwa ngenkonzo yezingelosi.

Yingakho ukuqonda kwakhe “okwemihla ngemihla” kwakulungele, kodwa kunomkhawulo. Akakwazanga ukubona ukuthi ezikhathini ezinhlanu lapho “okwemihla ngemihla” kubhekiselwa khona encwadini kaDaniyeli, esisodwa kulezo zikhathi ezintathu lapho “okwemihla ngemihla” “kususwa,” simelela incazelo ehlukile kunezinye izikhathi ezimbili. Kwesinye isikhathi “okwemihla ngemihla” kusetshenziswa kanye negama lesiHeberu elithi ‘rum,’ kanti kwezinye izikhathi ezimbili kusetshenziswa igama lesiHeberu elithi ‘sur.’ Womabili la magama ahunyushwa ngokuthi susa, kodwa elithi ‘rum’ kuDaniyeli isahluko sesishiyagalombili, ivesi le-11 lisho

ukuphakamisa nokudumisa, kanti esahlukweni se-11, ivesi le-31, nasesahlukweni se-12, ivesi le-11, igama elithi 'sur' lisho ukususa.

Izazi zenkolo ezidla futhi ziphuze ukudla kwaseBhabhiloni ziphikisa ngokuthi noma ususa into noma uphakamisa into, kokubili kumelela uhlobo oluthile lokususwa; ngakho womabili la mazwi kufanele aqondwe njengaphethe incazelo efanayo. Ziphikisa ngokuthi lezo zikhathi ezintathu lapho kuthiwa "okwemihla ngemihla" "kususiwe" zihlala zisho ukususa; futhi ngokwenza kanjalo, ziveza ukuthi uDaniyeli wayenganakile ekukhetheni kwakhe amagama. Azikusho lokho obala, kodwa ngokusho okucatshangwayo zifundisa ukuthi uDaniyeli kwakufanele asebenzise igama elithi 'sur' kuzo zonke lezo zikhathi ezintathu ezivela, ngoba ngokwalaba bazi benkolo kuthiwa wayeqonde into efanayo njalo lapho "okwemihla ngemihla" "kususiwe."

Benza into efanayo ngamazwi athi 'miqdash' no-'qodesh', womabili ahunyushwa ngokuthi "ingwele," emavesini eshumi nanye kuya kwayishumi nane esahlukweni sesishiyagalombili. Kuyo yonke inkomba ethi "ingwele" kulawo mavesi amane, bagcizelela ukuthi konke kumela ingwele kaNkulunkulu. Ngokulandelwa kwalokho futhi, uDaniyeli bekufanele avele asebenzise kuphela elithi 'qodesh' kuzo zonke lezo zinkomba ezintathu, angasebenzisi elithi 'miqdash' evesini leshumi nanye. UMiller ubengeke awuqaphele umehluko phakathi kwalawo mazwi, kodwa izazi zemfundiso yenkolo zesimanje ziyawuqaphela, futhi lapho ziyuqaphela, ziphikelela ngokuthi akukho mehluko okufanele uvunywe. Nokho uMiller, ongazange awuqaphele umehluko phakathi kwalawo mazwi, wafinyelela ekuqondeni okuphambene nalokho kwezazi zemfundiso yenkolo zesimanje.

Iqiniso liwukuthi uDaniyeli wayengumbhali oqaphelayo, owazi ulimi lwesiHeberu, futhi owahlulelwa njengonobuhlakani obuphindwe kayishumi kunabo bonke abanye abahlakaniphileyo baseBabiloni. Uma kwakukhona noma ubani owayewazi ukusetshenziswa okufanele kolimi lwesiHeberu, nokuthi kwakufanele lumeleke kanjani ngokunembile kulowo mlando othile, kwakunguDaniyeli. Uma uDaniyeli wasebenzisa amazwi ahlukene, kwakungenxa yokuthi ayehloselwe ukudlulisa izincazelo ezehlukene, ayefuna ukuziveza ngenhloso. Lapho kuqashelwa ukusetshenziswa okuhlukile kukaDaniyeli kwamazwi ahunyushwa ngokuthi "indawo engcwele" noma ngokuthi "susa," aqinisa ukuqonda kukaMiller ngo "okwemihla ngemihla," okwabonwa nguMiller kuleyo ndima uqobo lapho uPawulu ekhomba khona ukuthi labo abazonda iqiniso banqunyelwe ukwamukela inkohliso enamandla.

Labo abazonda iqiniso bakholwe amanga aveza ukudukiseka okunamandla, baphinde bamelwe njengezidakwa zakwa-Efrayimi, ezimelwe ngezigaba ezimbili. Isigaba esisodwa siwubuholi obufundileyo, kanti esinye isigaba singabangenakufunda abayolalela kuphela lokho abafundileyo ababafundisa khona. Yibo labo abacasha ngaphansi kwamanga, nabenza isivumelwano nokufa. Bayizintombi eziyiziwula zikaMathewu amashumi amabili nanhlanu, kanye nalabo umphefumulo wabo uphakeme kuHabakuki ezimbili. Yibo labo abalahla amaqiniso ayisisekelo ephupho likaMiller, akhanya ngokuphindwe kayishumi ekugcineni (emelela uvivinyo lweshumi nolokugcina luka-Israyeli wanamuhla), njengoba kufanekiswe uvivinyo lweshumi nolokugcina luka-Israyeli wasendulo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

UJehova wathi kuMose: Koze kube nini laba bantu bengicasula na? Koze kube nini bengangikholwa, naphezu kwazo zonke izibonakaliso engizenzile phakathi kwabo na? Ngiyakubashaya ngesifo esiwumshayabhuqe, ngibancishe ifa labo, ngenze ngawe isizwe esikhulu nesinamandla kunabo. UMose wathi kuJehova: Khona-ke abaseGibhithe bayokuzwa lokho, ngokuba wena wawukhiphe laba bantu phakathi kwabo ngamandla akho; bayokutshela abakhileyo kuleli zwe. Ngokuba bezwile ukuthi wena Jehova uphakathi kwalaba bantu, ukuthi wena Jehova ubonakala ubuso nobuso, nokuthi ifu lakho limi phezu kwabo, nokuthi uhamba phambi kwabo emini ensikeni yefu, nasebusuku ensikeni yomlilo. Manje, uma ubulala bonke laba bantu njengomuntu oyedwa, izizwe ezizwile udumo lwakho ziyokhuluma, zithi: Ngokuba uJehova wayengenakubangenisa laba bantu ezweni ayebafungele lona, ngalokho ubabulele ehlane.

Manje-ke, ngiyakuncenga, makube kukhulu amandla eNkosi yami, njengalokhu ukhulume, wathi: “INkosi iyabekezela, inomusa omkhulu, ithethelela ububi nesiphambeko, kodwa ayiyeki nakancane onecala angajeziswa, ivakashela ububi bawoyise phezu kwabantwana kuze kube sesizukulwaneni sesithathu nesesine.” Thethelela, ngiyakuncenga, ububi balaba bantu ngokobukhulu bomusa wakho, njengalokhu ubathethelele laba bantu kusukela eGibhithe kuze kube manje. INkosi yathi: “Ngibathethelele ngokwezwi lakho; kodwa, njengokuba ngiphila impela, umhlaba wonke uyakugcwala inkazimulo yeNkosi. Ngokuba bonke labo bantu ababone inkazimulo yami nezimangaliso zami engazenza eGibhithe nasehlane, bangilinga manje lezi zikhathi eziyishumi, abalalelanga izwi lami; impela abayikuyibona izwe engalifungela oyise babo, futhi akuyikubakho noyedwa kubo abangicasulayo oyakulibona. Kodwa inceku yami uKalebi, ngenxa yokuthi yayinomoya ohlukile kanye nayo, yangilandela ngokupheleleyo, yona ngiyakuyingenisa ezweni eyangena kulo; nenzalo yayo iyakulidla ifa.” Numeri 14:11–24.