

Incwadi kaDaniyeli - Inombolo Engamashumi Amane Nesishiyagalombili

Ukwembulwa Kwesiprofetho: Ukubaluleka Kombono kaHabakuki, Amatafula Amabili, Nemfihlakalo YoMhlatshelo Wansuku Zonke Ekuhunyushweni KweBhayibheli

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Ukwanda kolwazi okumelwe ngumbono woMfula i-Ulai yilokho ekugcineni okwabhalwa phezu kwamatafula amabili kaHabakuki.

“Kuhlanganiswe neziprofetho ababebezibheka njengezisebenza esikhathini sokubuya kwesibili kwakukhona ukufundiswa okwakhlelwe ngokukhethekile isimo sabo sokungaqiniseki nokulindela ngokukhathazeka, futhi kubakhuthaza ukuba balinde ngesineke ekukholweni ukuthi lokho okwakumnyama ekuqondeni kwabo ngaleso sikhathi kwakuyokwenziwa kucace ngesikhathi esifanele.

“Phakathi kwalezi ziprofetho kwakukhona leso sikaHabakuki 2:1–4: ‘Ngiyakuma embhoshongweni wami wokulinda, ngizimise phezu kwenqaba, ngibheke ukuze ngibone lokho Ayakusho kimi, nokuthi ngiyakuphendula ngithini lapho ngisolwa. INkosi yangiphendula, yathi, Bhala umbono, uwenze ucace ematsheni okubhala, ukuze ogijimayo awufunde. Ngokuba umbono usekhona okwangesikhathi esimisiweyo, kodwa ekugcineni uyakukhuluma, ungamanga; noma ubambezeleka, wulindele; ngokuba uyakufika impela, awuyikubambezeleka. Bheka, umphefumulo wakhe ozikhukhumezayo awuqondile kuye; kodwa olungileyo uyakuphila ngokukholwa kwakhe.’”

“Kakade ngo-1842 isiqondiso esanikezwa kulesi siprofetho sokuthi ‘bhala umbono, uwenze ucace ematafuleni, ukuze ofundayo agijime,’ sase siphakamisele kuCharles Fitch ukulungiswa kweshadi lesiprofetho elalizobonisa imibono kaDaniyeli neSambulo. Ukushicilelwa kwaleli shadi kwathathwa njengokugcwaliseka komyalo owanikezwa uHabakuki. Nokho, ngaleso sikhathi kwakungekho noyedwa owaphawula ukuthi ukubambezeleka okubonakalayo ekugcwalisekeni kombono—isikhathi sokulibala—kuvezwa kuleso siprofetho esifanayo. Emva kokudumazeka, lo mbhalo wabonakala ubaluleke kakhulu: ‘Ngokuba umbono useyisikhathi esimisiweyo, kepha ekugcineni uyakukhuluma, ungaqambi amanga; noma ubambezeleka, wulindele; ngokuba uyakufika impela, awuyikubambezeleka.... Olungileyo uyakuphila ngokukholwa kwakhe.’ The Great Controversy, 391, 392.

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

Kepha uma engakuzwa, hamba nomunye noma ababili futhi, ukuze kuthi ngomlomo wofakazi ababili noma abathathu yonke indaba iqiniseke. Mathewu 18:16.

Lapho amatafula amabili kaHabakuki (amashadi abavulindlela ka-1843 no-1850) ebekwa phezu komunye nomunye, aqinisekisa amaqiniso ayeyigugu eliyizihlahla ephusheni likaMiller. Iphutha lika-1843, elimelelwe ethebuleni lokuqala, lapho libekwa phezu kwethebula lesibili, limisa isikhathi sokulibala kombono. UMiller (umlindi ongokomfanekiso walowo mlendo) wabuza ukuthi kwakufanele athini phakathi kwempikiswano yomlando wakhe.

Ngiyakuma embhoshongweni wami, ngizimise phezu kombhoshongo, ngibhekisise ukuze ngibone ukuthi uyakuthini kimi, nokuthi ngiyakuphendulani lapho ngisolwa. Habakuki 2:1.

INkosi yamyalela uMiller ukuba alobe umbono, futhi ephusheni lakhe wabeka ibhokisi elaliqukethe lowo mbono phezu kwetafula maphakathi negumbi lakhe.

INkosi yangiphendula, yathi, Bhala umbono, uwenze ucece emacwecweni, ukuze ofundayo agijime. Habakuki 2:2.

Amatafula-ke akhomba isikhathi sokulibala kanye nokudumazeka kokuqala.

Ngokuba umbono usasele ukugcwaliseka ngesikhathi esimisiweyo, kepha ekugcineni uyakukhuluma, ungabi ngamanga; noma ubambezeleka, wulinde; ngokuba uyakufika impela, awuyikubambezeleka. Habakuki 2:3.

Inqubo yokuvivinya enezinyathelo ezintathu ekhiqizwe ukwanda kolwazi (amatshe ayigugu kaMiller) bese yethulwa.

Bhekani, umphefumulo wakhe oziphakamisayo awuqondile kuye; kepha olungileyo uyakuphila ngokholo lwakhe. Habakuki 2:4.

Izigaba ezimbili zabakhulekeli zaziyo bonakaliswa ngenqubo yokuvivinywa kaDaniyeli isahluko seshumi nambili.

Wathi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe futhi abekwe uphawu kuze kube sesikhathini sokuphela. Abanengi bayakuhlanzwa, benziwe mhlophe, bavivinywe; kepha ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Abahlakaniphileyo bakaDaniyeli bayizintombi ezihlakaniphileyo zikaMathewu amashumi amabili nanhlanu ezalungisiswa ngokukholwa, kanti ababi bayizintombi eziyiziwula ezaphakanyiswa ngokuzidla. Ekupheleni kwephupho likaMiller, amagugu amela amafutha emfanekisweni wezintombi eziyishumi, okwakuyisigijimi.

“UNkulunkulu uyadelelwa lapho singazamukeli izimemezelo asithumela zona. Ngalokho siyenqaba amafutha egolide abengawathululela emphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho isimemezelo sifika, ‘Bhekani, umkhwenyana uyeza; phumani nimhlangabeze,’ labo abangawamukelanga amafutha angcwele, abangagcinanga umusa kaKristu ezinhliziyweni zabo, bayothola, njengezintombi eziyiziwula, ukuthi abakakulungeli ukuhlangabeza iNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuzuza la mafutha, futhi ukuphila kwabo kuyabhidlika.” Review and Herald, Julayi 20, 1897.

Ukukhanya kwamagugu kaMiller ezinsukwini zokugcina kuyokhanya ngokuphindwe kayishumi, futhi kokubili inani eliyishumi nokukhanya kuyizimpawu zokuvivinywa. Ezinsukwini zokugcina, ezimelelwe ekupheleni kwephupho likaMiller, ukukhanya kweqiniso okumelelwe ematafuleni kaHabakuki kuveza umlayezo wokuvivinya, okuthi emfanekisweni wezintombi eziyishumi umelelwe njengomyalezo Wokukhala Kwaphakathi Kobusuku. Leyo nqubo yokuvivinya iwukuphindaphindwa kwenqubo yokuvivinya yomlando wamaMillerite, ngoba umfanekiso wezintombi eziyishumi uyaphindwa ngokoqobo lwawo lonke ezinsukwini zokugcina.

“Ngivame ukubhekiswa emzekelisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, nezinhlanu eziyiziwula. Lo mzekeliso uye wagcwaliseka futhi uyogcwaliseka ngokwezinhlamvu zawo uqobo, ngoba unesicelo esikhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Ishumi liyisibonakaliso sokuvivinywa, futhi ekupheleni kwezinsuku eziyishumi uDaniyeli nabathathu abavelele babebonakala benobuhle obukhulu futhi bekhuluphele kakhulu kunalabo ababedla ukudla kwaseBabiloni. Abazidlayo abavezwa kuHabakuki, ababephila ngokuzithemba hhayi ngokukholwa, bakhulisa isimilo saseBabiloni. Emlandweni wamaMillerite baba ngamadodakazi aseBabiloni, futhi kuHabakuki kusetshenziswa izimpawu zesiprofetho zobupapa ukuze kuvezwe isimilo salabo abakhetha ukungaphili ngokukholwa.

Bheka, umphefumulo wakhe ophakanyisiweyo awulungile kuye; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Yebo futhi, ngenxa yokuba ephambuka ngewayini, ungumuntu oziqhenyayo, akahlali ekhaya, owandisa ukufisa kwakhe njengesihogo, unjengokufa, futhi angeke asuthe, kodwa uziqoqela zonke izizwe, azibuthele kuye zonke izizwe zabantu. Kayikuthi yini bonke laba baphakamise isaga ngaye, nesisho sokumhleka ngaye, bathi: Maye kulowo owandisa okungesikho okwakhe! kuze kube nini? nakulowo ozithwesa udaka olunzima! Abayikuvuka yini masinyane abayakukuluma, bavuke abayakukuhlupha, wena ube yimpango kubo na? Ngokuba uphange izizwe eziningi, yonke insali yezizwe iyakukuphanga; ngenxa yegazi labantu, nangenxa yodlame lwezwe, nolomuzi, nolwabo bonke abakhileyo kuwo. Habakuki 2:4–8.

Inqubo yokuvivinywa elethwa phezu kwezintombi zikaMathewu amashumi amabili nanhlano iveza isigaba sabakhulekeli, esesithuthukise isimilo senkosi yasenyakatho (ubupapa), okuyiyona futhi ingamandla “aphanga izizwe eziningi.” Yila mandla obupapa alunywa ngokuzumayo, njengoba nje uJezebeli wadliwa yizinja.

Ngalokho usho uJehova, uthi: Bhokani, kuza abantu abavela ezweni lasenyakatho, nesizwe esikhulu siyovuswa sivela emikhawulweni yomhlaba. Bayobamba umnsalo nomkhonto; banonya, abanasihawu; izwi labo liyaduma njengolwandle; bagibele amahhashi, behlelwe njengamadoda empini ukulwa nawe, ndodakazi yaseZiyoni. Sizwile udumo lwakho; izandla zethu ziphele amandla; usizi lusibambile, nobuhlungu obunjengobowesifazane osezinhlangwini zokubeletha. Ningaphumi niye ensimini, ningahambi endleleni; ngokuba inkemba yesitha nokwesaba kukhona nxazonke. Ndodakazi yabantu bami, zibophe ngendwangu yamasaka, uzizingqele emlotheni; zenzela ukulila njengokwelilwa kwendodana

eyodwa, ukulila okubuhlungu kakhulu; ngokuba umchithi uyosifikela masinyane. Jeremiya 6:22–26.

Izigaba ezimbili zikaHabakuki yilezo ezilungisiswa ngokukholwa, nalezo ezadla zaphuza izimfundiso zaseBhabhiloni. Labo abasezinsukwini zokugcina zephupho likaMiller abamelwe njengezintombi, bangaba nokuqhakambisa isimilo sikaKristu, ngaleyo ndlela bamukele uphawu lukaNkulunkulu, noma baqhakambise isimilo sobupapa futhi bamukele uphawu lwesilo.

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

Izintombi eziphuza iwayini laseBhabhiloni ziyogcina ziphuza iwayini lolaka lukaNkulunkulu. Ku-Isaya, izidakwa zakwa-Efrayimi zibonakalisa ubumpumpethe bokudakwa kwazo ngokuphenduphendula izinto, futhi lesenzo siyakuthathwa njengobumba lombumbi.

Ukuhlonza “okwemihla ngemihla” njengophawu lukaKristu kuphendulela iqiniso “lokwemihla ngemihla” phansi phezulu, ngoba “okwemihla ngemihla” kuwuphawu lukaSathane. Ukuhlonza kukaMiller “okwemihla ngemihla” njengobuhedeni kuvezwe ngokuqondile ematafuleni kaHabakuki. Ukutholakala kukaMiller kwaleso siqephu kwabaseThesalonika, okwamenza wakwazi ukuqonda ukuthi kwakungobuhedeni “okwasuswa,” ukuze kwambulwe “umuntu wesono” ohlezi ethempelini likaNkulunkulu, kuyiqiniso eliyinhloko elitholakala kweyesibili kwabaseThesalonika, isahluko sesibili.

“Ngafunda ngaqhubeka, kodwa angitholanga esinye isimo lapho khona lona [umhlatshelelo wansuku zonke] utholakala khona, ngaphandle kukaDaniyeli. Ngase ngithatha [ngosizo lwe-concordance] lawo mazwi ayemi exhumene nawo, ‘suswa;’ uyakususa umhlatshelelo wansuku zonke; ‘kusukela esikhathini lapho umhlatshelelo wansuku zonke uyakususwa khona,’ njalonzalo. Ngafunda ngaqhubeka, ngicabanga ukuthi ngeke ngithole kukhanya ngalo mbhalo; ekugcineni ngafika ku-2 Thesalonika 2:7, 8. ‘Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyovimbela kuze kube uyasuswa endleleni, bese kwambulwa lowo omubi,’ njalonzalo. Futhi lapho sengifikile kulowo mbhalo, Hawu, yeka ukuthi iqiniso labonakala licace futhi likhazimule kanjani! Nanko! Yilowo umhlatshelelo wansuku zonke! Manje-ke, uPawulu usho ukuthini ngo-‘lowo ovimbelayo manje,’ noma ovimbayo? Ngo-‘umuntu wesono,’ kanye ‘nomubi,’ kubhekiswe ebuPhapeni. Manje-ke, yini evimbela ubuPhapeni ukuba bambulwe? Yebo, ubuqaba; ngakho-ke, ‘umhlatshelelo wansuku zonke’ kumelwe usho ubuqaba.’—William Miller, Second Advent Manual, ikhasi 66.” Advent Review and Sabbath Herald, Januwari 6, 1853.

Incazelo yokuthi “insuku zonke” kwabaseThesalonika, uMiller ayithola njengeqiniso eliyinhloko lalesi siqephu. Lapho uPawulu ekhomba labo abangalithandi iqiniso, futhi ngalokho beyakwamukela ukukhohliswa okunamandla, ngokuqinisekile kakhulu ukhomba inzondo yeqiniso ngomqondo ojwayelekile; kodwa iqiniso elibhekiswe kulo ngokuqondile kulesi siqephu yilona iqiniso lokuthi “insuku zonke” limelela iRoma yobuqaba.

Isibani somzimba yiso iso; ngakho-ke, uma iso lakho lilodwa, 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! Akakho umuntu ongakhonza amakhosi amabili; ngokuba uyakuzonda elinye, athande elinye; noma abambelele kwelinye, adelele elinye. Aninakukhonza uNkulunkulu noMama. Mathewu 6:22–24.

Kukhona kuphela uthando lweqiniso, noma inzondo ngeqiniso. Akukho ndawo ephakathi. Inkohliso enamandla eyehlela izintombi eziyiziwula zikaMathewu amashumi amabili nanhlano isekelwe ekwenqabeni kwazo ukukhanya kwamagugu kaMiller amele isivivinyo sokugcina. Isivivinyo sokugcina sika-Israyeli wasendulo sasiyisivivinyo saso seshumi, futhi amagugu kaMiller akhanya ngokuphindwe kayishumi ezikhathini zokugcina. Uphawu lokwenqatshwa kwamagugu kaMiller luthi “the daily,” okuyinto izidakwa zakwa-Efrayimi eziyiphendula zabheka phansi esizukulwaneni sesithathu sobu-Adventist. “The daily” luwuphawu lobusathane lobuqaba. Izidakwa zangenisa igugu lomgunyathi, ezaliletha zisuka ebuProthestani obuhlubukayo, elikhomba “the daily” njengophawu lukaKristu.

Ukuqonda kukaMiller ngamatshe akhe ayigugu kwakulinganiselwe ngumlando aphakanyiselwa kuwo. Eqinisekile ukuthi Ukuza Kwesibili kwakuyisenzakalo esilandelayo sesiprofetho, inxeba elibulalayo lobupapa ngo-1798 lalingamela kuphela umbuso wesine nowokugcina womhlaba kaDaniyeli ezimbili. UMiller naye wayelinganiselwe ekuqondeni kwakhe “okwemihla ngemihla,” ngokuba ubufakazi bakhe buyilokhu ukuthi ngokwambulwa waholelwa endleleni ethile yokutadisha, lapho athi wasebenzisa iBhayibheli lakhe, i-Cruden’s Concordance, futhi wafunda amanye amaphephandaba. Isinqumo sakhe sokutadisha ngaleyo ndlela sasivele nje singene engqondweni yakhe.

“Phakathi neminyaka eyishumi nambili engangiyi-deist, ngafunda yonke imilando engangingayithola; kodwa manje ngase ngiyithanda iBhayibheli. Lalifundisa ngoJesu! Nokho kwakusekhona ingxenye enkulu yeBhayibheli eyayisemnyama kimi. Ngo-1818 noma ngo-1819, ngenkathi ngixoxa nomngane engangimvakashele, owayengazi futhi ezwile ngikhuluma ngiseyi-deist, wangibuza ngendlela ebonisa kakhulu, ‘Uthini ngalo mbhalo, nangaloya?’ ebhekisela emibhalweni yakudala engangiphikisana nayo ngiseyi-deist. Ngaqonda ayekuhlosile, ngase ngiphendula—Uma unganginika isikhathi, ngizokutshela ukuthi isho ukuthini. ‘Ufuna isikhathi esingakanani?’ Angazi, kodwa ngizokutshela, ngiphendula, ngoba ngangingenakukholwa ukuthi uNkulunkulu wayenikeze isambulo esingeke siqondwe. Ngaleso sikhathi ngazimisela ukufunda iBhayibheli lami, ngikhulwa ukuthi ngangiyokwazi ukuthola lokho uMoya oNgcwele ayekusho. Kodwa kwathi nje sengenze leso sinqumo, kwafika kimi umcabango wokuthi—‘Ake sithi uthola indima ongeke wayiqonda, uzokwenzani?’ Khona-ke le ndlela yokufunda iBhayibheli yafika engqondweni yami:—Ngizothatha amagama alezo

zindima, ngiwalandele kulo lonke iBhayibheli, ngithole incazelo yawo ngaleyo ndlela. NganginoCruden's Concordance, engicabanga ukuthi iyona enhle kunazo zonke emhlabeni; ngakho ngayithatha kanye neBhayibheli lami, ngahlala etafuleni lami lokubhala, futhi angafunda lutho olunye, ngaphandle kwamaphephandaba kancane, ngoba ngangizimisele ukwazi ukuthi iBhayibheli lami lisho ukuthini. Apollos Hale, The Second Advent Manual, 65.

Amaparele kaMiller awazange aqashelwe kuphela ngendlela yakhe yokufunda, kodwa nangokwambulwa okuqondile okuvela kuNkulunkulu.

“UNkulunkulu wathuma ingelosi yaKhe ukuba ithinte inhliziyi yomlimi owayengakholwa iBhayibheli, ukuze imholele ekucwaningeni iziprofetho. Izingelosi zikaNkulunkulu zazimvakashela kaningi lowo okhethiweyo, ukuze ziqondise ingqondo yakhe futhi zivulele ukuqonda kwakhe iziprofetho ebezilokhu zimnyama kubantu bakaNkulunkulu. Ukuqala kochungechunge lweqiniso wanikwa khona, futhi waholelwa ukuba aqhubeke efuna isixhumanisi emva kwesixhumanisi, kwaze kwaba yilapho ebheka iZwi likaNkulunkulu ngokumangala nangokulithanda okukhulu. Wabona khona uchungechunge oluphelele lweqiniso. Lelo Zwi ayeke walibheka njengelingaphefumulelwe manje lavuleka phambi kombono wakhe ngobuhle balo nangenkazimulo yalo. Wabona ukuthi enye ingxenye yoMbhala ichaza enye, futhi lapho indima ethile yayivalekile ekuqondeni kwakhe, wayethola kwenye ingxenye yeZwi lokho okwakuyichaza. Walibheka iZwi elingwele likaNkulunkulu ngenjabulo nangokuhlonipha okujulile kanye nokwesaba okungwele.” Early Writings, 230.

Lapho uDadewethu White esho ukuthi “uNkulunkulu wathumela ingelosi yaKhe” kuMiller, lokho kukhomba ukuthi uGabriyeli wayeyingelosi eyathunyelwa kuMiller, ngoba “ingelosi yaKhe” yigama elibhekiselwa kuGabriyeli.

“Amazwi engelosi athi, ‘NginguGabriyeli, oma phambi kukaNkulunkulu,’ abonisa ukuthi unesikhundla sokuhlonishwa okukhulu ezinkantolo zasezulwini. Lapho efika nomlayezo kuDaniyeli, wathi, ‘Akekho ongimelayo kulezi zinto ngaphandle kukaMikayeli [uKristu], iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi ukhuluma enwadini yesAmbulo, ethi ‘Wawuthumela wawubonakalisa ngengelosi yaKhe encekwini yaKhe uJohane.’ IsAmbulo 1:1.” The Desire of Ages, 99.

UGabriyeli nezinye izingelosi bathunywa ukuba baqondise ingqondo kaMiller futhi “bamvulele ekuqondeni kwakhe iziprofetho ezazihlale zimnyama kubantu bakaNkulunkulu.” Umlayezo wakhe awuzange wakhiwe nje kuphela ngendlela yakhe yokutadisha, kodwa nangokwambulwa kwasezulwini. Nendlela uqobo ayeyisebenzisa ekutadisheni iBhayibheli yayifikile engqondweni yakhe. Lapho uNkulunkulu elethela iqiniso engqondweni yethu, lokho kungokwambulwa kwasezulwini, ngokuphambene nokufinyelela eqinisweni ngenqubo yokuhlukanisa iBhayibheli kahle. UMiller wakwenza kokubili, kodwa ukwambulwa kwasezulwini kwakufanele kube yingxenye yendlela uMiller afinyelela ngayo ekuqondeni isihloko esithi “okwemihla ngemihla.”

UMiller wayengeke aqaphele ukushintshashintsha kobulili kuDaniyeli isahluko sesishiyagalombili, amavesi ayisishiyagalolunye kuya kweleshumi nambili, ngoba konke ayenakho kwakuyiBhayibheli nesivumelanisi-magugu samagama esingenalo nhlobo ulwazi mayelana nezilimi zeBhayibheli. Wayengeke awubone umehluko phakathi kuka-“sur” no-“rum,” kokubili

okuhunyushwa ngokuthi “susa.” Wayengeke awubone umehluko phakathi kuka-“miqdash” no-“qodesh,” kokubili okuhunyushwa ngokuthi “ingcwele.”

Wayengeke alibonile iqiniso legama elithi “tamid” elitholakala izikhathi eziyikhulu nane eBhayibhelini. Iqiniso ayengeke alibone (eliyilo futhi iqiniso alibona), lalingukuthi, kulezo zikhathi eziyikhulu nane lapho igama lesiHebheru elithi “tamid” lisetshenziswa eBhayibhelini, kuseNcwadini kaDaniyeli kuphela lapho igama lesiHebheru elithi “tamid” lisetshenziswa khona njengebizo. Elithi “tamid” yigama lesiHebheru elisho “okuqhubekayo”, futhi lihunyushwa ngokuthi “the daily” eNcwadini kaDaniyeli.

KuseNcwadini sikaDaniyeli kuphela lapho leli gama lisetshenziswa khona njengebizo, kanti kwezinye izikhathi ezingamashumi ayisishiyagalolunye nesishiyagalolunye lisetshenziswa njengesandiso. Ngenxa yalesi sizathu, lapho abahumushi beBhayibheli leNkosi uJakobe bebhokana nokuthi uDaniyeli usebenzisa leli gama izikhathi ezinhlanu njengebizo, kuyilapho bonke abanye abalobi beBhayibheli belisebenzisa izikhathi ezingamashumi ayisishiyagalolunye nesishiyagalolunye njengesandiso, baphoqeleka ngamandla obufakazi ukuba balungise ukusetshenziswa kukaDaniyeli kwaleli gama njengebizo. Ukuze balungise uDaniyeli, banezela igama elithi “umhlathelo” eZwini, ngaleyo ndlela baguqula ibizo laba yisandiso. Kwase kuthi-ke, ukuze kulungiswe abahumushi, u-Ellen White waphefumulelwa ukuba abhale ukuthi, “ngabona maqondana ne-‘Daily,’ ukuthi igama elithi ‘sacrifice’ lanezelwa ngokuhlakanipha komuntu, futhi alingelona elembhalo; nokuthi iNkosi yanikeza umbono oqondileyo ngakho kulabo abanikela isimemezelo sehora lokwahlulelwa.”

UMiller, ngokobufakazi bakhe uqobo, wayefuna ukuqonda “okwemihla ngemihla,” okuyilokho agcina ekuqondile ku-2 Thessalonians. Kodwa futhi, ngokobufakazi bakhe uqobo, lapho efuna ukuqonda igama, wayebheka yonke indawo igama elisetshenziswe kuyo, kanti lelo gama lisetshenziswe ezinye izikhathi ezingamashumi ayisishiyagalolunye nesishiyagalolunye eBhayibhelini. Nokho ubufakazi bakhe mayelana “nokwemihla ngemihla” buyilokhu, ukuthi akalutholanga ndawo ngaphandle kwencwadi kaDaniyeli, lapho ethi, “Ngaqhubeka ngafunda, kodwa angitholanga esinye isimo lapho kwakutholakala khona [okwemihla ngemihla], ngaphandle kukaDaniyeli.” UMiller waholelwa emagugu ayigugu hhayi ngendlela yakhe yokutadisha kuphela, kodwa futhi nangokwambulwa kukaNkulunkulu ayekuphiwe ngenkonzo yezingelosi.

Yingakho ukuqonda kwakhe “okwemihla ngemihla” kwakunembile, kodwa kunomkhawulo. Wayengenakubona ukuthi ezikhathini ezinhlanu lapho “okwemihla ngemihla” kubhekiselwa kukho encwadini kaDaniyeli, esinye kulezo zikhathi ezintathu lapho “okwemihla ngemihla” “kususwa,” sasimelela incazelo ehluke kunezinye izikhathi ezimbili. Ngesinye isikhathi “okwemihla ngemihla” kusetshenziswa kanye negama lesiHeberu elithi “rum” kuthi kwezinye izikhathi ezimbili kusetshenziswe igama lesiHeberu elithi “sur”. Womabili la magama ahunyushwa ngokuthi susa, kodwa “rum” kuDaniyeli isahluko sesishiyagalombili, ivesi lelishumi nanye lisho “ukuphakamisa nokudumisa”, kanti esahlukweni seshumi nanye, ivesi lamashumi amathathu nanye, nasesahlukweni seshumi nambili, ivesi lelishumi nanye, igama elithi “sur” lisho “ukususa”.

Izazi zemfundiso yenkolo ezidla ziphuze ukudla kwaseBhabhiloni ziphikisa ngokuthi noma ususa into, noma uyiphakamisa into, kokubili kumelela uhlobo lokususwa; ngakho-ke womabili la magama kufanele aqondwe njengaphethe incazelo efanayo. Zithi lezi zikhathi ezintathu lapho “imihla ngemihla” “isuswa,” zihlala zisho ukususa; futhi ngokwenza kanjalo, zibonisa ukuthi uDaniyeli wayenganaki ekukhetheni kwakhe amazwi. Azikusho lokho obala, kodwa ngokususela kulokho ezikufundisayo, zifundisa ukuthi uDaniyeli kwakufanele asebenzise igama elithi “sur” kuzo zonke lezi zikhathi ezintathu, ngoba ngokwalezi zazi zemfundiso yenkolo kuthiwa wayesho into efanayo njalo lapho “imihla ngemihla” “isuswa.”

Benza into efanayo nangamagama athi “miqdash” no “qodesh,” womabili ahunyushwa ngokuthi “indlu engcwele,” emavesini eleshumi nanye kuya kwelesumi nane esahlukweni sesishiyagalombili. Kuzo zonke izikhombo zika “indlu engcwele” kulawo mavesi amane, bagcizelela ukuthi zonke zimelela indlu engcwele kaNkulunkulu. Ngakho-ke, ngokusikisela futhi, uDaniyeli kwakufanele asebenzise nje elithi “qodesh” kuzo zonke izikhombo ezintathu, futhi angasebenzisi elithi “miqdash” evesini leshumi nanye. UMiller wayengeke awubone umehluko phakathi kwalawo magama, kodwa izazi zenkolo zesimanje ziyawubona, futhi lapho ziyubona, ziphikelela ngokuthi akukho mehluko okufanele wamukelwe. Nokho uMiller, ongazange awubone umehluko phakathi kwalawo magama, wafinyelela ekuqondeni okuphambene nalokho kwezazi zenkolo zesimanje.

Iqiniso liwukuthi uDaniyeli wayengumbhali oqaphe kakhulu ngokwedlulele, owayelwazi ulimi lwesiHeberu, futhi owahlulelwa njengohlakaniphe ngokuphindwe kayishumi kunabo bonke abanye abahlakaniphileyo baseBhabhiloni, ababengamadoda ahlakaniphe kakhulu emphakathini wabo ngokwawo. Uma kwakukhona noma ubani owayazi ukusetshenziswa okufanele kolimi lwesiHeberu, nokuthi kwakufanele lwethulwe kanjani ngokunembile kulo lowo mlendo othile, kwakunguDaniyeli. Uma uDaniyeli wasebenzisa amagama ehlukeni, kwakungenxa yokuthi ayehloselwe ukudlulisa izincazelo ezehlukene, ayefuna ngamabomu ukuzimelela. Lapho ukusetshenziswa okuhlukile kukaDaniyeli kwamagama ahunyushwa ngokuthi “indlu engcwele” noma ngokuthi “susa” kuvunywa, kusekela ukuqonda kukaMiller “kokwansuku zonke,” okwaqondwa nguMiller khona kanye endimeni lapho uPawulu ekhomba khona ukuthi labo abazonda iqiniso banqunyelwe ukwamukela ukukhohliswa okunamandla.

Labo abazonda iqiniso futhi bakholwe amanga aveza ukudukiswa okunamandla, baphinde bamelwe njengezidakwa zakwa-Efrayimi, ezimelwe ngezigaba ezimbili. Esinye isigaba siwubuholi obufundileyo, kanti esinye isigaba singabantu abavamile abangafundile abayokuzwa kuphela lokho abafundileyo ababafundisa khona. Yibo labo abacasha ngaphansi kwamanga, nabenza isivumelwano nokufa. Yibo labo umphefumulo wabo uphakeme kuHabakuki isahluko sesibili, futhi bayizintombi eziyiziwula zikaMathewu amashumi amabili nanhlanu. Yibo labo abenqaba amaqiniso ayisisekelo ephupho likaMiller, akhanya ngokuphindwe kayishumi kakhulu ekugcineni (okumelela uvivinyo lweshumi nolokugcina luka-Israyeli wanamuhla), njengoba kufanekiswe uvivinyo lweshumi nolokugcina luka-Israyeli wasendulo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

INkosi yathi kuMose: “Koze kube nini laba bantu bengicunula? Koze kube nini ngaphambi kokuba bangikholwe, naphezu kwazo zonke izibonakaliso engizenzile phakathi kwabo? Ngiyakubashaya ngesifo esiwumshayabhuqe, ngibaphuce ifa labo, ngenze ngawe isizwe esikhulu, esinamandla kunabo.” UMose wayesethi eNkosini: “Khona-ke abaseGibhithe bayokuzwa lokhu, ngokuba wabakhuphula laba bantu phakathi kwabo ngamandla akho. Bayokutshela abakhileyo kuleli zwe, ngoba bezwile ukuthi wena, Nkosi, uphakathi kwalesi sizwe, nokuthi wena, Nkosi, ubonakala ubuso nobuso, nokuthi ifu lakho limi phezu kwabo, nokuthi uhamba phambi kwabo emini ensikeni yefu, nasebusuku ensikeni yomlilo. Manje uma ungabulala bonke laba bantu njengomuntu oyedwa, izizwe ezizwile udumo lwakho ziyokhuluma, zithi, ‘Ngokuba iNkosi yayingakwazi ukuletha laba bantu ezweni eyabafungela lona, ngalokho ibabulele ehlane.’ “Manje-ke, ngiyakuncenga, amandla eNkosi yami mawabe makhulu, njengokukhuluma kwakho, uthi, ‘INkosi iyephuza ukuthukuthela, inomusa omkhulu, ithethelela ububi nesiphambeko, kepha ayisoze neze yamyeka onecala angajeziswa, ihambisela abantwana ububi bawoyise 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 impela, njengoba ngiphila, umhlaba wonke uyogcwaliswa inkazimulo yeNkosi. Ngokuba bonke labo bantu ababone inkazimulo yami nezimangaliso zami engazenza eGibhithe nasehlane, bangilinga manje lezi zikhathi eziyishumi, abalalelanga izwi lami; ngokuqinisekileyo abayikubona izwe engalifungela oyise babo; futhi akukho noyedwa kubo abangicunulayo oyakulibona. Kepha inceku yami uKalebi, ngenxa yokuthi wayenomoya ohlukile kuye, wangilandela ngokuphelele, ngiyakumngenisa ezweni angena kulo; nenzalo yakhe iyakulidla njengefa.” Numeri 14:11–24.