

# Incwadi kaDaniyeli - Inombolo Yamashumi Amahlanu

*Ukuvula Izimfihlakalo Zesiprofetho zikaDaniyeli 8: IsAmbulo sikaPalmoni*

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Encwadini yesishiyagalombili kaDaniyeli, uDaniyeli unikezwa umbono ngemibuso yesiprofetho seBhayibheli, futhi emva kwalokho uzwa ingxoxo yasezulwini evezwa ngombuzo nangempendulo.

Ngase ngizwa omunye ongcewele ekhuluma, kwase kuthi omunye ongcewele kulowo ongcewele othile owayekhuluma: Kuyakuba kuze kube nini umbono ngokuqondene nomhlatshelo wansuku zonke, nesiphambeko sokuchitha, ukuze kokubili indawo engcewele nebutho kunikelwe ukuba kunyathelwe ngezinyawo na? Wasesethi kimi: Kuyakuba kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcewele iyakuhlazwa. Danieli 8:13, 14.

Amavesi okuqala ayishumi nambili amele umbono, kanti amavesi eshumi nantathu neshumi nane abonisa omunye umbono. Njengoba kunjalo ngamazwi amabili ahlukene esiHeberu, womabili ahunyushwa ngokuthi “suswa,” nangamazwi amabili ahlukene esiHeberu, womabili ahunyushwa ngokuthi “ingcewele,” esahlukweni sesishiyagalombili sikaDaniyeli kukhona futhi amazwi amabili ahlukene esiHeberu, womabili ahunyushwa ngokuthi “umbono.”

Mayelana namagama amabili ahunyushwe ngokuthi “susa,” izazi zenkolo ze-Adventism ziphikisa ngokuthi womabili la magama kufanele aqondwe ngokuthi “susa.” Mayelana namagama amabili ahunyushwe ngokuthi “ingcewele,” izazi zenkolo ze-Adventism ziphikisa ngokuthi womabili la magama kufanele aqondwe ngokuthi “ingcewele kaNkulunkulu”, futhi mayelana namagama amabili ahunyushwe ngokuthi “umbono,” izazi zenkolo ze-Adventism, futhi futhi, ziye zizibe umehluko phakathi kwala magama amabili. Lowo mehluko wawubaluleke ngokwanele kuDaniyeli, kangangokuthi wasebenzisa ngamabomu amagama amabili esiHeberu ahluke kakhulu, ngakho-ke kufanele siwubone futhi siwugcine lowo mehluko. Igama elithi “umbono,” evesini leshumi nantathu, yigama lesiHeberu elithi “chazon,” futhi lisho iphupho, isambulo, noma izwi lesiprofetho—umbono.

Igama elithi “umbono” livela izikhathi eziyishumi esahlukweni sesishiyagalombili sikaDaniyeli, kodwa limelela amagama amabili ahlukene esiHeberu. Elithi “chazon,” elitholakala evesini leshumi nantathu, liyatholakala futhi evesini lokuqala, bese kabili evesini lesibili, kambe-ke evesini leshumi nantathu, kanye kanye emavesini eshumi nanhlanu, eshumi nesikhombisa, nangamashumi amabili nesithupha. Kuzo eziyisikhombisa kulezo zikhathi eziyishumi lapho igama elithi “umbono” livela esahlukweni sesishiyagalombili sikaDaniyeli, liyigama elithi “chazon,” elisho kalula ukuthi “umbono”.

Ezinye izikhathi ezintathu lapho igama elithi “umbono” livela khona esahlukweni sesishiyagalombili sikaDaniyeli, liyigama lesiHeberu elithi “mareh,” elisho ukubukwa; noma ukubonakala. Esahlukweni sesishiyagalombili, igama lesiHeberu elithi “mareh,” nalo lihunyushwe kanye kungabi ngokuthi “umbono,” kodwa ngokuthi “ukubonakala,” ngaleyo ndlela kukhonjiswa ngokuphelele ngokwengeziwe incazelo yalelo gama. Kungani uDaniyeli asebenzisa amagama amabili ahlukeni esiHeberu, asondelene kangaka ngencazelo kangangokuthi abahumushi bangawaphatha njengelilodwa? Ingabe lokhu kubalulekile?

“Wonke umgomo osezwini likaNkulunkulu unendawo yawo, lonke iqiniso linokuphathelene kwalo. Futhi isakhiwo esiphelele, ekwakhweni nasekwenziweni kwaso, sifakaza ngoMlobi waso. Isakhiwo esinjalo akukho ngqondo ngaphandle kweyongenasiphelo ebingasicabanga noma isenze.” \*Education\*, 123.

Impendulo embuzweni wesibili inguYebo, yokuthi ngempela kubalulekile ukuthi kungani uDaniyeli enza lowo mehluko; ngakho-ke kuba ngumthwalo womfundi wesiprofetho ukufuna ukuqonda umbuzo wokuqala, obuza ukuthi kungani uDaniyeli enza lowo mehluko. Imehluko ayenza maqondana negama elihunyushwe ngokuthi “ingcwele,” kanye negama elihunyushwe ngokuthi “susa,” inemiphumela yaphakade; ngakho kungani noma ubani angalindela ukubaluleka okuncane ngegama elihunyushwe ngokuthi “umbono?” “Wonke amaqiniso” anawo “umthelela wawo” “ezwini likaNkulunkulu,” futhi athinta “isakhiwo” sesiprofetho, kanye nokugcwaliseka kwesiprofetho lapho “sesenziwa.”

Njengoba siqala ukucabangela igama elithi “umbono,” esahlukweni sesishiyagalombili, “iqiniso” elinokuthi “lithinte” ubufakazi bukaDaniyeli, ngokuthi kwakungubani owaphendula umbuzo kaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nantathu, wathi, “Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa.”

Kunamaqiniso amane athinta ngokuqondile isahluko sesishiyagalombili sikaDaniyeli, engihlose ukuwakhuluma. Elinye liwukuthi umbono woMfula i-Ulai uye waqondwa njengesiprofetho sezinsuku zokugcina, futhi futhi uwuphawu “lolwazi” lwencwadi kaDaniyeli olwa “vulwa uphawu” “esikhathini sokuphela” ngo-1798.

“Kunesidingo sokuhlolisisa ngokusondela okukhulu kakhulu iZwi likaNkulunkulu. Ikakhulu uDaniyeli neSambulo kufanele kunakwe ngendlela engakaze ibonwe ngaphambili emlandweni womsebenzi wethu. Singase sibe nokuncane esingakusho kwezinye izingxenye, mayelana namandla aseRoma kanye nobupapa, kodwa kufanele sidonsele ukunaka kulokho abaprofethi nabaphostoli abakubhalile ngaphansi kokuphefumulelwa nguMoya kaNkulunkulu. UMoya oNgcwele uhlele izinto kanjalo, kokubili ekunikezweni kwesiprofetho nasezizamekweni eziveziweyo, ngenhloso yokufundisa ukuthi umenzeli ongumuntu kufanele agcinwe engabonakali, efihliwe kuKristu, nokuthi iNkosi uNkulunkulu wezulu nomthetho waYo kufanele kuphakanyiswe.

“Fundani incwadi kaDaniyeli. Biza engqondweni, iphuzu ngephuzu, umlando wemibuso emelwe khona. Bheka izikhulu zombuso, imikhandlu, amabutho anamandla, ubone ukuthi uNkulunkulu wasebenza kanjani ukuze athobise ukuqhosha kwabantu, futhi abeke inkazimulo

yomuntu othulini. NguNkulunkulu yedwa omelwe njengomkhulu. Embonweni womprofethi ubonakala ehlisa umbusi oyedwa onamandla, amise omunye. Wembulwa njengeNkosi yendawo yonke, esezakumisa umbuso waYo ophakade—oMdala wezinsuku, uNkulunkulu ophilayo, uMthombo wakho konke ukuhlakanipha, uMbusi wesikhathi samanje, uMambuli wekuzayo. Funda uqonde ukuthi mpofu kangakanani, buthakathaka kangakanani, bufushane kangakanani, bunephutha kangakanani, bunecala kangakanani umuntu ekuphakamiseni umphefumulo wakhe ebuze.”

“UMoya oNgcwele ngo-Isaya usikhomba kuNkulunkulu, uNkulunkulu ophilayo, njengento eyinhloko okufanele inakwe—kuNkulunkulu njengoba embuliwe kuKristu. ‘Sizalelwe umntwana, siphilwe indodana; umbuso uyakuba semahlombe ayo; igama layo liyakubizwa ngokuthi: Omangalisayo, Umeluleki, uNkulunkulu onamandla, uYise ongunaphakade, iNkosana yokuThula’ [Isaya 9:6].”

“Ukukhanya uDaniyeli akwamukela ngokuqondile kuNkulunkulu wanikwa ngokukhethekile lezi zinsuku zokugcina. Imibono ayibona ngasemifuleni i-Ulai neHiddekel, imifula emikhulu yaseShinari, manje isiyagcwaliseka, futhi zonke izehlakalo ezabikezelwa zizobe sezifizekile maduzane.

“Cabanga ngezimo zesizwe samaJuda ngesikhathi iziprofetho zikaDaniyeli zinikezwa. Abakwa-Israyeli babethunjiwe, ithempeli labo lalibhujisiwe, inkonzo yasethempelini imisiwe. Inkolo yabo yayigxile emikhosini yohlelo lweminikelo. Babeyenze izimo zangaphandle zaba yizona ezibaluleke ngaphezu kwakho konke, kanti base belahlekelwe umoya wokukhonza kweqiniso. Izinkonzo zabo zase zonakaliswe amasiko nemikhuba yobuqaba, futhi ekwenzeni imikhuba yeminikelo abazange babheke ngale komthunzi baye kokuyiqiniso uqobo. Abazange bamqonde uKristu, umnikelo weqiniso wezono zabantu. INkosi yasebenza ukuze ilethe abantu ekuthunjweni, futhi imise izinkonzo ethempelini, ukuze imikhosi yangaphandle ingabi yiyo yonke ingqikithi yenkolo yabo. Izimiso nemikhuba yabo kwakumelwe kuhlanzwe ebuqabeni. Inkonzo yemikhosi yayekwa ukuze kuvuswe inkonzo yenhliziyo. Inkazimulo yangaphandle yasuswa ukuze okomoya kwembulwe.

“Ezweni lokuthunjwa kwabo, lapho abantu bephendukela eNkosini ngokuphenduka, Yena wazibonakalisa kubo. Babengenakho ukumelwa kwangaphandle kobukhona baKhe; kodwa imisebe ekhanyayo yeLanga Lokulunga yakhanyisa ezingqondweni nasezinhliziyweni zabo. Lapho bekhala kuNkulunkulu ekuzithobeni nasekucindezelekeni kwabo, kwanikezwa imibono kubaprofethi baKhe eyembula izehlakalo zesikhathi esizayo—ukuchithwa kwabacindezeli babantu bakaNkulunkulu, ukuza koMhlengi, kanye nokumiswa kombuso waphakade.”  
Manuscript Releases, umqulu 16, 333–335.

“Iqiniso” lokuthi umbono woMfula i-Ulai wanikezwa ngenxa yezinsuku zokugcina lifuna ukuba umfundi wesiprofetho enze umzamo wokuqonda lokho owakubikezela ngezigameko ezimelelwe kulo mbono. “Izindaba” zesiprofetho ezihambisana nombono woMfula i-Ulai “zabunjwa” “nguMoya oNgcwele” “kokubili ekunikezweni kwesiprofetho, nasezigamekweni eziveziwe.” Okwakwenzeka kumprofethi ngesikhathi emukela umbono, kanye nezigameko zesiprofetho umprofethi azibonisayo, kufanele kufundwe, kunolwazi lokuthi kokubili kuyisifanekiselo sesiprofetho salokho okuyogcwaliseka ezinsukwini zokugcina. Isiqephu esandulele sigcizelela

ukuthi kufanele siqaphele ukuthi uDaniyeli wayesekuthunjweni “kwezikhathi eziyisikhombisa.”

UDaniyeli umele labo abaqaphela ukuthunjwa kwabo ekupheleni kwezinsuku ezintathu nengxenywe zesAmbulo ishumi nanye, abase bephendukela eNkosini ngokuphenduka, bagcwalise umkhuleko kaLevitikusi amashumi amabili nesithupha, bahlukanise okuyigugu kokuyichithakalo, bese iNkosi igcwalisa isithembiso sayo sokuqoqa labo abaye bahlakazeka, njengoba izibonakalisa kubo. “Inhloso yabo eyinhloko yokunaka,” ngalokho, “inguNkulunkulu njengoba embuliwe kuKristu.”

“Ukuthwala” kombono womfula i-Ulai, nokuthi kunegalelo kanjani “esakhiweni” somyalezo wesiprofetho “owaklanywa” nguKristu, kuyilo “qiniso” lokuqala eselibhekisisile kafushane; futhi indima ecashuniwe iveza ukuthi into yethu eyinhloko kufanele ibe yisambulo sikaNkulunkulu, njengalokhu “embuliwe kuKristu.” Esahlukweni sesishiyagalombili sikaDaniyeli, uKristu akavezwa ngendlela aboniswa ngayo ngu-Isaya, lapho u-Isaya aveza khona ukuthi “igama lakhe liyakuthiwa uMangaliso, uMeluleki, uNkulunkulu onamandla, uYise ongunaphakade, iNkosi yokuthula.” Esahlukweni sesishiyagalombili sikaDaniyeli, uNkulunkulu wembulwa kuKristu njengoPalmoni, okusho uMbali Omangalisayo, noma uMbali Wezimfihlakalo.

Lelo “qiniso” lifuna ukuba “ukuthwalwa” kwegama elithi “Palmoni” kufunwe, kanye nokuthi lelo gama linikela kanjani “esakhiweni” nase “kuhlelweni” kwesiprofetho. “Iqiniso” lesithathu kuDaniyeli isahluko sesishiyagalombili, okufanele liqashelwe, ngokuthi kuleso sahluko kulapho insika emaphakathi yemfundiso yenhlangano yamaMillerite yethulwa khona. Igugu elikhazimula kunawo wonke likaMiller latholakala evesini leshumi nane, futhi kufanele sifune ukuqonda “ukuthwalwa” lolo “qiniso” olunakho embonweni woMfula i-Ulai, osesigabeni sokugcwaliseka manje.

Ephusheni likaMiller, lapho ibhokisi lalibekwa phezu kwetafula elalimaphakathi negumbi lakhe, lakhanya ngokukhazimula kwelanga; kodwa ezinsukwini zokugcina ibhokisi likhulu kakhulu futhi likhanya ngokugqama okuphindwe kayishumi kunokukhanya kwalo lapho liqala ukubekwa etafuleni likaMiller. Kuyini ngalowo mbono woMfula i-Ulai, ohlanganisa insika emaphakathi yomnyakazo wamaMillerite, okwandisa ukukhanya kwaleyo mfundiso ngokuphindwe kayishumi ezinsukwini zokugcina na? Yini eyembulwa ezinsukwini zokugcina engazange yembulwe ngesikhathi sokuphela ngo-1798 na? Yiziphi “izehlakalo” zombono woMfula i-Ulai, uDade White athi “manje sezisendleleni yokugcwaliseka?”

Uma siwahlanganisa ngobuqotho la maqiniso amathathu okuqala (umbono wase-Ulai, uKristu embulwe njengoPalmoni, kanye nensika eyinhloko yemfundiso), kufanele sizimisele ukwamukela umgomo olula oyoba nomthelela esifundweni sethu sombono womfula i-Ulai. La maqiniso ahlanganisiwe azisa labo abafisa ukubona ukuthi umlayezo owavulwa uphawu ngo-1798 wawungumlayezo “owawulengiswe esikhathini.” Ngaphandle kwesici sesiprofetho sesikhathi esibikezelayo, umlayezo kaMiller wawungeke ube khona.

“iqiniso” lesine elithinta lesi sahluko ngelokuthi amaMillerite aletha umlayezo owawusekelwe esikhathini sesiprofetho. Ukuze kugcizelele leli qiniso, uNkulunkulu wembulwa kuKristu, emavesini eshumi nantathu neshumi nane, njengoMbali Wezinombolo Omangalisayo (Palmoni). Umqondo wokuthi umbono wawumane uqukethe kuphela ukukhomba u-Okthoba 22, 1844,

njengesiphetho sezinsuku eziyizinkulungwane ezimbili namakhulu amathathu zevesi leshumi nane, uwukuthululela amanzi abandayo ekwambulweni kukaNkulunkulu embulwa ngoKristu njengoPalmoni.

Izazi zenkolo ze-Adventism zisebenze ngokukhuthala ukungcwaba ukubaluleka kombuzo osevesini leshumi nantathu sikaDaniyele isahluko sesishiyagalombili, ukuze zikhqize ukunambitheka esitsheni sazo sezinganekwane, ezizinqumele ukuthi kuyogcina abangafundile, abanezindlebe ezilumayo, bengakhathazeki ngamaqiniso axhumene nensika emaphakathi ye-Adventism.

“Umbhalo owawungaphezu kweminye yonke uyisisekelo kanye nensika emaphakathi yokukholwa kwe-Adventi kwakuyilesi simemezelo esithi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona ithempeli liyakhlanzwa.’ [Daniyele 8:14.] Lawa kwakungamazwi ajwayelekile kubo bonke abakhohla ekufikeni okuseduze kweNkosi. Ngezindebe zezinkulungwane lesi siphetho sasiphindaphindwa njengesiqubulo sokukholwa kwabo. Bonke babezwa ukuthi kulokho okwabikezelwa lapho kwakuncike amathemba abo aqhakazile kakhulu nezifiso zabo abazazisa kakhulu. Kwase kubonisiwe ukuthi lezi zinsuku zesiphetho zazizophela ekwindla ka-1844. Kanye nabo bonke abanye emhlabeni wobuKristu, ama-Adventi ngaleso sikhathi ayekhohlelwa ukuthi umhlaba, noma ingxenye yawo ethile, wawuyithempeli. Babeqonda ukuthi ukhlanzwa kwethempeli kwakuwukhlanzwa komhlaba ngemililo yosuku olukhulu lokugcina, nokuthi lokhu kwakuyokwenzeka ekufikeni kwesibili. Ngakho kwafinyelelwa esiphethweni sokuthi uKristu wayeyobuyela emhlabeni ngo-1844.

“Kodwa isikhathi esimisiwe sase sidlulile, futhi iNkosi yayingakabonakali. Abakhohlwayo babazi ukuthi iZwi likaNkulunkulu lalingeke lehluleke; ukuhumusha kwabo isiphetho kwakumelwe ukuthi kube nephutha; kodwa iphutha lalukuphi? Abanengi ngokuxhamazela banqamula ifindo lobunzima ngokuphika ukuthi izinsuku eziyi-2300 zaphela ngo-1844. Kwakungekho sizathu esasinganikezwa ngalokhu, ngaphandle kokuthi uKristu wayengafikanga ngesikhathi ababemlindele ngaso. Baphikisa ngokuthi uma izinsuku zesiphetho zaziphela ngo-1844, uKristu wayeyobe esebuya ukuze ahlanze ingcwele ngokhlanzwa komhlaba ngomlilo; futhi njengoba wayengafikanga, izinsuku zazingeke zibe ziphelile.

“Ukwamukela lesi siphetho kwakusho ukulahla ukubalwa kwangaphambili kwezikhathi zesiphetho. Izinsuku eziyizi-2300 zazitholakale ukuthi zaqala lapho umyalo ka-Artaxerxes wokubuyiselwa nokwakhiwa kabusha kweJerusalema uqala ukusebenza, ekwindla ka-457 B. C. Ngokuthatha lokhu njengendawo yokuqala, kwakukhona ukuvumelana okuphelele ekusetshenzisweni kwazo zonke izenzakalo ezabikezelwa encazelweni yaleso sikhathi kuDaniyele 9:25–27. Amasonto angamashumi ayisithupha nesishiyagalolunye, okuyiminyaka yokuqala engama-483 kuleyo eyi-2300, kwakufanele afinyelele kuMesiya, oGcotshiwe; futhi ukubhathizwa kukaKristu nokugcotshwa kwakhe ngoMoya oNgcwele, ngo-A. D. 27, kwagcwalisa ngokunembile lokho okwakushiwo. Phakathi nesonto lamashumi ayisikhombisa, uMesiya kwakufanele anqunywe. Eminyakeni emithathu nengxenye emva kokubhathizwa kwakhe, uKristu wabethelwa esiphambanweni, entwasahlobo ka-A. D. 31. Amasonto

angamashumi ayisikhombisa, noma iminyaka engama-490, kwakufanele athinte ngokukhethekile amaJuda. Ekupheleni kwalesi sikhathi, leso sizwe saqinisa ukwenqaba kwaso uKristu ngokushushisa abafundi bakhe, futhi abaphostoli baphendukela kwabeZizwe, ngo-A. D. 34. Njengoba iminyaka yokuqala engama-490 kuleyo eyi-2300 yayisiphelile ngaleso sikhathi, kwakusasele iminyaka eyi-1810. Kusukela ku-A. D. 34, iminyaka eyi-1810 ifinyelela ku-1844. 'Khona-ke,' kwasho ingelosi, 'indawo engcwele iyakuhlanzwa.' Zonke izincazelo ezandulelayo zesiprofetho zazigcwaliseke ngokungangabazeki ngesikhathi esimisiwe. Ngalesi sibalo, konke kwakucacile futhi kuvumelana, ngaphandle kokuthi kwakungabonakali ukuthi kwakukhona isenzakalo esihambelana nokuhlanzwa kwendawo engcwele esasenzekile ngo-1844. Ukuphika ukuthi izinsuku zaphela ngaleso sikhathi kwakusho ukungenisa lonke lolu daba ekudidekeni, nokulahla izimiso ezazisumiswe ngokugcwaliseka okungenakuphikwa kwesiprofetho.

“Kodwa uNkulunkulu wayebaholile abantu bakhe kulowo mnyakazo omkhulu we-Adventi; amandla nenkazimulo yakhe kwakuhambisene nalowo msebenzi, futhi wayengeke avumele ukuba uphelele ebumnyameni nasekudumazekeni, uhlekwe njengokuthuthumela okungamanga nokokushisekela ngokweqile. Wayengeke alishiye izwi lakhe lihilelekile ekungabazeni nasekungaqiniseki. Nakuba abaningi balahla ukubalwa kwabo kwangaphambili kwezikhathi zesiprofetho, futhi benqaba ukunemba komnyakazo owawusekelwe kukho, abanye babengazimisele ukulahla izingxenye zokukholwa nezokuhlangenwe nakho ezazisekelwe imiBhalweni nasebufakazini boMoya kaNkulunkulu. Babekholelwa ukuthi base bemukele izimiso eziqinile zokuhumusha ekutadisheni kwabo iziprofetho, nokuthi kwakuwumsebenzi wabo ukubambelela ngokuqinile emaqinisweni abase bewazuzile, nokuqhubeka ngawo lowo mkhondo wokucwaninga kweBhayibheli. Ngomkhuleko oqotho baphinde bahlola ukuma kwabo, futhi batadisha imiBhalo ukuze bathole iphutha labo. Njengoba babengaboni phutha ekubalweni kwabo kwezikhathi zesiprofetho, baholeleka ukuba bahlolisise ngokuseduze kakhulu indaba yendlu engcwele.” The Great Controversy, 409, 410.

Sitshelwe nguDade White, kuleso siqephu esifanayo lapho kukhonjwa khona umbono woMfula i-Ulai, ukuthi “kunesidingo sokucwaninga iZwi likaNkulunkulu ngokusondele kakhulu.” Izazi zenkolo ziyokwethula indaba “yezikhathi zesiprofetho” esiqeshini esandulelayo esivela ku-The Great Controversy, sengathi “izikhathi zesiprofetho” uDade White anciphisa ukuphawula kwakhe kuzo, ziyiziprofetho ezinhlanu ezimelele ngaphakathi kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu. Phela, bathi, ezine zalezo ziprofetho zikhulunywa ngazo ngokuqondile kuleso siqephu. Kodwa “ukucwaninga ngokusondele kakhulu” kwalesi sihloko kukhombisa ukuthi igama elithi “izikhathi zesiprofetho,” ebuningini, emibhalweni kaDade White, libhekisela ngokunembe kakhudlwana eziprofethweni ezimbili okwakufanele zigcwaliseke ngo-Okthoba 22, 1844.

Kukhona iziprofetho zesikhathi ezinhlanu eziqondile uGabriyeli azazisa kuDaniyeli eziyingxenye yeminyaka eyizinkulungwane ezimbili namakhulu amathathu. Esokuqala sikhomba iminyaka engamashumi amane nesishiyagalolunye, lapho “izitaladi nezindonga zaziyakwakhiwa ezikhathini zokuhlupheka.” Esesibili kwakuwumbhabhadiso kaKristu emva kweminyaka engamakhulu amane namashumi ayisishiyagalombili nantathu kusukela lapho kwaqalwa khona ngo-457 BC.

Esesithathu kwakuwukubethelwa kwaKhe, esesine sakhomba isikhathi lapho ivangeli laliyakuya kwabeZizwe ekupheleni kweminyaka engamakhulu amane namashumi ayisishiyagalolunye eyayibekelwe eceleni ngokukhethekile isizwe samaJuda, kanti esesihlanu, futhi esesihlanu kuphela, isiprofetho sesikhathi, saphela ngo-Okthoba 22, 1844. Iziprofetho ezine zangaphambili zesikhathi zaphela kudala ngaphambi kuka-1844. Ngakho-ke, usho ukuthini ngempela uDadewethu White lapho esebenzisa inkulumo ethi “izikhathi zesiprofetho” ngobuningi, okwakufanele ziphele ngo-1844?

Ephendula ukudumala kokuqala kwamaMillerite, ukhomba impendulo yalowo mbuzo:

“Ngabona abantu bakaNkulunkulu bejabule ngokulangazelela, bebheke iNkosi yabo. Kodwa uNkulunkulu wayehlele ukubavivinya. Isandla saKhe sembesa iphutha ekubalweni kwezikhathi zesiprofetho. Labo ababebheke iNkosi yabo abazange balithole lelo phutha, futhi namadoda afunde kakhulu ayephikisa lesi sikhathi nawo ahluleka ukulibona. UNkulunkulu wayehlele ukuba abantu baKhe bahlangabezane nokudumala. Isikhathi sadlula, futhi labo ababebheke uMsindisi wabo ngokulangazelela okujabulisayo badabuka badangala, kanti labo ababengakuthandanga ukubonakala kukaJesu, kodwa bamukela umlayezo ngenxa yokwesaba, bajabula ngokuthi akafikanga ngesikhathi sokulindelwa. Ukuvuma kwabo kwakungayithintanga inhliziyi futhi kwakungayihlambululanga impilo. Ukudlula kwesikhathi kwakuhlelwe kahle ukuba kuveze izinhliziyi ezinjalo. Yibo ababa ngabokuqala ukuphenduka bahlekise ngalabo ababedabukile, bedumele, ababethanda ngempela ukubonakala koMsindisi wabo. Ngabona ukuhlakanipha kukaNkulunkulu ekuvivinyeni abantu baKhe nasekubanikeni uvivinyo oluhlolisisayo ukuze kutholakale labo ababeyohlehla babuyele emuva ngehora lokulingwa.”

“UJesu nalo lonke ibandla lasezulwini babebuka ngozwelo nangothando labo ababekulangazelele ngokulindela okumnandi ukubona Lowo imiphefumulo yabo eyayimthanda. Izingelosi zazizulazula phezu kwabo, ukuze zibaqinise ngehora lokulingwa kwabo. Labo ababenganakanga ukwamukela umlayezo wasezulwini bashiywa ebumnyameni, futhi intukuthelo kaNkulunkulu yavutha phezu kwabo, ngoba babengafuni ukwamukela ukukhanya ayebathumelele kona kuvela ezulwini. Labo abathembekileyo, abadumazekileyo, ababengenakuqonda ukuthi kungani iNkosi yabo ingafikanga, abashiywanga ebumnyameni. Baphinda baholelwa emaBhayibhelini abo ukuba bahlole izikhathi zesiprofetho. Isandla seNkosi sasuswa kulezo zibalo, futhi iphutha lachazwa. Babona ukuthi izikhathi zesiprofetho zafinyelela ku-1844, nokuthi ubufakazi obufanayo ababebethulile ukukhombisa ukuthi izikhathi zesiprofetho zaphela ngo-1843, babubonisa ukuthi zaziyoophela ngo-1844.” Early Writings, 235–237.

“Izikhathi zesiprofetho” kwakuyilezo “zikhathi zesiprofetho” “ezafinyelela ku-1844,” amaMillerite ekuqaleni ayekholelwa ukuthi zafinyelela ku-1843. “Izikhathi zesiprofetho” ezafinyelela ku-1844, kwakuyizikhathi zesiprofetho ezintathu,” futhi zonke zivezwe ematafuleni kaHabakuki. Esinye kulezi zikhathi ezintathu simane “sithinte” u-1844, kanti ezinye ezimbili zafinyelela ku-22 Okthoba 1844. Izinsuku eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano zafinyelela ngqo osukwini lokuqala luka-1844, lapho ukufikelwa ukudumala kokuqala kwamaMillerite kwenzeka khona, futhi kwaqala isikhathi sokulibala kokubili

sikaHabakuki isahluko sesibili, nesomfanekiso wezintombi eziyishumi kuMathewu amashumi amabili nanhlanu.

Izinsuku eziyizinkulungwane ezimbili namakhulu amathathu zikaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nane, zafinyelela ku-Okthoba 22, 1844, futhi neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, “yezikhathi eziyisikhombisa” ezamelana nombuso waseningizimu wakwaJuda, yaphela khona futhi. UPalmoni uzethula njengoMbali Wezinombolo Omangalisayo evesini leshumi nantathu likaDaniyeli 8, futhi “isakhiwo” kanye “nomklamo” wesiprofetho abe esewuveza lapho kwakuhlenganisa okungenani iziprofetho eziyishumi zesikhathi ezixhumene phakathi kwazo.

Sizoqala ukucabangela la maqiniso ngokujulile esihlokweni esilandelayo.

“UKristu wanika izwe isifundo okufanele siqoshwe engqondweni nasemphefumulweni. ‘Lokhu kungukuphila okuphakade,’ esho, ‘ukuba bazi wena, uNkulunkulu oyedwa weqiniso, noJesu Kristu, omthumileyo.’ Kodwa uSathane usebenza ezingqondweni zabantu, ethi, Yenzani lokhu noma lokho, khona niyakuba njengonkulunkulu. Ngokucabanga okuyinkohliso waholela u-Adamu no-Eva ukuba bangabaze izwi likaNkulunkulu, futhi balifake esikhundleni salo imfundiso eyaholela eseqeleni nasekungalalelini. Nobuqili bakhe benza namuhla lokho obakwenzayo e-Edene. Lapho uKristu efika emhlabeni wethu, wakhetha abadobi abathobekileyo ukuba babe yisisekelo sebandla lakhe. Kulaba bafundi wazama ukuchaza isimo sombuso wakhe nomsebenzi wakhe. Kodwa ukuqonda kwabo okulinganiselwe kwamfaka isibopho. Babe bemukela amazwi ababhali nabaFarisi, ngakho-ke okuningi ababekukholelwa kwakungeyona iqiniso. Futhi nakuba uKristu wayenezinto eziningi ayezokhuluma kubo, babengenakuzwa okuningi kwalokho ayelangazelela ukukwazisa.”

“UKristu uthola abenkolo balesi sikhathi begcwele kakhulu imizwa eyiphutha kangokuthi akukho ndawo ezingqondweni zabo yeqiniso. Ngemfundo enikezwayo, othisha baxuba imizwa yababhali abangakholwa. Ngaleyo ndlela bahlwanyele ukhula ezingqondweni zentsha. Bakhuluma imizwa okungafanele yethulwe kwabasha noma kubadala, bengaze bacabange ukuthi bahlwanyela hlobo luni lwembewu, noma ukuthi kuyoba yisiphi isivuno okuyodingeka basiqoqe ngenxa yalokho.” Review and Herald, Julayi 3, 1900.