

Incwadi KaDaniyeli — Inombolo Yamashumi Amahlanu Nane

Ukwembulwa Kwezinsuku Zokugcina: Uhambo LukaDaniyeli Lokufuna Ukuqonda

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Siphethe isihloko sakamuva ngendima etholakala ku-Prophets and Kings, lapho uDade White waveza khona ukuthi uDaniyeli wayefuna “ukuqonda ubudlelwane obabukhona phakathi kokuthunjwa kweminyaka engamashumi ayisikhombisa, njengoba kwabikezelwa ngoJeremiya, neminyaka eyizinkulungwane ezimbili namakhulu amathathu okwathi embonweni wezwa isivakashi sasezulwini simemezela ukuthi yayizodlula ngaphambi kokuhlanzwa kwendlu engcewele kaNkulunkulu.”

“Ngomunye umbono kwakhanyiselwa ngokwengeziwe ngezehlakalo zesikhathi esizayo; futhi kwathi ekupheleni kwalo mbono uDaniyeli wezwa ‘ongcewele oyedwa ekhuluma, kwase kuthi omunye ongcewele kulowo ongcewele othile owayekhuluma, Koze kube nini umbono?’ Daniyeli 8:13. Impendulo eyanikezwa, ethi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcewele iyakuhlanzwa’ (ivesi 14), yamgcwalisa ngokudideka. Ngobuqotho obukhulu wafuna incazelo yalo mbono. Wayengaqondi ubudlelwane obabukhona phakathi kokuthunjwa kweminyaka engamashumi ayisikhombisa, njengoba kwakubikezelwe ngoJeremiya, neminyaka eyizinkulungwane ezimbili namakhulu amathathu awuzwa isithunywa sasezulwini embonweni simemezela ukuthi iyakudlula ngaphambi kokuhlanzwa kwendawo engcewele kaNkulunkulu. Ingelosi uGabriyeli yamnika incazelo engaphelele; nokho lapho umprofethi ezwa amazwi athi, ‘Umbono ... uyakuba ngowezinsuku eziningi,’ waquleka. ‘Mina Daniyeli ngaquleka,’ kuloba yena maqondana nokuhlangenwe nakho kwakhe, ‘ngagula izinsuku ezithile; emva kwalokho ngasukuma, ngenza umsebenzi wenkosi; ngamangala ngombono, kodwa kwakungekho owaqondayo.’ Amavesi 26, 27.” Prophets and Kings, 553, 554.

AbakwaMiller abazange bafinyelele ekuqondeni okuphelele komlayezo oyisisekelo ababewumemezela. Kwathi lapho kufika isikhathi sokuba iNgonyama yesizwe sakwaJuda ifune ukunikeza ulwazi olwengeziwe mayelana “nezikhathi eziyisikhombisa,” bangena esimweni saseLawodikeya, kwathi eminyakeni eyisikhombisa kamuva bakwenqaba ngokuphelele ukukhanya “kwezikhathi eziyisikhombisa.” Abazange babubone ubudlelwane obugcewele phakathi kweminyaka engamashumi ayisikhombisa neminyaka eyizinkulungwane ezimbili namakhulu amathathu, uDaniyeli ayekufune ngenkuthalo ukukuqonda. UDaniyeli umelela abantu bakaNkulunkulu bezinsuku zokugcina.

Ukuba izwe lijabulela amasabatha alo kuyingxenye yesivumelwano esanikezwa u-Israyeli wasendulo, esasihlanganisa ukukhanya kokuphumula kwezwe njalo ngonyaka wesikhombisa. Leso sivumelwano sasihlanganisa umjikelezo weminyaka eyisikhombisa ophindaphindwa izikhathi

eziyisikhombisa. Sasihlanganisa ukukhululwa nokubuyiselwa kwempahla nezigqila ekupheleni okuphetha imijikelezo eyisikhombisa yeminyaka eyisikhombisa (iminyaka engamashumi amane nesishiyagalolunye) ngesikhathi somkhosi owaziwa ngokuthi yijubili. AmaJuda awazange alalele leyo migomo yesivumelwano, futhi eyesi-2 IziKronike yakhomba ukuthi iminyaka engamashumi ayisikhombisa yokuthunjwa, eyakhulunywa ngumprofethi uJeremiya, yayimele iminyaka engamakhulu amane namashumi ayisishiyagalolunye yangaphambili yokuhlubuka. Eminyakeni engamakhulu amane namashumi ayisishiyagalolunye, ukuba u-Israyeli wasendulo walalela iziqondiso ezingaphakathi kwesivumelwano njengoba zibekiwe kuLevitikusi amashumi amabili nanhlano, kwakuyoba khona inani eliphela leminyaka engamashumi ayisikhombisa lapho izwe laliphumula. Unyaka oseBhayibhelini unezinsuku ezingamakhulu amathathu namashumi ayisithupha, futhi izinsuku ezingamakhulu amathathu namashumi ayisithupha ziphindaphindwe kasikhombisa (“izikhathi eziyisikhombisa”) zilingana nezinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili.

Iminyaka engamashumi ayisikhombisa ixhumene ngokuphelele nokuphumula kwezwe, okuxhumene ngokuphelele “nezikhathi eziyisikhombisa.” UDaniyeli wayefuna “ukuqonda ubudlelwane” “bokuthunjwa kweminyaka engamashumi ayisikhombisa,” “neminyaka eyizinkulungwane ezimbili namakhulu amathathu” “ngaphambi kokuhlazwa kwendlu engcwele kaNkulunkulu.” Ngakho-ke wayefuna ukuqonda ubudlelwane bombono “we-chazon” nombono “we-mareh.” Akunakwenzeka ukuqonda lobo budlelwane ngaphandle kokuvuma ukuphumula kwezwe kuLevitikusi amashumi amabili nanhlano namashumi amabili nesithupha kanye nokuthunjwa kweminyaka engamashumi ayisikhombisa okukhulunywa ngakho nguJeremiya. Uma ungakholwa ukuthi “izikhathi eziyisikhombisa” zimelela isikhathi sesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, uyazisusa ekubeni phakathi kwalabo abamelwe nguDaniyeli ezinsukwini zokugcina. AmaMillerite ayekholwa ukuthi “izikhathi eziyisikhombisa” kwakuyisiprofetho sesikhathi, kodwa ubu-Adventism abusakukholwa lokho.

UDaniyeli, njengabo bonke abaprofethi, umele abantu bakaNkulunkulu ekupheleni kwezwe, futhi amazwi kaDadewethu White mayelana nesifiso sakhe sokuqonda ubudlelwane obuphakathi kweminyaka engamashumi ayisikhombisa (“izikhathi eziyisikhombisa”) neminyaka eyizinkulungwane ezimbili namakhulu amathathu, amele isifiso abantu bakaNkulunkulu bezinsuku zokugcina okufanele babe naso. Njengoba sekushiwo ezihlokweni ezedlule, awekho amaqiniso amelwe emashadini ka-1843 noka-1850 angasekelwe ngokuqondile (kangingi) emibhalweni kaDadewethu White.

Amagugu kaMiller ayokhanya ngokuphindwe kayishumi eSikhalweni Saphakathi Kwamabili sezinsuku zokugcina, futhi ngokwenza kanjalo, lawo magugu amele uvivinyo lokugcina lwezintombi zobu-Adventism. Lawo magugu ayiqiniso eziyisisekelo ezimelelwe ematafuleni kaHabakuki, kanye namagugu ebhokisini ayebekwe phezu kwetafula phakathi nekamelo likaMiller. Uvivinyo oluyisisekelo luwuvivinyo lokugcina, kodwa kanjalo negunya loMoya Wesiprofetho. Ukwenqaba amaqiniso ayisisekelo, afanekiswa njengamagugu ephusheni likaMiller, kuwukwenqaba ngasikhathi sinye noMoya Wesiprofetho.

“Ukukhohlisa kokugcina kakhulu kukaSathane kuyoba ukwenza ubufakazi boMoya kaNkulunkulu buphelelwe amandla. ‘Lapho kungekho umbono, abantu bayabhubha’ (IzAga 29:18). USathane uyosebenza ngobuqili obukhulu, ngezindlela ezehlukene nangezikhungo ezehlukene, ukuze anyakazise ukwethemba kwabantu bakaNkulunkulu abasele ebufakazini beqiniso. Uyoletha imibono yamanga ukuze adukise, futhi uyohlanganisa amanga neqiniso, ngaleyo ndlela enenge abantu ukuze babheke konke okuphethe igama lemibono njengohlobo oluthile lokushisekela ngokweqile; kodwa imiphefumulo eqotho, ngokwehlukana okungamanga nokuyiqiniso, iyokwazi ukuhlukanisa phakathi kwakho.” Selected Messages, umqulu 2, 78.

Manje sibhekene nokwanda kolwazi okwenzeka emlandweni wamaMillerite kusukela ngo-1798 kuze kube ngu-1844, kodwa siyabona ukuthi, nakuba amaMillerite ayenembile ekusebenziseni kwawo iziprofetho, ayelinganiselwe ngumlando lapho avuselwa khona. Manje sesisezinsukwini zokugcina, nasesizukulwaneni sokugcina (esesine) se-Adventism. Kulesi sikhathi, i-Adventism isifundiswe kakhulu izimfundiso namasiko (amatshe ayigugu omgunyathi) kangangokuthi ayisakwazi ukuthi amaqiniso ayisisekelo ayeyini. Ukungazi ukuthi lawo maqiniso ayini kuvimbela i-Adventism ekuqondeni ukubaluleka kwalawo maqiniso, futhi kwenza imiyalo ephindaphindwayo yokuvikela nokulondoloza lawo maqiniso ibe yize.

Ngaphambi kokuba siqhubekile phambili ekuchazeni kukaGabriyeli umbono womfula i-Ulai, sizobhekana namaphuzu ambalwa afanele ahlobene namaqiniso ayisisekelo kanye negunya loMoya Wokuprofetha. Izazi zenkolo zesimanje ziphikisa ngokuthi le ndima elandelayo iveza ukuthi isiprofetho sesikhathi eside kunazo zonke eBhayibhelini siyiminyaka eyizinkulungwane ezimbili namakhulu amathathu.

“Isipiliyoni sabafundi abashumayela ‘ivangeli lombuso’ ekufikeni kokuqala kukaKristu, saba nokufana kwaso esipiliyonini salabo abamemezela umlayezo wokufika Kwakhe kwesibili. Njengokuba abafundi baphuma beshumayela bethi, ‘Isikhathi sigcwalisekile, umbuso kaNkulunkulu useduze,’ kanjalo noMiller nabahlanganyeli bakhe bamemezela ukuthi isikhathi eside kunazo zonke nesokugcina sesiprofetho esivezwa eBhayibhelini sase sesizophela, ukuthi ukwahlulela kwase kusondele, nokuthi umbuso ophakade wawuzongeniswa. Ukushumayela kwabafundi mayelana nesikhathi kwakusekelwe emavikini angamashumi ayisikhombisa kaDaniyeli 9. Umlayezo owanikezwa uMiller nabahlanganyeli bakhe wamemezela ukuphela kwezinsuku eziyizinkulungwane ezimbili namakhulu amathathu zikaDaniyeli 8:14, okuyingxenye yazo amaviki angamashumi ayisikhombisa. Ukushumayela kwalowo nalowo kwakusekelwe ekugcwalisekeni kwengxenye ehluke yaleso sikhathi esikhulu esisodwa sesiprofetho.”

“Njengabafundi bokuqala, uWilliam Miller nabangane bakhe abazange, bona uqobo, baqonde ngokuphelele ukubaluleka komyalezo ababewuphethe. Amaphutha ayesekele amiswe isikhathi eside ebandleni abavimbela ekufinyeleleni ekuhumusheni okuyikho kwephuzu elibalulekile esiprofethweni. Ngakho-ke, nakuba bamemezela umyalezo uNkulunkulu ayebabeke wona ukuba unikezwe umhlaba, nokho ngenxa yokungaqondi kahle incazelo yawo babhekana nokudumazeka.” The Great Controversy, 351.

Le ndima ithi, “UMiller nabahlanganyeli bakhe bamemezela ukuthi inkathi yesiprofetho ende kunazo zonke neyokugcina elethwa obala eBhayibhelini yayisizophela,” futhi izazi zenkolo zithi inkathi yesiprofetho ende kunazo zonke neyokugcina iyiminyaka eyizinkulungwane ezimbili namakhulu amathathu. Ziyaqhubeka zithi yilokhu uDadewethu White akukhombisayo kule ndima, ngokuba, ngokusho kwazo, ukhuluma ngokuqondile ngenkathi yeminyaka eyizinkulungwane ezimbili namakhulu amathathu. Aziboni nhlobo ubudlelwano obukhona phakathi kweminyaka engamashumi ayisikhombisa nenkathi yeminyaka eyizinkulungwane ezimbili namakhulu amathathu. Aziboni ukukhanya uDanilyeli ayefuna ukukuqonda.

UEllen White wayengumMillerite, futhi wayeyazi imiyalezo eyayibekwe eshadini labaphayona lango-1843, kanye naseshadini labaphayona lango-1850 elashicilelwa ngu-F. D. Nichols. Ishadi lango-1850, elakhiqizwa ngu-Nichols, lalungiselelwa emzini ka-Nichols ngaso lesi sikhathi lapho uJames noEllen White babehlala no-Nichols. Inkathi ende kunazo zonke yesiprofetho eBhayibhelini, emelwe kulawo mashadi womabili, akuyona iminyaka eyizinkulungwane ezimbili namakhulu amathathu, kodwa iyile “zikhathi eziyisikhombisa,” zikaLevitikusi amashumi amabili nesithupha.

Ukusho ukuthi indima edlule iyisibonakaliso esiphefumulelwe esichaza iminyaka eyizinkulungwane ezimbili namakhulu amathathu njengenkathi yesiprofetho ende kunazo zonke neyokugcina, kuwukwenza imibhalo kaDadewethu White iphikisane yona uqobo. Uma wayekhohlelwa lokho izazi zenkolo ezikusho ngale ndima, khona-ke kusho ukuthini lapho evuma amashadi asekelayo “izikhathi eziyisikhombisa?”

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akufanele liguqulwe; ukuthi izibalo zazinjengalokho Yona eyayifuna zibe yikho; ukuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwaba yilapho isandla saYo sisuswa.” Early Writings, 74.

Labo abafisa ukulondoloza amasiko abo nezinganekwane zabo bangaphikisa ngokuthi eshadini lika-1843, iNkosi yabeka isandla sayo phezu kwephutha “lezikhathi eziyisikhombisa,” yaze yasuswa isandla sayo ngosuku oluthile kamuva. Inkinga ngalowo mqondo iwukuthi uDade White wachaza ukuthi ngesikhathi iNkosi isusa isandla sayo ezinombolweni, isandla saYo sasuswa ngaphambi kuka-Okthoba 22, 1844, ngokushesha ngemva kokudumazeka kokuqala. Ebufakazini bakhe balowo mcimbi, uveza iphutha elalungiswa, futhi kusobala ukuthi lelo phutha lalingeyilo “izikhathi eziyisikhombisa.”

“Labo abathembekileyo, abadumelelayo, ababengaqondi ukuthi kungani iNkosi yabo ingafikanga, abazange bashiywe ebunyamani. Baphinde baholelwa emaBhayibhelini abo ukuba baphenye izikhathi zesiprofetho. Isandla seNkosi sasuswa kulezo zibalo, kwase kuchazwa iphutha. Babona ukuthi izikhathi zesiprofetho zafinyelela ku-1844, nokuthi ubufakazi obufanayo ababebethulile ukukhombisa ukuthi izikhathi zesiprofetho zaphela ngo-1843, babufakazela ukuthi zazizophela ngo-1844.” Early Writings, 237.

Lapho isandla seNkosi “sisuswa ezibalweni, nephutha lachazwa,” base beqonda “ukuthi bona ubufakazi obufanayo ababebethulile ukukhombisa ukuthi izikhathi zesiprofetho zaphela ngo-1843,

babubonisa ukuthi zaziyoophela ngo-1844.” Izikhathi zesiprofetho okwaqala ukucatshangwa ukuthi zizophela ngo-1843 zivezwe eshadini lika-1843, okuyilo shadi elalisetshenziswa yilowo nalowo kubashumayeli abangamaMillerite abangamakhulu amathathu. Izikhathi zesiprofetho ezivezwe kuleso shadi ezaphela ngo-1843 kwakuyiminyaka eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nane, iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili kaLevitikusi 26, kanye neminyaka eyinkulungwane namakhulu amathathu namashumi amathathu nanhlano kaDaniyeli 12. Emva kokudumazeka kokuqala iNkosi yasusa isandla sayo ephutheni, kwase kuthi amaMillerite aqaphela ukuthi bona ubufakazi obufanayo obabukhomba ukuphela kwezikhathi zesiprofetho ngo-1843, empeleni babufakazela ukuthi lezo zikhathi zaphela ngo-1844.

Ishadi lika-1850 lenziwa ngo-1850, futhi laqala ukudayiswa ngoJanuwari ka-1851. U-Ellen White waloba ukuthi nalelo shadi laliyikugcwaliseka kukaHabakuki, njengoba naye ayekulobile nangokuqondene neshadi lika-1843. Nalelo shadi lalimelela futhi isikhathi eside kunazo zonke sesiprofetho njenge “izikhathi eziyisikhombisa” zikaLevitikusi 26.

“Ngabona ukuthi uNkulunkulu wayekushicilelweni kweshadi likaMfoweth’ uNichols. Ngabona ukuthi kwakukhona isiprofetho saleli shadi eBhayibhelini, futhi uma leli shadi lenzelwe abantu bakaNkulunkulu, uma lanele komunye lanele nakomunye, futhi uma oyedwa wayedinga ishadi elisha elidwetshwe ngesilinganiso esikhulu, bonke balidinga ngokufanayo.” Manuscript Releases, umqulu 13, 359.

Ukusho ukuthi inkomba kaDade White eqinisweni lokuthi amaMillerite “amemezela ukuthi isikhathi eside kunazo zonke nesokugcina sesiprofetho esivezwa eBhayibhelini sase sesizophela,” inembile, ngoba benza kanjalo. Ukusho ukuthi “isikhathi sesiprofetho” “eside kunazo zonke” siyiminyaka eyizinkulungwane ezimbili namakhulu amathathu kuphendulela ubufakazi bukaDade White bumelane nabo ngokwabo, futhi bumelane nombhalo womlando. Ukukholwa leyo nganekwane kungukukholwa amanga, futhi ezinsukwini zokugcina labo abakhetha ukukholwa amanga benza kanjalo ngoba bengalithandi iqiniso.

UJesu akazange ngokuyisimangaliso azijove ngohlobo oluthile lokudambisa ubuhlungu kwasezulwini ukuze adlule ekuhluphekeni kwesiphambano. UJesu wahlupheka ngokuhlupheka kwasezulwini, okudlula kude noma yini indalo Yakhe ebingayikhuthazela. Nokho isintu sidalwe ngomfanekiso Wakhe, futhi ugqozi lukhomba ukuthi isintu simelwe ukunqoba njengoba Yena anqoba. Okwavumela uKristu ukuba akhuthazelele ukuhlupheka kwesiphambano kwakuyisici ayenaso, isintu naso esinaso.

Sibheke kuJesu, umsunguli nomphelelisi wokukholwa kwethu; owathi ngenxa yentokozo ayeyibekelwe ngaphambili wakhuthazelela isiphambano, edelela ihlazo, futhi usehlezi ngakwesokunene sesihlalo sobukhosi sikaNkulunkulu. Hebheru 12:1.

UJesu wakhuthazelela ukuhlupheka kwesiphambano, ngoba wayenenhloso ayeyibekelwe phambi kwakhe; nathi sidalwe ngomfanekiso wakhe, ngakho-ke siyizidalwa ezikhuthazwa yizinhloso. Lokho kuyingxenywe yokwakheka kwethu. Uma siye saholelwa ekukholweni ukuthi akubalulekile ukuqonda izisekelo zobu-Adventist, ngeke sibe nesisusa sokwenza yona leyo nto. Okuwukuphela

kwesisusa sobuNkulunkulu esingavuswa nguMoya oNgcwele ukuze sinqobe leso simo saseLawodikeya uthando lweqiniso. Uthando lweqiniso luzovivinywa ukutholakala kwemikhuba namasiko alula, aklanyelwe ukuthobisa izindlebe zethu ezilumayo. Uma, ekunethezekeni kwethu kwaseLawodikeya, singenaso isifiso sokuqonda iqiniso ngokwethu, siyolahleka. Yilapho ubu-Adventist bumi khona namuhla.

UDaniyeli uyisibonelo sabantu bakaNkulunkulu ezinsukwini zokugcina abafuna, ngezwi lesiprofetho, ukuqonda ubudlelwano phakathi kokuthunjwa kweminyaka engamashumi ayisikhombisa nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu. Ukuveza isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu njengesikhathi sesiprofetho eside kunazo zonke nesokugcina kuwukwenqaba amaqiniso ayisisekelo e-Adventism, futhi ngesikhathi esifanayo kuwukwenqaba igunya loMoya Wesiprofetho. Ukusho ukuthi ngesikhathi amaMillerite ethula isikhathi sesiprofetho eside kunazo zonke nesokugcina, kwakuyiminyaka eyizinkulungwane ezimbili namakhulu amathathu, kuwukwenqaba umlando oqoshiwe.

“Asinalutho esingakwesaba ngekusasa, ngaphandle kokuba sikhohlwe indlela iNkosi esihole ngayo, kanye nemfundiso yaYo emlandweni wethu owedlule.” Life Sketches, 196.

UGabriyeli weza ukunikeza uDaniyeli ukuqonda ngemibono yomibili, i-“mareh” ne-“chazon”, futhi wayala uDaniyeli ukuba ayihlukanise engqondweni le mibono emibili, nakuba ngokusobala yayinobudlelwane besiprofetho. Umbono wawuhlanganisa imibuso yesiprofetho seBhayibheli ezahlukweni zesikhombisa nezesishiyagalombili, eyayiyimpinda nokunwetshwa kwaleyo mibuso efanayo esahlukweni sesibili. Lolu lwazi lwaluhlanganisa nengxoxo yasezulwini eyayimelela omunye umbono njengokunyathelwa phansi kwendlu engcwele kaNkulunkulu nabantu bakhe, kanti omunye umbono wawumayelana nomsebenzi wokubuyisela abantu nendlu engcwele.

Njengoba uGabriyeli ethula ukuhunyushwa, okwaze kwaba yisisekelo somlayezo owamenezelwa amaMillerite, kwakukhona ubudlelwane obabukhona phakathi kwale mibono emibili, okumele buqashelwe yilabo abagcwalisa umyalo wokwenza ukuhlukanisa engqondweni kokuhunyushwa. Omunye umehluko uvezwa ngamazwi amabili womabili ahunyushwa ngokuthi “anqunyiwe.”

Amasonto angamashumi ayisikhombisa anqunyelwe abantu bakho nomuzi wakho ongcwele, ukuze kuqedwe isiphambeko, nokuqeda izono, nokwenzela ububi ukubuyisana, nokuletha ukulunga okuphakade, nokunamathisela umbono nesiprofetho uphawu, nokugcoba oNgcwele kunabo bonke. Ngakho yazi uqonde, ukuthi kusukela ekuphumeni komyalo wokubuyisela nowokwakha iJerusalema kuze kube kuMesiya iNkosana kuyakuba amasonto ayisikhombisa namashumi ayisithupha nambili; umgwaqo uyakwakhiwa futhi, nodonga ngokunjalo, nasezikhathini zokuhlupheka. Futhi emva kwamashumi ayisithupha nambili amasonto uMesiya uyakunqunywa, kodwa kungabi ngenxa yakhe; abantu benkosana ezayo bayakuchitha umuzi nendlu engcwele; nokuphela kwawo kuyakuba njengozamcolo, kuze kube sekupheleni kwempi ukunqunywa kokuchithwa. Futhi iyakuqinisa isivumelwano nabaningi isonto linye; futhi phakathi nesonto iyakwenza umhlathshelo nomnikelo kuphele, futhi ngenxa yokwanda kweziningiso iyakuwenza incithakalo, kuze kube sekuphelelisweni; nalokho okunqunyiweyo kuyakuthululelwa phezu kwencithakalo. Daniyeli 9:24–27.

Amasonto ayisikhombisa anamashumi ayisikhombisa (iminyaka engamakhulu amane namashumi ayisishiyagalolunye) amisiwe phezu kwabantu nomuzi ongcewele. Igama elihunyushwe ngokuthi “amisiwe” lisho ukuthi “anqanyuliwe”, futhi leli gama libhekisela esikhathini noma esivivinyweni samaJuda neJerusalema. Futhi lalimelela isikhathi sokuvukela esaletha ukubhujiswa kweJerusalema nokuthunjwa kweminyaka engamashumi ayisikhombisa. Ngakho-ke iminyaka engamakhulu amane namashumi ayisishiyagalolunye “yamiswa”, iqala emyalweni wesithathu. Iminyaka yokuqala engamakhulu amane namashumi ayisishiyagalolunye yokuvukela yaletsa ukuhlakazeka kukaNebukhadinezari kathathu, ukubhujiswa kokugcina kweJerusalema, nokuhlakazeka nokuthunjwa kweminyaka engamashumi ayisikhombisa kuka-Israyeli ongokoqobo eBhabhiloni engokoqobo.

Isimemezelo sokuqala saphawula ukuphela kokuthunjwa kanye nokuqala komsebenzi wokwakha kabusha iJerusalema. Isimemezelo sesithathu saphawula ukuqala kweminyaka eyizinkulungwane ezimbili namakhulu amathathu. Ukufika kwengelosi yokuqala kwaphawula ukuphela kokuthunjwa kuka-Israyeli ongokomoya eBhabhiloni elingokomoya iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, futhi kwaphawula ukuqala kwenkathi yeminyaka engamashumi amane nesithupha, lapho uKristu wasebenzisa amaMillerite ukuphuma ekuthunjweni nokumisa ithempeli elingokomoya.

Igama elihunyushwe kabili ngokuthi “elimisiwe” emavesini angamashumi amabili nesithupha nangamashumi amabili nesikhombisa lithi “charats,” futhi lisho “ukulimaza” kanye “nesinqumo.” Ngokwesiprofetho “kwanqunywa” ukuthi upapa uzokwamukela “isilonda” esibulalayo, ekupheleni kokuthukuthela kokuqala. Yilo kanye igama uDaniyele alisebenzisayo esahlukweni seshumi nanye, evesini lamashumi amathathu nesithupha.

Inkosi iyakwenza ngokwentando yayo; iyakuziphakamisa, futhi izikhulise ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo imelene noNkulunkulu wawonkulunkulu, iphumelele kuze kufezeke intukuthelo; ngokuba okumisiwe kuyakwenzeka. Daniyele 11:36.

Evesini lamashumi amathathu nesithupha, “inkosi” ubupapa. Ubupapa babuzakuphumelela kwaze kwaba ngowe-1798, lapho bamukela khona inxeba labo elibulalayo. Khona-ke “ulaka” lokuqala lwaluzakuba “selufeziwe,” ngokuba lolo “laka” lwase “luminqunyiwe” (lwamiswa ngomthetho) ukuba “lwenziwe.” Ekupheleni kolaka lokuqala olumelene nombuso wasenyakatho ka-Israyeli, olwaqala ngo-723 BC lwaze lwaphela ngo-1798, ubupapa bamukela “inxeba elibulalayo.” Igama elithi “luminqunyiwe” lisho “inxeba.”

Ngase ngibona elinye lamakhanda ayo kungathi lilinyazwe laze lafa; kepha inxeba lalo elibulalayo laphulukiswa; izwe lonke lamangala lilandela isilo. IsAmbulo 13:3.

Uhlaka lwesiprofetho lwamaMillerite lwalusekelwe emandleni amabili abhubhisayo obuqaba, alandelwa ubupapa. Babeqonda ukuthi lawo mandla amabili ayeyonyathela phansi indawo engcewele nebandla, njengoba kufanekiswa embonweni we-“chazon” kuDaniyele isahluko sesishiyagalombili, ivesi leshumi nantathu.

Khona-ke ngezwa oyedwa ongwele ekhuluma, omunye ongwele wayesethi kulowo ongwele othile owayekhuluma: Kuyakuba isikhathi esingakanani umbono omayelana nomnikelo wemihla ngemihla, nangesiphambeko sencithakalo, wokunikela kokubili indawo engcwele kanye nebutho ukuba kunyathelwe phansi? Daniyeli 8:13.

Amandla obupapa aletha incithakalo ayeyakunyathela phansi indawo engcwele nebutho iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

Kepha igceke elingaphandle kwethempeli ulishiye ngaphandle, ungalilinganisi; ngokuba linikwe abeZizwe; futhi umuzi ongwele bayakuwunyathela ngezinyawo izinyanga ezingamashumi amane nambili. Futhi ngiyakunika ufakazi bami ababili amandla, futhi bayakuprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka. IsAmbulo 11:2, 3.

Ekupheleni kwalokho kuthukuthela kokuqala ngo-1798, isiprofetho sasimisiwe ukuba “silimaze” ubupapa. KuDaniyeli isahluko sesishiyagalolunye, lokho kumiswa kuvezwa emavesini amabili okugcina, futhi igama elihunyushwe kabili ngokuthi “kumisiwe” kulawo mavesi lihlotshaniswa nombono we-“chazon”, kanti igama elihunyushwe ngokuthi “kumisiwe” evesini lamashumi amabili nane liyigama lesiHeberu elihlukile futhi lihlotshaniswa nombono we-“mareh”. UDaniyeli, emele abantu bakaNkulunkulu bezinsuku zokugcina, wayefuna ukuqonda ubudlelwane obuphakathi kwale mibono emibili, uGabriyeli ayemtshela ukuba ayihlukanise engqondweni.

Sizoqhubeka nalesi sihloko esihlokweni esilandelayo.

“UNkulunkulu akasiniki umlayezo omusha. Kufanele simemezele umlayezo owathi ngo-1843 nango-1844 wasikhipha kwamanye amabandla.” Review and Herald, January 19, 1905.