

# IPhaniyumi - Inombolo Yeshumi Nambili

*Daniyeli 11:40 kanye nokuVulwa Okuthathu Kweziprofetho*

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Ivesi yamashumi amane kaDaniyeli ishumi nanye ingenye yamavesi ajulile kakhulu eBhayibhelini. Imele ukwambulwa kokuvulwa kwencwadi kaDaniyeli ngo-1798, 1989 nango-2023. Izikhathi ezintathu lapho incwadi yavulwa khona ziphawula ukuphela kokuhlakazeka kwe-“zikhathi eziyisikhombisa.” U-1798 waphawula ukuphela kweminyaka eyizi-2,520 yokuhlakazeka eyaqala ngo-723 BC, lapho i-Asiriya yathumba khona izizwe eziyishumi zasenyakatho. U-1989 waphawula ukuphela kweminyaka eyi-126 kusukela ekuvukeleni kuka-1863, lapho iBandla lama-Adventist oSuku lwesiKhombisa labeka eceleni ngokusemthethweni “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. U-2023 waphawula ukuphela kwezinsuku ezintathu nengxenye zofakazi ababili besAmbulo ishumi nanye befile emgwaqweni. Ekupheleni kweminyaka eyi-2,520, (iminyaka eyi-126 nezinsuku ezi-3½—konke kuyizimpawu “zezikhathi eziyisikhombisa”) incwadi kaDaniyeli yavulwa.

UDade White uyasazisa ukuthi ngo-1798 kwakudingeka ukuba abantu bethuliselwe izehlakalo ezihlobene nokuvalwa kwesikhathi somusa. Lapho ebhala leli qiniso, usuke ekhomba imilando ehambisanayo, ngokuba futhi umele umyalezo wezinsuku zokugcina njengezehlakalo ezihlobene nokuvalwa kwesikhathi somusa. Ekhuluma ngomlando wamaMillerite, uyabhala:

“Kwakwesidingo ukuba abantu bavuswe baqaphele ingozi yabo; ukuthi bavuswe balungiselele izenzakalo ezinzima ezihambisana nokuvalwa komusa wokuhlolwa.” *The Great Controversy*, 310.

Ekhuluma ngezinsuku zokugcina, uyabhala:

“Ngaphambi kokubethelwa Kwakhe esiphambanweni, uMsindisi wachazela abafundi Bakhe ukuthi wayezobulawa nokuthi wayezovuka futhi ethuneni, futhi izingelosi zazikhona ukuze zigxilise amazwi Akhe ezingqondweni nasezinhliziyweni. Kodwa abafundi babebheke ukukhululwa kwesikhashana ejokeni lamaRoma, futhi babengenakukubekezelela ukucabanga ukuthi Yena, okwakugxile kuye wonke amathemba abo, wayeyohlushwa ukufa okuyihlazo. Amazwi okwakufanele bawakhumbule axoshwa ezingqondweni zabo; kwathi lapho kufika isikhathi sokulingwa, sabafica bengalungiselele. Ukufa kukaJesu kwawabhuhisa amathemba abo ngokuphelele, sengathi wayengabaxwayisanga ngaphambili. Kanjalo naseziprofethweni ikusasa livulwa phambi kwethu ngokusobala njengalokhu lavulelwa abafundi ngamazwi kaKristu. Izehlakalo ezihambisana nokuvalwa komnyango womusa kanye nomsebenzi wokulungiselela isikhathi sokuhlupheka, zivezwe ngokucacile. Kodwa izixuku aziqondi la maqiniso abalulekile ngaphezu kwalokho ebezingaqonda ngakho sengathi awakaze ambulwe. USathane ulindile ukuze ahlwithe yonke imihuzuko eyayiyobenza bahlakaniphele insindiso, futhi isikhathi sokuhlupheka siyobafica bengakulungele.” *The Great Controversy*, 595.

Umlayezo wamaMillerite wavulwa ngo-1798, futhi wethula “izehlakalo ezihlobene nokuvalwa komnyango womusa.” Lapho ekhuluma ngezinsuku zokugcina, usebenzisa umlando wabafundi ukubonisa iqiniso lokuthi “izehlakalo ezihlobene nokuvalwa komnyango womusa” yizo ezenza abantu bahlakaniphe kube ngokusindiswa, kodwa aziqondwa. Imiyalezo eyavulwa ngo-1798, 1989 nango-2023 kwakuyimiyalezo eyakhomba “izehlakalo ezihlobene nokuvalwa komnyango womusa.”

Ivesi yamashumi amane imelela umugqa womlando lapho incwadi kaDaniyeli ivulwa izikhathi ezintathu. Ngo-1798 umbono kaDaniyeli woMfula i-Ulai, omelela izahluko zesikhombisa kuya kweseshiyagalolunye, wavulwa. Ngo-1989 umbono kaDaniyeli woMfula i-Hiddekel, omelela isahluko seshumi kuya kweseshumi nambili, wavulwa. Ngo-2023 umlando ofihlekile wevesi yamashumi amane kaDaniyeli ishumi nanye wavulwa.

Umlando wevesi lamashumi amane umelela unyaka ka-1798 kuze kube ngumthetho weSonto wevesi lamashumi amane nanye, okuwumlando we-United States, okuyilo futhi isilo somhlaba sesAmbulo ishumi nantathu, umprofethi wamanga wesAmbulo ishumi nesithupha, nombuso wesithupha wesiprofetho seBhayibheli. Lowo mlando ofanayo omelelwe evesini lamashumi amane likaDaniyeli ishumi nanye umelelwe futhi evesini elilodwa encwadini yesAmbulo.

Ngase ngibona esinye isilo sikhuphuka sivela emhlabeni; sasinezimpondo ezimbili ezifana nezewundlu, sakhuluma njengodrako. IsAmbulo 13:11.

Leli vesi, njengasevesini lamashumi amane, liyimbali eqala ngeMithetho yabafokazi neyokuhlubuka ka-1798, iphele ngomthetho weSonto lapho isizwe sikhuluma njengodrako, umlando oqala lapho iRoma yobupapa isuswa esihlalweni sobukhosi uphele lapho iRoma yobupapa ibuyiselwa esihlalweni sobukhosi. Umlando omelwe kokubili kuSambulo 13:11 nakuDaniyeli 11:40 uqala ngokususwa kombuso wesihlanu wesiprofetho seBhayibheli, uphele ngokususwa kombuso wesithupha wesiprofetho seBhayibheli.

Iminyaka “engamashumi ayisikhombisa” lapho iBhabhiloni yabusa njengombuso wokuqala wesiprofetho seBhayibheli kuze kufike embusweni wesibili wesiprofetho seBhayibheli imele umlando wevesi lamashumi amane kusukela ngo-1798 kuze kube ngumthetho weSonto.

Kuyakuthi ngalolo suku iThire liyokhohlakala iminyaka engamashumi ayisikhombisa, njengeminyaka yenkosi eyodwa; ekupheleni kweminyaka engamashumi ayisikhombisa iThire liyakucula njengowesifazane oyisifebe. Thatha ihabhu, uzulazule emzini, wena sifebe esakhohlakeleyo; yenza umculo omnandi, hlabelela izingoma eziningi, ukuze ukhunjulwe. Kuyakuthi ngemva kokuphela kweminyaka engamashumi ayisikhombisa, uJehova ayakuvakashela iThire, lona libuyele emholweni walo, lifebe nazo zonke imibuso yomhlaba ebusweni bomhlaba. U-Isaya 23:15–17.

Umlando ka-1798 kuze kube semthethweni ngeSonto nawo uyilowo mlando lapho isifebe saseTire sikhohlakala khona njengoba kulotshiwe ku-Isaya amashumi amabili nantathu, okuchaza lesi sikhathi ngokuthi “iminyaka engamashumi ayisikhombisa” nangokuthi “izinsuku zenkosi eyodwa.” Kusukela kuNebukhadinezari kuya kuBhelishasari umbuso wokuqala wesiprofetho seBhayibheli wabusa, ngaleyo ndlela ufanekisa umbuso wesithupha wesiprofetho seBhayibheli

oqala njengewundlu kodwa ugcina usukhuluma njengodrako. UNebukhadinezari umele umlandeli weWundlu, kanti uBhelishasari umele umlandeli kadrako.

Umlando ka-1798 kuze kufike umthetho weSonto futhi uwumlando wezingelosi ezintathu zesAmbulo isahluko seshumi nane, uqala ngokuvuselelwa kwamaMillerite uphethe ngokuvuselelwa kwabeyikhulu namashumi amane nane ezinkulungwane. Umlayezo wezingelosi ezintathu ungumlayezo wehora lokwahlulela. AmaMillerite amemezela izehlakalo ezihlobene nokuvulwa kokwahlulela, kanti abayikhulu namashumi amane nane ezinkulungwane bamemezela izehlakalo ezihlobene nokuvalwa komusa.

Izehlakalo ezihlobene nokuvalwa komusa zivezwa emigqeni yangaphakathi nangaphandle yesiprofetho, futhi lezo zehlakalo zenzeka ngokuyinhloko emlandweni omelelwa yivesi lamashumi amane likaDaniyeli ishumi nanye. Izehlakalo zevesi lamashumi amane ziphela ngomthetho weSonto e-United States, ngakho izehlakalo zokubuthelwa kokugcina kwabanye abantwana bakaNkulunkulu abaseseBhabhiloni azimelwe evesini lamashumi amane; nokho inhlekelele ebese ibhekene nezwe ngaleso sikhathi isanda kuphela e-United States. Lezo zehlakalo zimelela ukwahlulelwa kwe-United States nokuhlazwa kwebandla likaNkulunkulu ngaphambi kokuba ibandla liphakanyiswe libe yisibonakaliso.

Izehlakalo zangaphakathi ezihlobene nokuvalwa kwesikhathi somusa zikhomba umsebenzi kaKristu njengoMpristi Omkhulu ekufezeni imfihlakalo kaNkulunkulu phakathi kwabantu baKhe bezinsuku zokugcina. Izehlakalo zangaphandle zikhomba indima ye-United States ekubuyiseleni amandla opapa. Umlando wonke we-United States njengombuso wesithupha wesiprofetho seBhayibheli, nomlando wonke waseLawodikeya, kwenzeka phakathi komlando omelwe yivesi lamashumi amane.

Imigqa yangaphakathi neyangaphandle engaphakathi kwevesi lamashumi amane imelwe yizimpondo ezimbili zesilo somhlaba. Uphondo lweRiphabhulikhi luyigqa yangaphandle, kanti uphondo lobuProthestani luyigqa yangaphakathi. Yomibili imigqa ikhona ngaphakathi emlandweni wombuso wesithupha, futhi ekuphetheni komlando wombuso wesithupha ukwahlulela kukaNkulunkulu kwehlela kokubili uphondo lobuProthestani nolweRiphabhulikhi. Umlayezo okhomba izehlakalo ezihambisana nokuvalwa komusa yilo mlayezo okhomba izehlakalo ezilethwa phezu kwe-United States njengoba igcwalisa indebe yesikhathi sayo somusa. Umlayezo okhomba izehlakalo ezihambisana nokuvalwa komusa futhi ungumlayezo okhomba izehlakalo ezilethwa phezu kobu-Adventisti bosuku lwesikhombisa njengoba bugcwalisa indebe yesikhathi sabo somusa.

Ngaphakathi emlandweni wevesi lamashumi amane, incwadi kaDaniyeli ivulwa uphawu izikhathi ezintathu, futhi ngasinye salezo zikhathi ezintathu sikhiqiza umugqa wangaphakathi nowangaphandle ovezayo izigameko ezihlobene nokuvalwa komusa. Ngaphambi kwalezo zimpawu zendlela ezintathu kulandelwa ukuhlakazeka kwezikhathi eziyisikhombisa. Ngakho-ke ivesi lamashumi amane limelela umlando ka-1798 kuze kube ngumthetho weSonto, futhi izimpawu zendlela zesiprofetho ezikulo mlando ziyizo “izigameko ezihlobene nokuvalwa komusa.” Ngaphakathi emlandweni wevesi lamashumi amane, umugqa wangaphakathi umelela

uguquko olusuka eFiladelfiya luya eLawodikeya ekuqaleni, kanye noguquko olusuka eLawodikeya luya eFiladelfiya ekugcineni. Ukuqala kwakumele ukunyakaza kokuvuselelwa, njengoba kuboniswa ngumfanekiso wezintombi eziyishumi, owawuyisifanekiselo sokunyakaza kokuvuselelwa ekugcineni, okwagcwalisa futhi lowo mfanekiso ngokwamazwi awo uqobo.

Inhlangano yamaMillerite yaseFiladelfiya yaqala ngokugcwaliseka kwe-“zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ngonyaka ka-1798, kwase kuba khona futhi okunye ukugcwaliseka kwe-“zikhathi eziyisikhombisa” ngo-Okthoba 22, 1844. Okungenani ngonyaka ka-1856 bobabili uJames White noDade White bayichaza le nhlangano njengesesimweni saseLawodikeya. Ngawo lowo nyaka kwethulwa ukukhanya okusha nge-“zikhathi eziyisikhombisa” encwadini esemthethweni yebandla engazange iqedwe. “Izikhathi eziyisikhombisa” zagcwaliseka ngo-1798, kwase kuthi emva kwalokho uWilliam Miller athole lokho uDade White akubiza ngokuthi “ukuqala kochungechunge lweqiniso,” futhi ukuqala kochungechunge lweqiniso kwakuyilezi “zikhathi eziyisikhombisa.” U-1798 kwakuwukugcwaliseka kwe-“zikhathi eziyisikhombisa”; emva kwalokho uMiller wenza ukutholakala kwakhe okuyisisekelo kwe-“zikhathi eziyisikhombisa” njengoba incwadi kaDaniyelel isivulwa. Emva kwalokho u-Okthoba 22, 1844 uphawula okunye ukugcwaliseka kwe-“zikhathi eziyisikhombisa,” okulandelwa futhi ukuguquka enhlanganweni kusuka eFiladelfiya kuya eLawodikeya ngawo lowo nyaka lapho ukukhanya okusha nge-“zikhathi eziyisikhombisa” kushiya kungaqediwe. Ngonyaka ka-1863 lokho okwase kuyinhlangano yamaMillerite yaseFiladelfiya kwaze kwaba ngu-1856 lapho iguquka yaba yinhlangano yamaMillerite yaseLawodikeya kwaba yibandla elibhaliswe ngokomthetho, ikakhulu ngaphansi kwezimo nezingcindezi zeMpi Yombango kanye nokuvikela intsha yebandla. Inhlangano yaphela ngo-1863 lapho isiba yibandla. Eminyakeni eyisikhombisa ngaphambili, ngo-1856 iLawodikeya yabeka eceleni umlayezo wokukhanya okusha phezu kwaso kanye leso sihloko esasiyisambulo sokuqala sikaWilliam Miller esingokwesiprofetho.

Inhlangano yamaMillerite kanye nokukhanya okubizwa ngokuthi “ukuqala kochungechunge lweqiniso,” ukukhanya kwe-“zikhathi eziyisikhombisa,” kwavulelwa ubuholi benhlangano yaseLaodicea, okwathi kancane kancane babeka eceleni isifiso sokusekela “izikhathi eziyisikhombisa”; kwathi ekupheleni kweminyaka eyisikhombisa (“izikhathi eziyisikhombisa”) ngo-1863, kwavezwa ishadi elisha kanye nomyalezo omusha wesiprofetho ngaphandle kwanoma iyiphi inkomba ethi “izikhathi eziyisikhombisa.”

Ngo-1863 isiphetho sesiprofetho sika-Isaya seminyaka engamashumi ayisithupha nanhlanu safinyelela esiphethweni khona kanye lapho saqala khona, ngempi yombango phakathi kwenyakatho neningizimu. Indaba yobugqila ngo-1863 yayifanekiselwe ukuthunjwa kwayo yomibili imibuso yasenyakatho neyaseningizimu ekugcwalisekeni “kwezikhathi eziyisikhombisa,” futhi ubugqila u-Israyeli ayiswa kubo babumele ngokufaneleyo indaba yobugqila ekupheleni. U-1863 umele ukuphela kwesakhiwo sesiprofetho esisekelwe esiprofethweni sika-Isaya seminyaka engamashumi ayisithupha nanhlanu.

Isho kanje iNkosi uJehova: Akuyikuma, futhi akuyikufezeka. Ngokuba inhloko yeSirriya iyiDamaseku, nenhloko yeDamaseku nguRezini; futhi kungakapheli iminyaka engamashumi

ayisithupha nanhlanu u-Efrayimi uyakwephulwa, angabe esaba ngabantu. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikusimama. U-Isaya 7:7–9.

Uma liqondwa kahle, lesi siprofetho esiqala ngo-742 BC sikhomba izimpawu ezintathu phakathi nesikhathi seminyaka engamashumi ayisithupha nanhlanu. Ezimbili zalezo zimpawu zikhomba izindawo zokuqala zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokuthunjwa nobugqila kuyo yomibili imibuso yasenyakatho neyaseningizimu yakwa-Israyeli. Ngo-742 BC imibuso yasenyakatho neyaseningizimu yayihilelekile empini yombango, futhi izizwe eziyishumi zasenyakatho zase zakhe umfelandawonye neSiriya ukuze zihlasele umbuso waseningizimu wakwaJuda. Eminyakeni eyishumi nesishiyagalolunye kamuva, ngo-723 BC, izizwe eziyishumi zasenyakatho zathunjwa zayiswa ebugqilini ngabase-Asiriya. Eminyakeni engamashumi amane nesithupha kamuva, ngo-677 BC, abase-Asiriya bathumba uManase bambuyisela eBhabhiloni. Iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili emva kuka-723 BC ifika ku-1798, isikhathi sokuphela nesiqalo sevesi lamashumi amane. Eminyakeni engamashumi amane nesithupha kamuva, “izikhathi eziyisikhombisa” ezamelana nombuso waseningizimu ezaqala ngo-677 BC zaphela ngo-1844. Eminyakeni eyishumi nesishiyagalolunye kamuva, ngo-1863, izimpawu zesiprofetho zika-742 BC zavezwa ngokuqondile kuze kube sezingeni lohlamvu. Impi yombango phakathi kwemibuso yasenyakatho neyaseningizimu iyaqhubeka ngo-742 BC nango-1863. Ngo-742 BC isibikezelo esanikezwa ngu-Isaya enkosini embi u-Ahazi sasimayelana nokugqilazwa okuseduze kwazo zombili imibuso yasenyakatho neyaseningizimu, kanti ngo-1863, khona kanye maphakathi neMpi Yombango, uMongameli uLincoln wamemezela i-Emancipation Proclamation, eqala inqubo yokuphelisa ubugqila. Isixwayiso esanikezwa inkosi embi u-Ahazi ngo-742 BC sanikezwa ezweni elingokoqobo elikhazimulayo, elifanekisela umlayezo owanikezwa nguLincoln ezweni elingokomoya elikhazimulayo.

Eminyakeni eyisikhombisa emva kokuba imiyalezo “yezikhathi eziyisikhombisa” kaHiram Edson ishicilelwe ngo-1856, ubu-Adventism bakhiqiza ishadi lika-1863 elalisusa imfundiso yamaMillerite yezikhathi eziyisikhombisa, ngaleyo ndlela kubekwa ekungabazekeni inqwaba yezindima lapho u-Ellen White efundisa khona ukuthi kufanele siphinde imiyalezo yamaMillerite, kanye nokuthi kufanele sivikele lapho leyo miyalezo ihlaselwa. Ngawo lowo nyaka baba yibandla elibhaliswe ngokomthetho. Kuningi okungase kubhalwe ngo-1863 kanye nemithelela yayo yesiprofetho, kodwa engikuphawulayo lapha ukuthi kukhona ofakazi abaningana, bangaphakathi nabangaphandle, abakhomba ukuhlobuka kuka-1863, kungaba ukuhlobuka kwabangaphandle ngezifundazwe zaseningizimu, noma ukuhlobuka kwabangaphakathi ngokwenqatshwa kweqiniso lokuqala eliyisisekelo. U-1863 ungomunye wemicimbi engaphakathi komlando wevesi lamashumi amane omele uphawu lwendlela olwakha “izehlakalo ezihlobene nokuvalwa komusa.”

U-1863 uhambisana nokuqala kweminyaka engamashumi amane ehlane kuka-Israyeli wasendulo ongokoqobo. Ekupheleni kwaleyo minyaka engamashumi amane uJoshuwa wahola u-Israyeli wasendulo wangena eZweni Lesithembiso, base behlisa iJeriko, bamemezela nesiqaqalekiso phezu kwanoma ubani owayeyakuyakha kabusha iJeriko. Ngo-1863 ubuholi be-Adventism

yaseLawodikeya bayakha kabusha iJeriko. U-1863 umelelwe ekuqaleni nasekugcineni kweminyaka engamashumi amane ehlane. U-1863 uyisikhombamgwaqo sesiprofetho esibophela ndawonye umlando wemigqa yangaphandle neyangaphakathi yomlando wevesi lamashumi amane. Kukhona ibandla lesikhombisa, “ibandla elahlulelwayo,” njengoba lisho igama elithi “Lawodikeya,” lingena esikhathini esimelwe yisizukulwane sonke esifela ehlane. Ngeso lesi sikhathi, umongameli wokuqala weRiphabhulikhi uqala umsebenzi wokukhulula izigqila, ngaleyo ndlela emelela kusengaphambili oMongameli bokugcina beRiphabhulikhi abayosebenzisa umthetho wempi esikhathini sobunzima esiholela kulokho ugqozi olubiza ngokuthi “ukubhujiswa kwesizwe.”

Ezimpawini zendlela zasekuqaleni kumelwe izimpawu zendlela zokuphela, futhi izehlakalo ezihambisana nokulwa kokwahlulela zafanekiswa ezehlakalweni ezihambisana nokuvulwa kokwahlulela. Ukuhlubuka eKadeshi ekwenqabeni umlayezo kaJoshuwa noKalebi ekuqaleni kweminyaka engamashumi amane kwafanekisa ukuhlubuka kukaMose ekushayeni iDwala eKadeshi ekupheleni kweminyaka engamashumi amane. U-1863 ukhomba umthetho weSonto lapho iLawodikeya ikhafulelwa ngaphandle emlonyeni weNkosi, nalapho amadoda amadala angamashumi amabili nanhlanu eJerusalema ekhothamela ilanga kuHezekeli isahluko sesishiyagalombili, nalapho iShilo iphindaphindwa phezu kwalabo abathembela emazwini amanga athi, “ithempeli leNkosi siyilo.”

Sizoqhubeka nalesi sifundo ngePanium esihlokweni esilandelayo.