

Incwadi kaDaniyeli - Inombolo Yamashumi Amahlanu Anesithathu

Imibono Yesiprofeto Ityhiliwe: Ukuqonda Imihla Yokugqibela Ngamava KaDaniyeli

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Bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela kunangeemihla ababephila kuzo.

“Ngamnye kubaprofeti bamandulo wathetha kancinane ngenjongo yexesha lakhe kunangenjongo yexesha lethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke kaloku zonke ezi zinto zabahlela bona ukuze zibe yimizekelo; zaza zabhalelwa ukulumkisa thina, ekufikelele kuzo iziphelo zehlabathi.’ 1 Korinte 10:11. ‘Babonakaliselwa ukuba babengazilungiseleli bona, kodwa babelungiselela thina, kwezo zinto ngoku zixelwe kuni ngabo banishumayezele iindaba ezilungileyo ngoMoya oyiNgcwele othunyelwe evela ezulwini; izinto ezo iingelosi ezinqwenela ukuzikhangela.’ 1 Petros 1:12

“IBhayibhile iqokelele yaza yadibanisa ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezinkulu nezenzo ezinzulu zembali yeTestamente eNdala ziye zaba, yaye ziyaqhubeka ziphindaphindeka ecaweni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

UDaniyeli umela abantu bakaThixo, abathi ngemihla yokugqibela bafumanise, ngeLizwi lesiprofeto, ukuba bathe saa. Xa bevuka beyibona loo nyaniso, kufuneka bazalisekise umthandazo weLevitikus amashumi amabini anesithandathu, kwakunye nomthandazo wokukuqonda imfihlelo yokugqibela yesiprofeto etyhilwayo kanye phambi kokuba kuvalwe ixesha lovavanyo, njengoko kumelwe ngumthandazo kaDaniyeli kwisahluko sesibini. Ukuba, kwaye xa, bengena kumava kaDaniyeli, ingelosi uGabriyeli iya kubachukumisa, ibazise, ithethe nabo, ngenjongo yokubanika “ubuchule nokuqonda.” Izilumko ngabo “abaqondayo” “ukwanda kolwazi” xa imfihlelo yesiprofeto ityhilwa.

Wandazisa, wathetha nam, wathi, Owu Daniyeli, ngoku ndiphumile ukuze ndikunike ubulumko nokuqonda. Ekuqaleni kwezibongozo zakho kwaphuma umyalelo, yaye ndize kukubonisa oko; kuba uthandwa kakhulu: ngoko ke liqonde eli gama, uyiqwalasele nombono. Daniyeli 9:22, 23.

Umbono uDaniyeli axelelwa ukuba awuqwalasele ngumbono we-“mareh” wokubonakala. UGabriyeli wayengekawugqibi umsebenzi awayewunikiwe kwisahluko sesibhozo xa wayetshelwe ukuba amenze uDaniyeli awuqonde umbono we-“mareh”. Kwisahluko sesithoba ubuyile ukuze agqibe ukutolikwa kwawo. Kwisahluko sesithoba, uDaniyeli akasahlali kwixesha lobukumkani baseBhabhiloni, koko ukwimbali yobukumkani bamaMedi namaPersi.

kuqinisa umnqophiso nabaninzi iveki enye; embindini wale veki uya kubangela ukuba umbingelelo nomnikelo kuphele, yaye ngenxa yokwanda kwezinto ezinezotho uya kuwenza ube luphanzile, kuse kube sekuphelelisweni; noko kumiselweyo kuya kuthululwa phezu kwalowo uphanzileyo. Daniyeli 9:22–27.

UGabriyeli wayenqwenela ukuba uDaniyeli aqonde ukuba iziqalelo zombini zombono we-“chazon” nombono we-“mareh” ziya kumelwa kwingcaciso awayemnike yona uDaniyeli. Le ngcaciso yayiza kujongana nayo yomibini le mibono, yaye kwakuluxanduva lukaDaniyeli ukwahlula ngokuchanekileyo umbono ojongene nokunyathelwa phantsi kwengcwele nomkhosi, kumbono owakhokelela ekubonakaleni kukaKristu eNdaweni Engcwele Kakhulu ngo-Oktobha 22, 1844.

UGabriyeli uchaza ukuba ukususela kummiselo ka-Artashashta ngowama-457 BC, kwakukho iminyaka engamakhulu amane anamashumi alithoba eyayi “sikiwe” kwiminyaka engamawaka amabini anamakhulu amathathu yombono wangokuhlwa neentsasa, eyayikhethekile ngokukodwa kumaYuda. Kwiindinyana ezisandul’ ukukhankanywa, igama elithi “kumiselwe” lichazwa kathathu, kodwa ngamagama amabini ahlukeneyo esiHebhere athe omabini aguqulelwa ngokuthi “kumiselwe” kwezo ndinyana. Isihlandlo sokuqala apho “kumiselwe” kuchazwa khona sikwivesi yamashumi amabini anesine, kwaye elo gama lesiHebhere ngu “chathak” yaye lithetha “ukusika.”

Ibonisa ukuba uSirayeli wanikwa ixesha lovavanyo elaqala ngommiselo wesithathu ka-Artashashta, olwaluya kuphela ngokuxulutywa ngamatye kukaStefano ngonyaka ka-34 AD. Iminyaka engamakhulu amane anamashumi alithoba “yanqunyulwa,” yaye yayimele ixesha elifutshane lesiprofeto ngaphakathi kwesiprofeto eside seminyaka engamawaka amabini anamakhulu amathathu. Inani elithi “amakhulu amane anamashumi alithoba” lingumqondiso wexesha lovavanyo, njengoko kungqinwa nguYesu.

Ke kaloku uPetros weza kuye, wathi, Nkosi, umzalwana wam uya kundonela kangaphi, ndize ndimxolele? Kude kube kasixhenxe na? UYesu wathi kuye, Andithi kuwe, Kude kube kasixhenxe; koko, Kude kube ngamashumi asixhenxe aphindwe kasixhenxe. Mateyu 18:22.

Kukho isiphelo soxolelo, yaye eso siphelo simelwe linani elithi “amakhulu amane anamashumi alithoba.” Iminyaka “engamakhulu amane anamashumi alithoba” imela ixesha lovavanyo lwamaYuda ukususela ekuhlangukweni kwawo kwada kwangexesha awawuzalisa ngalo umlinganiselo wexesha lawo lovavanyo ngokuxulutywa ngamatye kukaStefano. Iminyaka “engamakhulu amane anamashumi alithoba” ikwadityaniswe nesiqaqalekiso sezihlandlo “ezisixhenxe” kuLevitikus amashumi amabini anesithandathu. Zimbini kuphela iindawo eBhayibhileni ezibhekisa kumhlaba owonwabela iisabatha zawo. Eyokuqala ifumaneka kuLevitikus amashumi amabini anesithandathu.

Ukuba ke, ngenxa yako konke oku, aniyi kundiphulaphula, koko nihambe nichasene nam; nam ndiya kuhamba ndichasene nani ngomsindo; yaye mna, ewe mna ngokwam, ndiya kunohlwaya izihlandlo ezisixhenxe ngenxa yezono zenu. Nani niya kudla inyama yoonyana benu, nidle nenyama yeentombi zenu. Ndiya kuzitshabalalisa iindawo zenu eziphakamileyo, ndiwanqumle nemifanekiso yenu, ndiphose izidumbu zenu phezu kwezidumbu zezithixo zenu; nomphefumlo

wam uya kunicekisa. Ndiya kwenza izixeko zenu zibe yinkangala, neendawo zenu ezingcwele ndizizise encithakalweni, yaye andiyi kuliva ivumba elimnandi leziqhumiso zenu. Ndiya kulenza ilizwe libe yinkangala; neentshaba zenu ezihlala kulo ziya kumangaliswa lilo. Ndiya kunichithachitha phakathi kweentlanga, nditsale ikrele emva kwenu; ilizwe lenu liya kuba yinkangala, nezixeko zenu zibe yinkangala. Sandula ke ilizwe liwonwabele amasabatha alo, lo gama lilele liyinkangala, nibe nina niselizweni leentshaba zenu; kwanangelo xesha ilizwe liya kuphumla, liwonwabele amasabatha alo. Lo gama lilele liyinkangala liya kuphumla; ngenxa yokuba alizange liphumle ngamasabatha enu, ekunihlalani kwenu kulo. Levitikus 26:27–35.

Isohlwayo “samaxesha asixhenxe,” ekubhekiswe kuso izihlandlo ezine kwisahluko samashumi amabini anesithandathu, sibonisa ukuba xa abantu bakaThixo besasazekile, ilizwe liya kuthi ke “linandiphe iisabatha zalo.” UDaniyeli namadoda amathathu afanelekileyo babesasazelwe ezweni leentshaba, ekuzalisekiseni kwesiqalekiso sikaMoses, yaye ukusasazwa kweminyaka engamashumi asixhenxe kwakusisifundo esingumfuziselo sokusasazwa kweminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Yayisisifundo esingumfuziselo sobuprofeti, esifana neminyaka emithathu enesiqingatha yembalela kaEliya ngexesha lokutshutshiswa kukaYezebhela. Loo minyaka mithathu enesiqingatha yayimela iminyaka emithathu enesiqingatha yobuprofeti, eyalingana neminyaka eliwaka namakhulu amabini anamashumi amathandathu yolawulo lobupapa, ukususela kunyaka wama-538 kude kube ngu-1798. Iminyaka engamashumi asixhenxe yayingumfuziselo “wamaxesha asixhenxe,” kanye njengokuba iminyaka emithathu enesiqingatha yayingumfuziselo wentlango yeminyaka eliwaka namakhulu amabini anamashumi amathandathu. Iminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli, echazwe nguYeremiya, yayimela “amakhulu amane anamashumi alithoba” eminyaka.

Ke kaloku uYehova uThixo wooyise wabo wabathumela ngabathunywa bakhe, evuka kusasa athumele, ngokuba wayenovelwano ngabantu bakhe nangenxa yendawo yakhe yokuhlala; kodwa babagculela abathunywa bakaThixo, bawadelela amazwi akhe, babaphatha kakubi abaprofeti bakhe, kwada kwavuka ingqumbo kaYehova nxamnye nabantu bakhe, kwada akwabikho kunyanga. Ngenxa yoko wabazisela ukumkani wamaKaledi, owababulala abafana babo ngekrele endlwini yengcwele yabo, akaba nanceba kumfana nokuba yintombi, kumdala nokuba ngulowo ugobileyo ngenxa yobudala; wabanikela bonke esandleni sakhe. Nazo zonke iimpahla zendlu kaThixo, ezinkulu nezincinane, nobuncwane bendlu kaYehova, nobuncwane bokumkani nobeenkosi zakhe; zonke ezo wazisa eBhabheli. Bayitshisa indlu kaThixo, baludiliza udonga lwaseYerusalem, bazitshisa ngomlilo zonke izindlu zayo zobukhosi, bazitshabalalisa zonke iimpahla zayo ezintle. Abo basindayo ekreleni wabathimba wabasa eBhabheli; apho baba ngabakhonzi bakhe nabonyana bakhe, kwada kwangukumkani kobukumkani bamaPersi; ukuze kuzaliseke ilizwi likaYehova ngomlomo kaYeremiya, de ilizwe lazonwabela iisabatha zalo; yonke imihla lalihleli liyinkangala lagcina isabatha, ukuze kuzaliseke iminyaka engamashumi asixhenxe. Ke kaloku ngomnyaka wokuqala kaKoreshi ukumkani wamaPersi, ukuze ilizwi likaYehova elathethwa ngomlomo kaYeremiya lizaliseke, uYehova wawuxhokonxa umoya kaKoreshi ukumkani wamaPersi, wada wenza isibhengezo ebukumkanini bakhe bonke, wasibeka nangokubhala, esithi, Utsho uKoreshi ukumkani wamaPersi ukuthi, Zonke izikumkani zehlabathi uYehova uThixo wezulu uzinike mna; yaye undiyalele ukuba ndimakhele indlu eYerusalem, ekwaYuda. Ngubani na phakathi kwenu kubo

bonke abantu bakhe? UYehova uThixo wakhe makabe naye, anyuke. 2 Kronike 36:15–23.

Ezona zikhankanyo zimbini kuphela eBhayibhileni zokuba ilizwe linandiphe iisabatha zalo zinxulumene nokuchithachithwa kwabantu bakaThixo, neminyaka engamashumi asixhenxe yokuthinjwa, eyayimela ixesha elaliza kuvumela ilizwe ukuba linandiphe iisabatha zalo. Oko kwakulingana nenani leesabatha amaYuda angazange alivumele ilizwe ukuba linandiphe ukuphumla. Ukuphumla kwelizwe iminyaka engamashumi asixhenxe kwakumela iyonke iminyaka apho uvukelo nxamnye nomyalelo wokuvumela ilizwe liphumle lwalwenziwe. Izibalo ezilula zibonisa ukuba kwiminyaka “engamakhulu amane anamashumi alithoba” yovukelo, kwakukho iyonke iminyaka engamashumi asixhenxe apho ilizwe lalingaphumlanganga.

Iminyaka engamakhulu amane anamashumi alithoba yanqunyulwa kuleyo yeminyaka engamawaka amabini anamakhulu amathathu, njengexesha lovavanyo kumaYuda, yaye loo “minyaka engamakhulu amane anamashumi alithoba” inonxulumano oluthe ngqo nokusasazwa kwala “maxesha asixhenxe” kaLevitikus 26.

Umbono we-“chazon” wokunyathelwa phantsi nombono we-“mareh” wokubonakala ekupheleni kweminyaka engamawaka amabini anamakhulu amathathu wahlukile omnye komnye, kodwa banonxibelelwano oluthe ngqo. NjengoDaniyeli, abantu bakaThixo mabawahlule ngokuchanekileyo la miboniso mibini, ngoxa ngaxeshanye beqonda ukunxibelelana kwawo omnye nomnye. Iminyaka engamashumi asixhenxe yokuthinjwa, eyakhokelela kwimimiselo emithathu eyavumela amaYuda ukuba abuye aze akhe kwakhona iYerusalem, yayingumfuziselo weminyaka “engamakhulu amane anamashumi alithoba” yemvukelo yamaYuda nxamnye nomnqophiso wokuyekela umhlaba uphumle.

Xa umyalelo wesithathu wawuchaza ithuba labo lokubuya nokwakha kwakhona, banikwa iminyaka “engamakhulu amane anamashumi alithoba” yexesha lovavanyo, njengoko babevavanywa ngelo xesha linye apho ukungathobeli kwabo kwakhokelela ekutshatyalalisweni kweYerusalem nasekusasazekeni kwabo. Ekupheleni kwesibini “samakhulu amane anamashumi alithoba eminyaka,” ukungathobeli kwabo kwakuya kuphinda kuzise ukutshatyalaliswa kweYerusalem nokusasazeka kwabo phakathi kweeNtlanga.

Ukusasazwa kokuthinjwa kweminyaka engamashumi asixhenxe kwandulelwa yiminyaka “engamakhulu amane anamashumi alithoba” yemvukelo, yaye ke oko kuthinjwa kweminyaka engamashumi asixhenxe kwalandelwa lelinye “iminyaka engamakhulu amane anamashumi alithoba” yemvukelo engakumbi.

Ixesha lokuqala leminyaka “engamakhulu amane anamashumi alithoba,” elazisa iminyaka engamashumi asixhenxe yokuphumla komhlaba, lafikelela esiphelweni ngokutshatyalaliswa kweYerusalem. Ekupheleni kweminyaka “engamakhulu amane anamashumi alithoba” eyayinqunyulwe kwiminyaka engamawaka amabini namakhulu amathathu, iYerusalem yaphinda yatshatyalaliswa, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Ukuthinjwa kweminyaka engamashumi asixhenxe kukaSirayeli wokoqobo eBhabheli wokoqobo kwakungumqondiso wokusasazwa “kwamaxesha asixhenxe,” yaye uDade White uchaza ukuba loo

minyaka ingamashumi asixhenxe yokuthinjwa kukaSirayeli wokoqobo eBhabheli wokoqobo yayiluhlobo lweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yokuthinjwa kukaSirayeli womoya eBhabheli womoya.

“Ibandla likaThixo emhlabeni lalinjengokuba ngenene lisekuthinjweni ngalo lonke eli thuba lide lentshutshiso engayekiyo, njengokuba babanjalo abantwana bakaSirayeli ababebanjelwe ekuthinjweni eBhabheli ngexesha lokuthinjwa.” Prophets and Kings, 714.

Iminyaka eliwaka elineshumi elinamakhulu amabini anamashumi amathandathu, ukususela kunyaka ka-538 ukuya ku-1798, yayiluhlobo “lwamaxesha asixhenxe.” Ekupheleni kweminyaka engamashumi asixhenxe, amaYuda abuya ukuze abuyisele aze akhe kwakhona iYerusalem. Ukubuya kwawo ngexesha lemithetho emithathu kwaphawula ukuqala (457 BC) kweminyaka engamawaka amabini anamakhulu amathathu yombono we-“mareh” eyakhokelela ekubonakaleni kukaKristu eNdingcwalisweni eNgcwele Kakhulu ngo-Oktobha 22, 1844. Imithetho emithathu yaphawula ukuqala kwexesha lesiprofeto, yaye kwakufuneka yonke le mithetho mithathu ukuze kuqalwe ixesha lesiprofeto, nangona baqala ukubuya nokwakha kwakhona ngomthetho wokuqala kaKoreshi.

“Kwisahluko sesixhenxe sikaEzra kufumaneka ummiselo. Iindima 12-26. Ngowona mgangatho wawo upheleleyo wakhutshwa nguArtashashta, ukumkani wasePersi, ngowama-457 BC. Kodwa kuEzra 6:14 kuthiwa indlu yeNkosi eYerusalem yakhiwa ‘ngokomyalelo [‘ummiselo,’ emaphethelweni] kaKoreshi, noDariyo, noArtashashta ukumkani wasePersi.’ Aba kumkani bathathu, ekuwusekeni, ekuwuqinisekiseni kwakhona, nasekuwugqibezeleni ummiselo, bawuzisa ekugqibeleleni obekufunwa sisiprofeto ukuze kuphawulwe ukuqala kweminyaka engama-2300. Xa kuthatyathwa owama-457 BC, ixesha awagqitywa ngalo ummiselo, njengomhla womyalelo, kwabonakala ukuba yonke imiqathango yesiprofeto malunga neeveki ezingamashumi asixhenxe yayizalisekile.” Imbambano Enkulu, 326.

Ukususela ngowe-1798 kude kube ngowe-1844, iingelosi ezintathu zeSityhilelo zangena kwimbali yesiprofeto, yaye kanye njengokuba imimiselo emithathu yaphawula ukuqala kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu, ngokunjalo ezo ngelosi zintathu zaphawula isiphelo sesiprofeto eso. Ixesha lesiprofeto laphela ngokufika kwengelosi yesithathu, kanye njengokuba lalithe laqalisa ngokufika kommiselo wesithathu, kuba uYesu usoloko echonga isiphelo sento ngesiqalo sento.

AmaYuda aqalisa ukubuya phantsi komyalelo wokuqala, yaye kwimbali yomyalelo wesibini ayigqiba itempile. Ingelosi yesithathu yafika ngomhla wama-22 Oktobha 1844, yaye ngaphambi kwalo mhla amaMillerite ayeyigqibile itempile yomoya awayephume eBhabheli yomoya ukuze ayakhe kwakhona. Yayimele igqitywe, kuba ngomhla wama-22 Oktobha 1844 umthunywa womnqophiso wayeza kuza ngesiquphe etempileni yakhe. Loo tempile yayingabantu bakaMillerite abangena emnqophisweni ngomhla wama-22 Oktobha 1844, yaye abo uPetros abachaza njengababe yitempile.

Nani ke, njengamatye aphilayo, niyaxhiwa nibe yindlu yokomoya, ububingeleli obungcwele, ukuze ninikele iminikelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu. 1 Petros 2:5.

Itempile yamaMillerite yakhiwa ukusuka ngowe-1798 ukuya kowe-1844, iminyaka engamashumi amane anesithandathu, okanye ngokwesiprofeto iintsuku ezintathu, kuba uKristu wabonakalisa ukuba kuthabatha iintsuku ezintathu ukuvusa itempile.

Kwaye iPasika yamaYuda yayikufuphi, waza uYesu wenyuka waya eYerusalem, wafumana etempileni abo babethengisa iinkomo neegusha namahobe, nabatshintshi bemali behleli khona; waza, akuba enze isabhokhwe ngeentsontelo ezincinane, wabagxotha bonke etempileni, kwaneegusha neenkomo; wayichitha imali yabatshintshi, wazibhukuqa neetafile; wathi kwabo babethengisa amahobe, Zisuseni ezi zinto apha; musani ukwenza indlu kaBawo ibe yindlu yorhwebo. Baza abafundi bakhe bakhumbula ukuba kubhaliwe kwathiwa, Ukuzondelela indlu yakho kundidlile. Athi ke amaYuda amphendula, athi kuye, Luphi na uphawu olusibonisa lona, ekubeni usenza ezi zinto? UYesu waphendula wathi kuwo, Yidilizeni le tempile, ndize ndiyivuse ngemihla emithathu. Athi ke amaYuda, Le tempile yakhiwe iminyaka emashumi mane anesithandathu, uze wena uyivuse ngemihla emithathu na? Ke yena wayethetha ngetempile yomzimba wakhe. Yohane 2:13–21.

USister White uchaza ukuba, xa umthunywa womnqophiso weza ngesiquphe etempileni yakhe, njengoko kubonisiwe encwadini kaMalaki, eso siprofeto sazaliseka xa uKristu wayihlambululayo itempile, njengoko kusandul' ukuboniswa kwisicatshulwa esivela kuYohane.

“Ekucoeni itempile kubathengi nabathengisi behlabathi, uYesu wavakalisa umsebenzi waKhe wokucoca intliziyo ekungcoleni kwesono,—kwiminqweno yasemhlabeni, ezinkanukweni zobugovu, kwimikhwa emibi, eyonakalisa umphefumlo. ‘Yabonani, ndiya kuthuma umthunywa wam, alungise indlela phambi kwam; yaye iNkosi eniyifunayo iya kufika ngesiquphe etempileni yayo, umthunywa womnqophiso enimonwabele: yabonani, uya kuza, utsho uYehova wemikhosi. Kodwa ngubani na onokuyinyamezela imini yokufika kwakhe? kwaye ngubani na onokuma xa ebonakala? kuba unjengomlilo womnyibilikisi, unjengesepha yabahlambi: Yaye uya kuhlala njengomnyibilikisi nomcoci wesilivere: aze abacoce oonyana bakaLevi, ababenge njengoko begolide nangesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Malaki 3:1–3.’ The Desire of Ages, 161.

Itempile ekuYohane isahluko sesibini, sathabatha iminyaka engamashumi amane anesithandathu ukwakhiwa, yaye uYesu wathi Uya kuyivusa itempile etshatyalalisiweyo ngeentsuku ezintathu. Ukususela ngo-1798 ukuya ku-1844, yiminyaka engamashumi amane anesithandathu, yaye oku kuchonga ukufika kweengelosi ezintathu (iintsuku), zesiTyhilelo seshumi elinesine, ezaziboniswe kwangaphambili yimimiselo emithathu eyaqalisa isiprofeto seminyaka engamawaka amabini anamakhulu amathathu. Iminyaka engamashumi amane anesithandathu lixesha awathi ngalo uKristu wayivusa itempile yamaMillerite, kuba phambi kwelo xesha ingcwele yokomoya noSirayeli wokomoya babe bexovulwa phantsi yiBhabheli yokomoya.

Xa uKristu wayihlambulula itempile ngePasika ekuqaleni kobulungiseleli baKhe, wayezalisekisa isiprofeto soMthunywa woMnqophiso esokufika ngesiquphe etempileni yaKhe njengoko kubekiwe kuMalaki. Ngo-Oktobha 22, 1844, uKristu weza ngesiquphe etempileni yaKhe, yaye

kwakumthathe iminyaka engamashumi amane anesithandathu ukwakha itempile yaKhe eyayichithakele.

“Ukuza kukaKristu njengombingeleli wethu omkhulu ukuya kweyona ndawo ingwele, ukuze kuhlanjululwe ingwele, okuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kubekwe kuDaniyeli 7:13; nokufika kweNkosi etempileni yaYo, njengoko kwakuxelwe kwangaphambili nguMalaki, zonke ezi zizichazo zesiganeko esinye; yaye oku kukwamelwe kukufika komyeni emtshatweni, njengoko kuchazwe nguKristu emzekelisweni weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 426.

Umsindo wokuqala waphela ngo-1798, yaye ukuphela komsindo wokugqibela kwakungo-1844. Ukuqala kwethuba leminyaka engamashumi amane anesithandathu, apho uKristu wavusa itempile yamaMillerite, kwabonisa ukuphela, kuba kokubini ukuqala nokuphela kwaphawulwa sisiphelo somsindo kaThixo nxamnye nabantu baKhe; kuba uYesu usoloko enxulumanisa ukuphela kwento nokuqalisa kwayo.

Siza kuqhubeka nesifundo sethu ngomyalelo kaGabriyeli kuDaniyeli kwinqaku elilandelayo.

“Incwadi yeSityhilelo imele ukuvulelwa abantu. Abaninzi bafundiswe ukuba iyincwadi etywiniweyo, kodwa itywiniwe kuphela kwabo bayalayo inyaniso nokukhanya. Iinyaniso eziqulethwe yiyo zimele ukuvakaliswa, ukuze abantu babe nethuba lokuzilungiselela iziganeko eziza kwenzeka kungekudala kakhulu. Umyalezo weNgelosi yeSithathu umele ukunikelwa njengelona kuphela ithemba losindiso lwehlabathi elitshabalalayo.

“Ingozi zemihla yokugqibela ziphezu kwethu, yaye emsebenzini wethu simele ukubalumkisa abantu ngengozi abakuyo. Masingaziyeki zingachukunyiswa iziganeko ezinzulu ezityhiliweyo sisiprofeto, eziza kwenzeka kungekudala. Singabathunywa bakaThixo, yaye asinaxesha lokulahlekelwa. Abo bangaba ngabasebenzisana neNkosi yethu uYesu Kristu baya kubonakalisa umdla onzulu kwiinyaniso ezifumaneka kule ncwadi. Ngepeni nangelizwi baya kuzabalazela ukuzenza zicace izinto ezimangalisayo awathi uKristu weza ezulwini ukuzityhila.” Signs of the Times, Julayi 4, 1906.