

Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inani Leshumi elinesibhozo

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Siqwalasela umnqophiso ka-Abram, yaye asikakawuqwalaseli umba wesiprofeto sika-Abram ononxulumano oluthe ngqo neendinyana zokuqala zencwadi kaYoweli. Isiprofeto sika-Abram seminyaka engama-400 yobukhoboka, kunye neminyaka engama-430 kaPawulos, sivelisa ulwakhiwo lwesiprofeto olungqinelana neminyaka eli-1290 kaDaniyeli 12:11. Isiprofeto seminyaka eli-1290 sendinyana yeshumi elinanye sisithuba sesiprofeto se-omega somgca weminyaka engama-430 ka-Abram noPawulos. Le nyaniso iyinxalenye yoko kutyhilwayo ngemihla yokugqibela okwahlula phakathi kwezilumko nabangendawo.

Inxulunyaniswa nesiprofeto se-omega seminyaka engama-430 kwakukho uphawu “Iwezizukulwana ezine,” oluchaza ixesha lovavanyo lwesizwe esasibambe abantu abanyuliweyo bakaThixo ebukhobokeni. KuMoses yayinguYiputa; kwikhulu elinamashumi amane anesine amawaka, acula ingoma kaMoses, yimbali yaseUnited States ukususela ngo-1798 kude kuse emthethweni weCawa. I-United States, emelwe njenge “rhamncwa lomhlaba” kwiSityhilelo seshumi elinesithathu, iqala njengemvana ize iphele ithetha njengenamba. UYosefu, oluphawu lweMvana, umele ixesha loxolo oluthile eYiputa, kwada kwabakho uFaro omtsha kwaqala ubukhoboka. Ngaloo ndlela, isizwe esigwetywayo kwisizukulwana sesine, esasinguYiputa kuMoses, yiUnited States. Intsalela igwetywa emthethweni weCawa njengoko kufanekiswa zizibetho ezafikelela encotsheni kumaHebhere ngegazi emigubasini yeminyango yabo, kwaza emva koko kwelaseYiputa ulwandle oluBomvu. UYosefu noMoses bamele uFaro olungileyo noFaro ombi, nto leyo ethi kwiUnited States ibe kuqala yimvana, ize emva koko ibe yinamba.

Isiprofeto sika-Abram somgwebo kwisizukulwana sesine saquka inyaniso yokuba ukuvalwa kwexesha lovavanyo kwenzeka ngokuthe ngcembe, kuba ngaphakathi ekuzalisekeni kukaMoses isiprofeto sika-Abram, kungekhona nje kuphela ukuba ixesha lovavanyo lavalwa eYiputa, kodwa kwakusekho ixesha eliseleyo ukuze ama-Amori azalise indebe yawo yexesha lovavanyo—emva kokuba iYiputa izalise eyayo. ULwandle oluBomvu kwiYiputa lwalungumthetho weCawa eUnited States, yaye ngoko “lonke elinye ilizwe emhlabeni” liya “kulandela umzekelo” weUnited States, njengoko kumelwe ngama-Amori emva kokuvalwa kwexesha lovavanyo kweYiputa.

Ama-Amori angomnye kwizizwe ezilishumi ezichaza ihlabathi ukusuka emlanjeni waseYiputa kuse emlanjeni waseBhabheli, emnqophisweni ka-Abram, yaye ke ngoko ama-Amori amele iintlanga zehlabathi, ezivala ithuba lazo lovavanyo ngokwahlukileyo kwazo njengeentlanga, emva komthetho weCawa e-United States. Ama-Amori angumqondiso weBhayibhile womgwebo ovaleka phezu kwehlabathi, yaye oko kwenzeka kwisizukulwana sesithathu nesesine. ULwandle

oluBomvu lungumqondiso wokuvalwa kwethuba lovavanyo lwe-United States, yaye ama-Amori amele iintlanga ezivala ithuba lazo lovavanyo ngokulandelelana de kuvalwe ithuba lovavanyo loluntu. Ngoko ke, ama-Amori angumqondiso wexesha lentlekele yomthetho weCawa kuLwandle oluBomvu kuse ekukhululweni komoya wasempuma, xa indlela yokuhlangulwa ivulelwa abantu bakaThixo.

Kodwa isiprofeto sika-Abram asijongani kuphela nesizukulwana sesine ngokubhekisele eUnited States njengeYiputa, nehlabathi njengama-Amori, kodwa okona kubaluleke ngakumbi sibeka isizukulwana sabantu bakaThixo esiwela uLwandle oluBomvu njengesithi “sisizukulwana sesine.” Xa sivumbulula oko sinako ukukuvumbulula ekuqondeni “izizukulwana ezine” kwinyathelo lokuqala lika-Abram kumanyathelo amathathu, siya kuqwalasela inyathelo lesibini nelesithathu lomnqophiso ka-Abraham. Inyathelo lesibini sisahluko seshumi elinesixhenxe, yaye inyathelo lesithathu kambe ke—sisahluko samashumi amabini anesibini.

Kwisahluko seshumi elinesibini sikaDaniyeli, kuchongwe amaxesha amathathu esiprofeto, yaye onke lawo amele ixesha lesiprofeto elaphela ngowe-1844. La maxesha mathathu atyhilwa ngemihla yokugqibela, yaye la maxesha mathathu amele ukwanda kolwazi oluwelelayo abantu bakaThixo ngemihla yokugqibela. UKristu, njengendoda eyembethe ilinen, umisela elokuqala kula maxesha mathathu esiprofeto kwivesi yesixhenxe; yaye ngokwenza njalo, uzimanya nengelosi yeSityhilelo seshumi, emi kungekhona phezu kwamanzi, kodwa phezu komhlaba nolwandle.

Yaye ingelosi endayibonayo imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, Yafunga ngaye ophilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuba kungabi sakubakho xesha. ISityhilelo 10:5, 6.

Kwivesi sesixhenxe sesahluko seshumi elinesibini indoda enxibe ilinen nayo iyafunga ngaLowo uphilayo ngonaphakade.

Ndaza ndeva loo ndoda yayambethe ilinen, eyayiphezu kwamanzi omlambo, xa yayiphakamisa isandla sayo sokunene nesandla sayo sokhohlo isibhekise ezulwini, yafunga ngaye ophilayo ngonaphakade ukuba kuya kuba lixesha, amaxesha, nesiqingatha sexesha; yaye xa iya kuba igqibile ukusasaza amandla abantu abangcwele, ziya kugqitywa zonke ezi zinto. Daniyeli 12:7.

Saziswa ngokuphefumlelwa ukuba umgca ofanayo wesiprofeto ofumaneka encwadini kaDaniyeli uphinde uthatyathwe encwadini yeSityhilelo, yaye ukuqonda kwamaMillerite kukuba ezi nkcazo zimbini zizicatshulwa ezihambelanayo zikaKristu. UKristu njengeNgelosi enencwadana encinane, echaza ukuphela kokusebenza kwexesha lesiprofeto ngowe-1844 encwadini yeSityhilelo, noKristu njengeNdoda eyambethe ilinen encwadini kaDaniyeli, echaza ukuba xa kufika umthetho weCawa eUnited States, yonke imimangaliso yombono wokugqibela kaDaniyeli iya kube igqityiwe. Kulo mbali ingcwele, eyandulela yaza yaza kufikelela kumthetho weCawa, abantu bakaThixo babemelwe kukuba basasazwe kangangexesha elimelwe ngumfuziselo we-1260. Ixesha lokusasazwa elandulela umthetho weCawa limisiwe kwiSityhilelo isahluko seshumi elinanye apho uMoses noEliya babulawa baze bafe esitratweni iintsuku ezintathu ezinesiqingatha, nto leyo engumfuziselo we-1260.

Kwindima yesixhenxe, indoda eyambethe ilinen ichaza ukuba xa ukusasazwa kwamandla abantu abangcwele kugqibile ezo ntsuku zintathu nesiqingatha, “izimanga” ezihlela abantu bakaThixo bemihla yokugqibela ziya kuba zigqityiwe. Sivale inqaku elidlulileyo ngengcaciso kaDade White ngoZekariya isahluko sesithathu. Isivakalisi sokuqala sathi, “Umbono kaZekariya ngoYoshuwa neNgelosi usebenza ngamandla akhethekileyo kumava abantu bakaThixo kwimiboniso yokugqibela yomhla omkhulu wocamagushelo.” Esahlulweni, nakwingcaciso ephefumlelweyo kaDade White ngeso sahluko, ikhulu elinamashumi amane anesine amawaka ngawo “amadoda amangalelwayo.” “Izimanga” zombono wokugqibela kaDaniyeli ezigqitywa ngumthetho weCawa, zezo “zimanga” zinxulumene nokutywinwa kwabantu bakaThixo.

Isahluko seshumi elinesibini sikaDaniyeli sinika ukukhanya okutywina ikhulu elinamashumi amane anesine amawaka ngemihla yokugqibela. Oko kukhanya kumelwe ngamaxesha amathathu obuprofeti, awaye onke achongwa aza amiswa njengenyano kwimbali yamaMillerite. La maxesha mathathu aboniswa kwiindinyana ezintathu, yaye aziintsika ezintathu ezixhasa isakhiwo senyaniso. Isakhiwo senyaniso sixhaswa yinkqubo yamanyathelo amathathu. Loo nkqubo yamanyathelo amathathu imelwe, kulo mhlathi weendinyana ezisithoba (4–12), ziindinyana ezintathu eziveza ixesha lesiprofeto. La maxesha mathathu obuprofeti, xa ejongwa ngokwesiseko sokuqonda kwamaMillerite, avelisa amaxesha amathathu afuziselayo achazwa ngokuvumelana nokuqonda kwamaMillerite, kodwa engasebenzisi umba wexesha.

La maxesha mathathu afumaneka kanye kweso siqendu seSibhalo esichaza “inkqubo yesiprofeto itywinwa—ize ke ityhilwe kwakhona,” kuquka nenkcazelo yesiqhelo yebhayibhile yenkqubo yokuvavanywa kathathu. Iivesi ezisithoba eziqala ngoDaniyeli exelelwa ukuba ayitywine incwadi yakhe, zizo kanye iivesi apho kubekwe khona la maxesha mathathu, yaye kwezo vesi zisithoba inkqubo yokuhlanjululwa ezezekiswa xa inyaniso ityhilwa kwakhona ibonakaliswa ngokuthi “bahlanjululwe, benziwe mhlophe, bavavanywa.” La maxesha mathathu kwezo vesi zintathu akukokwanda kolwazi nje kuphela, ngexesha lesiphelo, ngemihla yokugqibela, kodwa amela inkqubo yokugqibela yokuvavanywa nokutywinwa kwabantu bakaThixo bomnqophiso. Yiyo loo mbali apho kubekwe khona “imimangaliso” engumfuziselo eyehlela abantu bakaThixo ngemihla yokugqibela. Nceda ufunde lo mhlathi kwakhona.

Amaxesha amathathu, kwiivesi ezintathu zeso siqendu seevesi ezisithoba, amele incopho yencwadi kaDaniyeli, yaye incopho emelwe apho yincopho yomgca wangaphakathi wesiprofeto; yimbali yendlela ilitye “elikhutshwa” ngayo entabeni, kungekho zandla, nto leyo eyimbali yentsalela. Loo mgca wangaphakathi umelwe kwizahluko zeshumi neshumi elinesibini, yaye incopho yomgca wangaphandle wesiprofeto ikwiivesi zokuvala zesahluko seshumi elinanye, nakwiivesi ezimbalwa zokuqala zikaDaniyeli ishumi elinesibini.

La maxesha mathathu kananjalo ayincopho yemibono yabo bobabini ubungqina bomlambo iUlai nowoMlambo iHiddekel, yaye ezo ndima zintathu ziquka ixesha lesiprofeto elimele ukuzaliseka kwencopho yesiprofeto sexesha somnqophiso esinika bobabini uAbram noPawulos njengamangqina. UYesu, enguMntu onxibe ilinen ecikizekileyo, ukwivesi yesixhenxe, ehamba phezu kwamanzi. Kwivesi yeshumi elinanye amazwi amabini, akwalilizwi likaKristu, uAbram noPawulos bema ukuze bangqine. Kwivesi yeshumi elinesibini kubonakaliswa imbali

yokutywinwa kwabantu bakaThixo, kuba ikhulu elinamashumi amane anesine amawaka ziintombi, yaye iintombi zifumana umzekeliso weentombi ezilishumi, yaye intsikelelo ekwivesi yeshumi elinesibini iphezu kwabo balindayo. Abo balindayo emzekelisweni, nabathi “basikelelekile,” ngabo bamkela ingubo ebavumelayo ukuba bangene emtshatweni, xa ucango luvalwa.

Kwivesi yesixhenxe, uYesu uhamba phezu kwamanzi, nto leyo evelisa uloyiko; kodwa uPetros uzimisela ukukholwa aze aqalise ukuhamba nokunika uThixo uzuko. Noko ke, uPetros usoloko engumfuziselo weendidi zombini, yaye uzuko lubuyela emva lube luloyiko, njengoko ilixa lakhe lomgwebo lalifikile. Ixesha lokuqala elibekwe kwivesi yesixhenxe limela isigidimi sengelosi yokuqala. UYesu uphezu kwamanzi, umfuziselo woloyiko nowengelosi yokuqala. Emva koko uYesu uchonga ixesha apho aya kubazukisa khona abantu baKhe ngaphambi komgwebo womthetho weCawa. Zonke izinto ezintathu zeengelosi ezintathu ziqulethwe ngaphakathi kwivesi yesixhenxe, kuba ivesi yesixhenxe yeyokuqala kwiivesi ezintathu ezimela ezo ngelosi zintathu.

Ivesi yeshumi elinanye inika “ukuphindwa kabini” ngobungqina bayo be-omega kwiilizwi ze-alpha zika-Abram noPawulos. Amazwi abo “aphindwe kabini” ayadibana ukuze abeke phambili isiprofeto sexesha lomnqophiso, yaye ivesi yeshumi elinanye iyasizalisekisa eso siprofeto njenge-omega, ngokuchonga ixesha lesiprofeto eligqitywa kukuwa kweBhabheli ngowe-1798, yaye ngaloo ndlela imela ngokomfuziselo ukuwa kweBhabheli xa uMikayeli emisa ngeenyawo ngemihla yokugqibela. Kwivesi yeshumi elinanye sinokuphindwa kabini kwabaprofeti, nethuba elimela ukuwa kweBhabheli kabini, ngaloo ndlela limela isigidimi sengelosi yesibini esasivakalisa ukuba, “IBhabheli iwile, iwile.”

Ivesi yesixhenxe ngumyalezo wengelosi yokuqala, yaye ivesi yeshumi elinanye ngumyalezo wengelosi yesibini, ibe ivesi yeshumi elinesibini, enguDaniyeli 12*12 okanye uDaniyeli 144, imalunga nokwahlulwa phakathi kwezilumko neziziziyatha, okuphunyezwa kwinkqubo yomgwebo ephela ngokubonakaliswa kwesimilo kwintlekele yomgwebo. Ivesi yeshumi elinesibini ngumyalezo wengelosi yesithathu, ochaza indlela ihlabathi elahlulwe ngayo laba ziindidi ezimbini, yaye into ehambelanayo nombonakaliso wangaphandle wengelosi yesithathu waloo kwahlulwa kanye, kukwahlulwa kwangaphakathi kwengelosi yesithathu okumelwe kwivesi yeshumi elinesibini. Ivesi yesixhenxe, eyeshumi elinanye neyeshumi elinesibini zingumyalezo weengelosi ezintathu, yaye ezo vesi zilukhanyiso olutyhilwayo ngemihla yokugqibela. Ukutyhilwa kwezi vesi zintathu ngemihla yokugqibela kuyahambelana neSityhilelo isahluko seshumi.

UKristu njengengelosi enamandla, kwananjengoNgonyama yesizwe sakwaYuda kwisahluko seshumi, wadanduluka “njengengonyama,” yaye ukugquma kwaKhe kwavelisa iindudumo ezisixhenxe ezatywinwayo, njengoko kwaba njalo nangesahluko seshumi sikaDaniyeli. Ziindinyana ezihambelanayo. Ngenxa yesi sizathu, la maxesha mathathu akwisesahluko seshumi elinesibini nawo aziindudumo ezisixhenxe zeSityhilelo seshumi.

“iindudumo ezisixhenxe” ziyenye nje intetho kaKristu njengoAlfa no-Omega, kuba umqondiso ophambili “weendudumo ezisixhenxe” kukuba umele “ukuchazwa kweziganeko” ezathi zenzeka ukusukela ngo-1798 ukuya ku-1844, nto leyo ephindwa “kwiziganeko zexesha elizayo” eziya “kutyhilwa ngokolandelelwano lwazo” kwimbali yabangamakhulu alikhulu anamashumi amane

anesine amawaka. “Iindudumo ezisixhenxe” ke ngoko zingumqondiso kaAlfa no-Omega; okwangukuqala nokuphela; owokuqala nowokugqibela, isiseko netempile; ilitye lembombo nelitye lokugqibela—isixhenxe seendudumo.

Ukukhanya kwamaxesha amathathu angumfuziselo akuDaniel ishumi elinesibini kufuneka kuhambelane nokukhanya kweendudumo ezisixhenxe, kuba angumgca omnye wesiprofeto. Kwithuba lokuqala uKristu uphakamisa zozibini izandla zakhe zisiya ezulwini, njengoko esenza ngesandla esinye kwisiTyhilelo ishumi. KwisiTyhilelo ishumi, isandla saKhe siba ngumfuziselo wokuphela kokusetyenziswa kwexesha lesiprofeto, siphawula utshintsho olusuka kumaxesha esiprofeto lusiya nje kumathuba esiprofeto. Olo tshintsho lomgaqo omkhulu wesiprofeto owawusetyenziswa ngamaMillerite, lwabonakaliswa kwangaphambili lutshintsho olukhulu olusuka kokokoqobo lusiya kokwasemoyeni ngexesha likaKristu.

Umpostile uPawulos waphakanyiselwa ukumisela umgaqo omkhulu wesiprofeto onxulumene nomgca wesiprofeto wabantu abanyuliweyo. Kanye kwasekuqaleni kukaSirayeli wokomoya, kwamiselwa umgaqo omkhulu wesiprofeto owawuphinda uchaze umnqophiso ngokwawo. Ukusukela ngelo xesha ukuya phambili, ukuba ngumntwana ka-Abraham kwakukuthetha ukuba ngumntwana ka-Abraham ngokholo, kungekhona ngegazi. Lowo mgaqo wesiprofeto wamiswa ikakhulu ngosiba lukaPawulos, owathi kulo mba wamela uKristu kwisiTyhilelo isahluko seshumi, etshintsha aze aphelise ukusetyenziswa kwesiprofeto kwexesha ngowe-1844.

Umnqophiso noluntu umelelwa ngumnyama wesaphetha, yaye iTyeya kaNowa imele ixesha elithile, ngaphambi nasemva komkhukula, xa kwakungekho bantu banyuliweyo bachongwe ngokucacileyo. Ubizo luka-Abraham lwamela utshintsho olukhulu nolubalulekileyo kubudlelane bukaThixo obungokwesiprofeto noluntu. Umnqophiso owenziwa no-Abraham wumela ukuguquka okukhulu kumgca wembali yomnqophiso, yaye ngokwenjenjalo wawuluphawu lotshintsho olukhulu ukusuka kokokoqobo ukuya kokomoya ngemihla kaPawulos, kwanokusuka kusetyenziso lwexesha ukuya ekungabikho kosetyenziso lwexesha ngo-1844.

Utshintsho lokuqala emnqophisweni kaThixo noluntu lwaluyiGadi, yaye utshintsho olwavakaliswayo yayizizithintelo ezabekwa emthini wobomi, yaye lwavelisa nokutshintsha kwesambatho, ukusuka ekukhanyeni kokomoya ukuya kulusu lwegusha olungokoqobo. Olona tshintsho lulandelayo olukhulu kwembali yomnqophiso ngumkhukula, awumelwa nguNowa, njengoko uAdam wayemele utshintsho lokuqala olukhulu lomnqophiso. Emva koko kwalandela utshintsho oluya kubantu abanyuliweyo ngoAbram, olakhokelela kuMoses, owazisa imigaqo yesiprofeto yokuba usuku lumela unyaka. Loo mgaqo usebenza kude kube ngu-1844, xa kwabakho olunye utshintsho olukhulu lomnqophiso. Kumaxesha amakhulu embali yomnqophiso kusoloko kukho utshintsho olukhulu kumgaqo weLizwi likaThixo lesiprofeto. Olo tshintsho ngexesha lembali yabangamakhulu alikhulu anamashumi amane anesine amawaka kukuba i-Alpha Omega yiNyaniso. I-Alpha ne-Omega ngumgaqo wokuba isiphelo sihlala sibonakaliswa sisiqalo eLizwini likaThixo. Onxulunyaniswe naloo mgaqo we-Alpha ne-Omega sisakhiwo esintlu-ntathu segama lesiHebhere elithi “inyaniso.”

Utshintsho olukhulu lwesiprofeto ngexesha lembali yentsalela lumelwe ngokuthe ngqo kuyo nganye yeembali ezinkulu zomnqophiso, kwanakweminye imigca yenyano. “Isitshixo” esibekwe phezu kukaEliyakim kuIsaya 22:22 sisiso kanye eso sitshixo sanikwa uPetros ePanium kuMateyu isahluko seshumi elinesithandathu. Eso sitshixo sinikwa ibandla laseFiladelfiya, yaye yayinguWilliam Miller owanikwa isitshixo esamvumela ukuba adibanise nomgaqo wosuku ngonyaka kanye ngalo mhla owawurekhodwe nguMoses ngexesha lembali kaMoses, eyayiyimfuziselo yembali yamaMillerite. Uqhagamshelwano lukaMiller nesiprofeto sikaMoses lwamelwa luqhagamshelwano lukaPawulos nesiprofeto sikaAbram. Yaye kungani na uMiller engafanele adibanise noMoses, ekubeni usindiso lukaMoses emkhombeni lwaludibene nosindiso lukaNowa emkhombeni ukuze lubophe yomibini iminqophiso kunye. Utshintsho ekusetyenzisweni kwesiprofeto oluqala e-Eden lubonisa ukuba isityhilelo esikhulu sokukhanya kwesiprofeto sichongiwe kwembali yabantu bomnqophiso wokugqibela—ikhulu elinamashumi amane anesine amawaka. Ndithi olu tshintsho olukhulu lwesiprofeto lumelwe ziindudumo ezisixhenxe, ezinxulumene ngokuthe ngqo namaxesha amathathu kuDaniyele isahluko seshumi elinesibini, yaye ezi ziqondwa kuphela xa kusetyenziswa imigaqo ye-alpha ne-omega phezu komgaqo phezu komgaqo, ukusetyenziswa okumileyo phezu kwesakhiwo senyano samanyathelo amathathu.

Kwiindinyana ezandulela ngoko nangoko isibhengezo sokuba “akusekho xesha,” uKristu wazisa iindudumo ezisixhenxe, ezathi, njengoko kwakunjalo ngenyano zikaDaniyele ishumi elinesibini—zatywinwa. Umxholo wendoda eyayambethe ilinen, iphakamise izandla zozibini kwisahluko seshumi elinesibini, kukutyhilwa kwencwadi kaDaniyele, yaye umxholo kaKristu iNgonyama kwisiTyhilelo ishumi kukutywinwa kweendudumo ezisixhenxe. UDade White ubeka ukutywinwa kweendudumo ezisixhenxe ngokuhambelana nokutywinwa kwencwadi kaDaniyele.

“Emva kokuba ezi ndudumo zisixhenxe ziwakhuphe amazwi azo, umyalelo ufika kuYohane njengoko wafikayo kuDaniyele ngokubhekisele kwincwadi encinane: ‘Zitywine ezo zinto zizivakalisileyo ezi ndudumo zisixhenxe.’ Ezi zinxulumene neziganeko zexesha elizayo eziya kutyhilwa ngokulandelelana kwazo.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Iindudumo ezisixhenxe zichazwa sisiTyhilelo isahluko seshumi nangoMoya weSiprofeto kwakunye nembali yamaMillerite ukususela ngowe-1840 kuse kowe-1844, ephindwa kwembali yamawaka alikhulu anamashumi amane anesine. Kule ndinyana inye kuthiwa, “Ukukhanya okukhethekileyo okwanikwa uYohane okwavezwa kwiindudumo ezisixhenxe kwakuyimizobo yeziganeko ezaziza kwenzeka phantsi kwezigidimi zengelosi yokuqala neyesibini. Kwakungelungile ukuba abantu bazazi ezi zinto, kuba ukhohlo lwabo lwalumele ukuvavanywa. Ngokulandelelana kukaThixo ezona nyaniso zimangalisayo nezihambele phambili zaziza kubhengezwa.” AmaMillerite ayengaqondi ukuba ayeza kujongana nokudana okubini, kuba ukuswela kwawo ukuqonda kwakuyilelwe ukuwavavanya. AmaMillerite ayengazikrokri naziphi na “inyano ezihambele phambili,” oko kukuthi, ayengalindelanga naziphi na “iinguqu ezinkulu zesiprofeto” kwembali yomnqophiso.

Nangona “kwakungelolona lungileyo ukuba” abantu bamaMillerite “bazazi ezi zinto,” ikhulu elinamashumi amane anesine amawaka livavanywa ngembali efanayo, kodwa hayi

ngokungayiqondi imbali ngokungenatyala, koko ngokungayiqondi imbali ekufuneka uyazi. Luvavanyo olufanayo, kuphela lubuyiselwe umva. UYohane kwiSityhilelo seshumi, kuqala nangaphezu kwako konke, umele ikhulu elinamashumi amane anesine amawaka, yaye kuphela ngokwesibini intshukumo yamaMillerite yezithunywa zokuqala nezesibini. Oku kuyaqondwa xa ubona uYohane exelelwa kwangaphambili, ngaphambi kokuba ayidle incwadi encinane, ukuba yayiya kuba mnandi ize emva koko ibe krakra. Kwakungelolona lungileyo kumaMillerite ukwazi oko kwakuthetha ntoni, kodwa uYohane umele abantu abathi bazi kwangaphambili oko kwenzekayo xa amaMillerite ayitya incwadi encinane.

Ndaza ndaya kusithunywa sezulu, ndathi kuso, Ndinike incwadana leyo. Saza sathi kum, Yithabathe, uyidle iphele; iya kusenza isisu sakho sibe krakra, kodwa emlonyeni wakho iya kuba mnandi njengobusi. Ndayithabatha ke incwadana leyo esandleni sesithunywa sezulu, ndayidla yaphela; yaza emlonyeni wam yaba mnandi njengobusi; kwathi, ndakuba ndiyidlile, isisu sam saba krakra. ISityhilelo 10:9, 10.

UYohane uxelelwa kwangaphambili ngamava akrakra-amnandi ka-1840 ukuya ku-1844, imbali emelwe kwisahluko seshumi. La mava amelwe ngokucacileyo kangaka kwiindima zesithoba neyeshumi, akwachongwe ngokuthe gca kwiindima zesibini ukuya kweyesine.

Yaye ephethe esandleni sakhe incwadana encinane evuliweyo; wabeka unyawo lwakhe lokunene phezu kolwandle, nolwasekhohlo phezu komhlaba, Waza wadanduluka ngezwi elikhulu, njengaxa ingonyama igquma; yathi yakuba idandulukile, iindudumo ezisixhenxe zavakalisa amazwi azo. Ke kaloku, zakuba iindudumo ezisixhenxe ziwavakalisile amazwi azo, ndandiza kubhala; ndeva izwi liphuma ezulwini lisithi kum, Kutywine oko iindudumo ezisixhenxe zikuvakalisileyo, ungakubhali. ISityhilelo 10:2–4.

“Iindudumo ezisixhenxe” zimela “ukuchazwa kweziganeko” ezaziza kwenzeka phantsi kwengelosi yokuqala neyesibini, kwakunye “neziganeko ezizayo eziza kutyhilwa ngokulandelelana kwazo.” “Iindudumo ezisixhenxe” zimela inyaniso yokuba imbali yamaMillerite iphindwa kwimbali yamakhulu alikhulu anamashumi amane anesine amawaka, yaye iinyaniso ezatyhilwayo ngexesha lokuphela ngowe-1798 nasemva koko, zimela ukutyhilwa kwenyaniso ngemihla yokugqibela yabantu bakaThixo. UYesu kwiSityhilelo seshumi uhambelana noYesu kuDanyeli ishumi elinesibini. Kuzo zombini ezi ndima kubekwe phambili ukutywinwa nokutyhilwa kwenyaniso yokuvavanywa ngemihla yokugqibela.

Abanye banokuphikisa ngelithi nguYesu othethayo kwivesi yesixhenxe, kodwa uGabriyeli ethetha noDanyeli kwiivesi zeshumi elinanye nezeshumi elinesibini; nangona kunjalo, kunokuqondwa kunjalo ukuba nguYesu othethayo kuzo zontathu ezi ndawo. Nokuba kuthathwa liphi na icala kulo mba, lizwi likaKristu elithetha ngoDanyeli, yaye amaxesha amathathu okuprofeta akwisiqendu seshumi elinesibini ngamazwi kaKristu, yaye nguye obeka phambili la maxesha mathathu kulwakhiwo lwenyaniso. Onke la maxesha mathathu atywiniwe, nto leyo ewenza abe ngumfuziselo omnye onezahlulo ezithathu.

Indima yesixhenxe ithetha ngokugqitywa kwezinto ezimangalisayo, ichaza umsebenzi wokugqibela kaKristu kwiNdawo eNgcwele Kakhulu njengoko ecima izono zabantu

abangamakhulu alikhulu anamashumi amane anesine amawaka, aze abatywine. Indima yokuqala ichaza “izinto ezimangalisayo,” yaye neyokugqibela kwezi ndima zintathu nayo ichaza “izinto ezimangalisayo” njengabo basikelelweyo ngenxa yokulinda nokuhlangabezana nokudana kokuqala. Ixesha eliphakathi lichaza uvukelo loluntu ngexesha lengxaki yomthetho weCawa, kwangaxeshanye lichaza elo xesha likhokelela kumthetho weCawa njengexesha lokulungiselela abo bangamakhulu alikhulu anamashumi amane anesine amawaka. Zonke ezi ndima zichaza ngokungqalileyo “oko kuya kwehlela” abantu bakaDaniyeli “ekupheleni kwemihla.” Zontathu ezi ndima zithetha ngomxholo wokuhlanjululwa kwabangamakhulu alikhulu anamashumi amane anesine amawaka. Ixesha lokuqala lihambelana nexesha lesithathu, yaye ixesha eliphakathi limela uvukelo lwehlabathi liphela njengoko lihamba lisiya eArmagedon.

Ukuba loo maxesha mathathu ekwangoozulu abasixhenxe abadudumayo, ngoko ke ezo ndinyana zintathu zimele ukuchonga “iziganeko ezizayo, eziya kuthi [zityhilwe] ngokolandelelwano lwazo,” yaye ezo “ziganeko ezizayo” ziya kuhambelana “nokuchazwa kweziganeko ezenzeka phantsi kweengelosi yokuqala neyesibini” ukususela ngowe-1840 ukuya kowe-1844. Kukho iinyaniso ezininzi athe lo mbutho wazamkela ezahluke ngokucacileyo ekuqondeni kwabangoovulindlela, ukanti zonke ezo nyaniso ziyavumelana nokuqonda kwabangoovulindlela. Kubekho utshintsho olukhulu lwesiprofeto ukusuka kumaMillerite kuse kude kube ngoku. Umgaqo wosuku ngonyaka ungowona mzekelo uqhelekileyo, kodwa kukho neminye. Umzekelo wotshintsho olukhulu lwesiprofeto umelwe ngokunxulumene neendudumo ezisixhenxe.

Emva kokuba uYohane exelelwe kwivesi yokugqibela yesahluko seshumi ukuba umele ukuprofeta kwakhona, ngaloo ndlela kugxininiswa ukuba imbali yesahluko seshumi imele zombini intshukumo yamaMillerite kunye nekhulu elinamashumi amane anesine amawaka, wanikwa intonga yokulinganisa itempile, kodwa waxelelwa ukuba ayishiye iyadi engaphandle.

Ndaza ndanikwa ingcongolo efana nentonga; yaye ingelosi yema, isithi, Suk’ ume, uwulinganise itempile kaThixo, nesibingelelo, nabo banqula kuyo. Ke lona intendelezo engaphandle kwetempile yishiye ngaphandle, ungayilinganisi; ngokuba inikelwe kwiiNtlanga: yaye umzi ongcewele ziya kuwunyhasha ngeenyawo iinyanga ezimashumi mane anesibini. ISityhilelo 11:1, 2.

Xa kulinganiswa itempile emva kowe-1844, uYohane uxelelwa ukuba ayiyeke iiNtlanga ezimelwe njengentendelezo. Lo mzekeliso ngo-1844 wawubonisa ukuba uThixo wayesandula ukukhetha umtshakazi omtsha womnqophiso, yaye ngelo xesha kwenziwa umahluko phakathi komtshakazi waKhe nentendelezo. USister White ucacile ukuba intendelezo imele iiNtlanga, yaye itempile ngabantu bakaThixo abanyuliweyo; fundani nje isahluko esithi, The Outer Court, kwi-Desire of Ages.

UYohane ubonakalisa amaMillerite, ababesandul’ ukuba ngabantu abanyuliweyo bakaThixo ngowe-1844. Kwabekwa umahluko phakathi kwamaMillerite, awayesandul’ ukufumana umyalezo okrakra-noswiti, nentsalela yehlabathi elizibizayo ngokuba lelobuKristu, elimelwe njengabeeNtlanga.

Isiseko sabekwa ukusukela ngo-1840 de kwangokudana kokuqala, yaye itempile yagqitywa ngexesha lokubhengezwa koKhalelo lwaseBusuku obuphakathi. Emva koko kweza ukudana okukhulu, yaye uYohane uxelelwa ukuba aphakame alinganise, kodwa ayeke iiNtlanga. UYohane ubonakalisa ukuvulwa komgwebo, yaye ngenxa yoku ukuphefumlelwa kusebenzisa ukulinganisa kukaYohane kwezi ndinyana njengomfuziselo womgwebo wophando. Oko sisandula ukukubeka malunga noYohane njengomfuziselo wokulinganisa kuyavumelana nokuqonda okuqhelekileyo kwama-Adventist, kodwa kule ntshekum kwabakho utshintsho olukhulu ekuqondeni lo mfuziselo.

Ngokuvumelana nokuqonda kwamaMillerite, safike sabona ukuba ngaphakathi kwimbali yamaMillerite njengoko imelwe nguYohane kwisahluko seshumi, kwakukho nokuprophetwa kwentshukumo ehambelanayo eyayiza kuba likhulu elinamashumi amane anesine amawaka. Saqonda ukuba, xa uthathe imilinganiselo yembali yamaMillerite, waza washiyela ngaphandle ixesha leeNtlanga, wawunokuyibona kanye itempile awayeyilinganisa uYohane.

Saye safike ekuboneni ukuba esinye isiprofeto sexesha seminyaka engama-2520 siphela ngo-1798 yaye esinye ngo-1844, ngaloo ndlela sityhila ixesha leminyaka engamashumi amane anesithandathu apho uKristu wayakha itempile yamaMillerite. UYohane wachaza intendezezo njengabeeNtlanga, yaye kukho “amaxesha eeNtlanga” esiprofeto.

Baya kuwa ngekrele, bathinjwe basiwe kuzo zonke iintlanga; yaye iYerusalem iya kunyathelwa phantsi ziintlanga, kude kuzaliseke amaxesha eentlanga. Luka 21:24.

“Amaxesha” eeNtlanga zikho kwisininzi, yaye amela amaxesha amabini apho uSirayeli ongokoqobo noSirayeli wokomoya banyathelwa phantsi. Elokugqibela kula maxesha mabini okunyathelwa phantsi, lobuhedeni bulandelwa bubupopu, laphela ngo-1798. Nakuba kusenokuthethwa ntoni na, “amaxesha eeNtlanga” aphela ngo-1798, ngokufika kwengelosi yokuqala. UYohane wayemelwe kukuqalisa ukulinganisa ngo-1798, kungekho nto engaphambi koko. Wabekwa kwimbali ka-1844, ngoko ke ukushiya ngaphandle ixesha elaphela ngo-1798, kwakukuthetha ukushiya ngaphandle intendezezo; yaye ngokwenza njalo utyhila iminyaka engamashumi amane anesithandathu apho itempile yamaMillerite yamiselwa nguMthunywa woMnqophiso. Iinyaniso ezininzi ezinxulumene noku zithatyathwa kulo msebenzi wokusebenzisa, kodwa ndiyisebenzisa nje le nto njengomzekelo wokukhanya olwahlukileyo kunokuqonda koobawo bokuqala, kodwa ikukukhanya okungaphikisani neenyano zantlandlolo, nangona kungasasebenzisi ixesha.

Loo nyaniso uthile waqondwa ngaphambi ko-9/11, kodwa wasungulwa ngokwenene ngokunzulu emva ko-9/11. Inyaniso yokuba uYohane ulinganisa itempile ayinakwahlulwa kwiindudumo ezisixhenxe, kuba sisicatshulwa esinye kanye eso. Kukho inyaniso malunga nokusetyenziswa kwezi ndudumo zisixhenxe eyatywinwa kwada kwaya kufikelela kwixesha apho “izimanga” zesahluko seshumi elinesibini sikaDaniyeli zizalisekiswa. Ukusetyenziswa kwezi “ndudumo zisixhenxe” okwatyhilwa emva kukaJulayi 2023 kuhambelana ngokugqibeleleyo, okanye mandithi kuyazalisekiswa, neendinyana ezintathu zikaDaniyeli 12 ngendlela enzulu.

USista White usebenzisa igama elithi complement, hayi igama elithi compliment, ukuchaza ubudlelane obuphakathi kweencwadi zikaDaniyeli neSityhilelo. I-complement, ethetha “ukuzisa ekugqibeleleni,” yileyo nto ezi ncwadi zimbini zesiprofeto ziyenzelanayo. Iindudumo ezisixhenxe, xa ziyihlwa kuDaniyeli isahluko seshumi elinesibini emva kukaJulayi 2023, zizisa umyalezo okuwo ekugqibeleleni. Oko kuvula iindudumo ezisixhenxe ngumgaqo we-alpha ne-omega udityaniswe nolwakhiwo lwenyaniso.

“Amaxesha” eeNtlanga zazaliseka ngowe-1798, kwaye amele amaxesha amabini eminyaka eli-1260 apho ubuhedeni, kwaza emva koko ubupopu, banyathela phantsi ingcwele nomkhosi. Xa silinganisa itempile, simelwe kukushiya ngaphandle intendezezo, kwaye intendezezo ifikelela kowe-1798, kodwa emva kowe-1844, ixesha alisekho. Namhlanje iminyaka eli-1260 imele nje ixesha elichaza umahluko phakathi kwetempile nentendezezo. Ngenxa yesi sizathu, ukususela ngomhla we-18 kuJulayi, 2020 kude kube kuJulayi ka-2023 ukunyathelwa phantsi kwagqitywa. Ukulinganisa itempile namhlanje, kuhambelana neendudumo ezisixhenxe ezimele ukwahlulwa kweziganeko ezenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini, ngumsebenzi owabelwe uYohane. “Umsebenzi wethu omkhulu” kukuba “sidibanise” imiyalezo yeengelosi ezintathu, ngaloo ndlela sichonge umsebenzi wesiprofeto owawungazange wenziwe kwimbali yomnqophiso yangaphambili, kwaye wenziwa kunqabile kakhulu kwanoku. Xa siyishiya ngaphandle intendezezo emele amaxesha eeNtlanga, sishiya ngaphandle iminyaka eli-1260 yentshutshiso yobupopu eyaphela ngexesha lesiphelo ngowe-1798.

Itempile eyakhiwa kwiminyaka engamashumi amane anesithandathu kwimbali yamaMillerite ichaza itempile eyakhiwayo ukusukela ngoJulayi ka-2023 de kube kanye ngaphambi komthetho weCawa. Loo mbali yithuba leendudumo ezisixhenxe “iziganeko ezizayo,” eziya kuthi, kungekhona ezinokuthi, “zityhilwe ngolandelelwano lwazo.”

Xa sidibanisa imbali yengelosi yokuqala nengeyesibini, sifumanisa ukuba imbali iqala ngokudana kwe-alpha ize iphele ngokudana kwe-omega. Xa silungelelanisa iimpawu zendlela zesiprofeto kwimbali yengelosi yokuqala ukususela ngowe-1840 kuse kuAprili 19, 1844, neempawu zendlela zengelosi yesibini eyafika ngelo xesha yaza yaqhubeka kwada kwafika eyesithathu ngo-Oktobha 22, 1844—sinezigaba ezibini ezithi zombini ziqale zize ziphele ngokufika kwengelosi. Imbali yokuqala kuse kweyesibini ibonisa imbali yeyesibini kuse kweyesithathu.

Ubungqina bobuprofeti bokuba oku kukusetyenziswa okusemthethweni bufumaneka kwi-alpha ne-omega zokusetyenziswa oko. Imigca emibini ehambelanayo esetyenziswa kunye, kunye nesiqalo nesiphelo sayo yomibini loo migca, ichaza ukufika kwengelosi. Kwandula ke, xa idityaniswa kunye, umgca phezu komgca, ibe ngumgca omnye, isiqalo siphawula ukudana kokuqala, kanti isiphelo siphawula ukudana okukhulu. Obunye ubungqina bufumaneka kwimigaqo ye-alpha ne-omega echaza isiphelo njengesikhulu ngakumbi kunesiqalo. Ukudana kwe-alpha okuphela ngokudana okukhulu kwe-omega kuchaza into encinane nenkulu ye-alpha ne-omega.

Xa siqala ngoAprili 19, 1844, (ukufika kwengelosi yesibini okukhokelela ekufikeni kweyesithathu ngo-Oktobha 22, 1844); size kanjalo siqale umgca wesibini ngoAgasti 11, 1840, ophela ngoAprili 19, 1844, sifumanisa ukuba ukuphoxeka kukaAprili 19, 1844, kukokubini i-alfa ne-omega yomgca

wesiprofeto oveliswa kukudityaniswa komgca wesiprofeto weengelosi zokuqala neyesibini.

Ekupheleni kwelo xesha, unengelosi wesithathu efika kunye nonengelosi wesibini, ngaloo ndlela efuzisela u-9/11, kwakunye namazwi amabini engelosi enamandla yesiTyhilelo isahluko seshumi elinesibhozo. Lawo mazwi mabini yimiyalezo yengelosi yesibini neyesithathu yomibini, yaye ezo ngelosi zimbini zachukumisana ngo-Oktobha 22, 1844, zaza ziphinde zidibane xa ezo mbali zimbini zidityaniswa umgca phezu komgca. Xa zidityaniswe ngolu hlobo zimele imbali yokuphoxeka kokuqala kuse kwelokuphoxeka okukhulu, yaye uphawu lwendlela oluphakathi kwaloo mbali ngexesha lamaMillerite yayiyintlanganiso yenkampu yase-Exeter apho kwabonakaliswa iindidi ezimbini zabakhonzi, zimela imvukelo yeentombi ezizizidenge emzekeliswa, kwaye zichonga uphawu lwendlela oluphakathi njengemvukelo.

Iindudumo ezisixhenxe zimele imbali yemiyalezo yengelosi yokuqala neyesibini idityanisiwe, umgca phezu komgca, nto leyo ethi ke ichonge imbali esusela ekudanisekeni kokuqala iye ekudanisekeni okukhulu kwimbali yamawaka alikhulu anamashumi amane anesine. Ukuqondwa koko le mbali ikumela ngokwesiprofeto kuhambelana ngokufanayo kanye nomyalezo omelwe kuDaniyeli ishumi elinesibini njengotywiniweyo kude kube lixesha lesiphelo.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo, kodwa ndiza kushiya loo ndawo yombono wokugqibela kaDaniyeli ejongene kuphela nomzekeliso kaDaniyeli wabantu bakaThixo ngemihla yokugqibela. Qaphelani, kumxholo womgaqo wokukhankanywa kokuqala, ukuba kwivesi yokuqala uDaniyeli ukwiklasi yabo bawuqondayo umbono. Into yokuqala ekhankanyiweyo embonweni ngumzekeliso kaDaniyeli njengosisilumko esiwuqondayo, yaye iivesi ezisithoba zokugqibela zonke zithetha ngezilumko eziqondayo ngomhla wamashumi amabini anesibini.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi, kwatyhilwa into kuDaniyeli, ogama lakhe lalibizwa ngokuba nguBhelete-shatsare; kwaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalilide; wayiqonda loo nto, waza wayiqonda nombono.

Ngaloo mihla ndandizila mna Daniyeli iiveki ezintathu ezipheleleyo. Andityanga sonka simnandi, kungangeni nyama nwayini emlonyeni wam, andizithambisanga kwaphela, zaza zaphelela iiveki ezintathu ezipheleleyo. Ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndandisecaleni komlambo omkhulu, onguHidzekeli; ndaza ndawaphakamisa amehlo am, ndakhangela, nanko ke.

indoda ethile eyambethe ilinen emhlophe, eyayibhinqe ezinqeni zayo ngegolide elicolekileyo lase-Ufaz: umzimba wayo wawunjengelitye leberile, nobuso bayo bunjengokubonakala kombane, namehlo ayo enjengezibane zomlilo, neengalo zayo neenyawo zayo zifana ngobume nobhedu olukhazimlisiweyo, nelizwi lamazwi ayo linjengelizwi lesihlwele esikhulu.

Yaye mna Daniyeli ndedwa owawubonayo umbono lowo; kuba amadoda ayekunye nam awawubonanga umbono lowo; koko kwabahla ukungcangcazela okukhulu, bade basaba baya kuzimela. Ngenxa yoko ndasala ndedwa, ndawubona lo mbono mkhulu, akwabakho mandla ashiyekileyo kum; kuba ukubengezela kwam kwaguquka kum kwaba kukonakala, yaye andaba namandla.

Ke ndasiva ilizwi lamazwi akhe; yaye xa ndalivayo ilizwi lamazwi akhe, ndawela ebuthongweni obunzulu ngobuso bam, ubuso bam bubheke emhlabeni. Khangela ke, isandla sandichukumisa, sandimisa ngamadolo am nangezandla zam. Wathi kum,

O Daniyeli, ndoda ethandeka kakhulu, waqonde amazwi endiwathetha kuwe, uze ume nkqo; kuba ndithunyelwe kuwe ngoku.

Ke kaloku, akuba ethethe eli zwi kum, ndema ndingcangcazela. Wandula ke wathi kum,

Musa ukoyika, Daniyeli; kuba kwasekusukeleni ngemini yokuqala owawuzimisele ngayo entliziyweni yakho ukuqonda, nokuzithoba phambi koThixo wakho, amazwi akho aviwe; yaye ndize ngenxa yamazwi akho. Kodwa isikhulu sobukumkani bamaPersi sandichasa iintsuku ezimashumi mabini ananye; kodwa yabona, uMikayeli, omnye wezikhulu eziphambili, weza kundinceda; ndaza ndahlala khona nookumkani bamaPersi.

Ngoku ndize kukwazisa oko kuya kubahlela abantu bakowenu emihleni yokugqibela; kuba umbono usele ungowemihla emininzi ezayo.

Kwaye xa wayethethe amazwi anjalo kum, ndabhekisa ubuso bam emhlabeni, ndaza ndaba sisimumu. Kwaye, yabona, omnye onjengomfuziselo woonyana babantu wachukumisa imilebe yam; ndaza ndavula umlomo wam, ndathetha, ndathi kulowo wayemi phambi kwam,

Yhini, nkosi yam, ngombono iintlungu zam zindijikile, yaye andisasele namandla. Kuba umkhonzi wale nkosi yam angathetha njani nale nkosi yam?

kuba mna ke, ngoko nangoko akwasala mandla kum, yaye akwasala nomphefumlo kum. Yaza yabuya kwakhona yandichukumisa efana ngenkangeleko nendoda, yandomeleza, Yathi,

O ndoda ethandwa kakhulu, musa ukoyika; uxolo malube kuwe; yomelela, ewe, yomelela. Ke kaloku akuba ethethile kum, ndomelezwa, ndathi, Makathethe inkosi yam; ngokuba undomelezile. ...

Kodwa wena, Owu Daniyeli, wavale amazwi, uyitywine incwadi, kude kube lixesha lokuphela; abaninzi baya kubaleka besiya besiza, nolwazi luya kwandiswa.

Ndaza mna Daniyeli, ndabona, yaye nanko kumi abanye ababini, omnye eme kwelinye icala lweludonga lomlambo, nomnye eme kwelinye icala lweludonga lomlambo. Waza omnye wathi kuloo ndoda yayambethe ilinen, eyayiphezu kwamanzi omlambo, Koda kube nini kuse ekupheleni kwezi zinto zingummangaliso?

Ndaza ndeva loo ndoda yambethe ilinen, eyayiphezu kwamanzi omlambo, xa yayiphakamisa isandla sayo sokunene nesandla sayo sobunxele isisa ezulwini, yaza yafunga ngaye odla ubomi ngonaphakade ukuthi kuya kuba lixesha, amaxesha, nesiqingatha; yaye xa iya kube ikugqibile ukusasaza amandla abantu abangcwele, ziya kuba zigqityiwe zonke ezi zinto.

Ndeva, kodwa andaqonda; ndaza ndathi, O Nkosi yam, siya kuba yintoni isiphelo sezi zinto?

Wathi yena, Hamba indlela yakho, Daniyeli; kuba la mazwi avaliwe aza atywinwa kude kube lixesha lokuphela. Baninzi abaya kuhlanjululwa, benziwe mhlophe, baze bavavanywe; kodwa

abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda.

Yaye ukusukela kwixesha apho umbingelelo wemihla ngemihla uya kususwa, kusimiswa into elizotho eyenza kube yinkangala, kuya kubakho iwaka elinamakhulu amabini anamashumi alithoba emihla.

Unoyolo lowo ulindayo, aze afikelele kwimihla eliwaka, amakhulu amathathu anamashumi amathathu anesihlanu.

Ke wena, hamba ngendlela yakho kude kube sekupheleni; ngokuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla. Daniyeli 10:1–18; 12:4–13.