

Incwadi kaDaniyeli — Inombolo Yesikhombisa

Amakhosi Ayisikhombisa

Jeff Pippenger

2023-12-02

Imidumo eyisikhombisa imele umlando ka-1798 kuze kube ngu-Okthoba 22, 1844. Lowo mlando wafanekiswa ngamakhosi ayisikhombisa okugcina ombuso wakwaJuda, kusukela kuManase ngo-677 BC kuze kube kuZedekiya ngo-586 BC.

Emigqeni engewele yenguquko, esinye isici sokwesiwa amandla kwengilosi yokuqala siyisibonakaliso esikhomba into yomhlaba wonke. Ngomhla ka-11 Agasti 1840, umlayezo wengilosi yokuqala wanikwa amandla, kwase kuthi lowo mlayezo uthwalwe uye kuzo zonke izikhungo zemishini emhlabeni wonke.

“Inhlangano ye-Advent ka-1840–44 yayiyisibonakaliso esikhazimulayo samandla kaNkulunkulu; umlayezo wengelosi yokuqala wayiswa kuzo zonke iziteshi zemishini emhlabeni.” *The Great Controversy*, 611.

Ngokwesiprofetho ngaleso sikhathi, ingelosi yesAmbulo 10 yehla yabeka unyawo olulodwa emhlabeni nolunye olwandle. USister White wakukhomba lokho njengophawu lobubanzi bomhlaba wonke balowo myalezo.

“Ukuma kwengelosi, unyawo olulodwa luse olwandle, olunye emhlabeni, kufanekisela ububanzi obukhulu bokumenyezela komlayezo. Uyowela amanzi abanzi, umenyezela nakwamanye amazwe, yebo, kuze kufike kuwo wonke umhlaba.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Isimemezelo sikaKoresi somthetho wokuqala sasingumthetho womhlaba wonke.

Manje, ngonyaka wokuqala kaKoresi inkosi yasePheresiya, ukuze kugcwaliseke izwi likaJehova ngomlomo kaJeremiya, uJehova wavusa umoya kaKoresi inkosi yasePheresiya, waze wamemezela kuwo wonke umbuso wakhe, wakubhala futhi, wathi: Kanjena usho uKoresi inkosi yasePheresiya: UJehova uNkulunkulu wezulu unginikile yonke imibuso yomhlaba; futhi ungiyalile ukuba ngimakhele indlu eJerusalema, elakwaJuda. Ngubani okhona phakathi kwenu kubo bonke abantu bakhe na? uNkulunkulu wakhe makabe naye, akhuphuke aye eJerusalema, elakwaJuda, akhe indlu kaJehova uNkulunkulu ka-Israyeli, (unguNkulunkulu,) eseJerusalema. Futhi yilowo nalowo osalayo kunoma iyiphi indawo ahlala kuyo njengowokufika, amadoda endawo yakhe mawamsekele ngesiliva, nangegolide, nangezimpahla, nangezilwane, ngaphandle komnikelo wokuzithandela wendlu kaNkulunkulu eseJerusalema. Khona-ke kwasukuma izinhloko zezindlu zawoyise zakwaJuda nezakwaBenjamini, nabapristi, namaLevi, kanye nabo bonke labo uNkulunkulu ayevuse umoya wabo, ukuba bakhuphuke bayokwakha indlu kaJehova eseJerusalema. Ezra 1:1–4.

Njengoba nje ingelosi yokuqala yathwalwa yayiswa kuzo zonke iziteshi zemishini emhlabeni ngo-Agasti 11, 1840, uKoresi uziveza njengenkosi “yayo yonke imibuso esemhlabeni,” lapho

ememezela umyalo wokuqala. Ukwehla kwengelosi yesAmbulo ishumi, ingelosi uDadewethu White ayichaza ngokuthi “ayiyena omunye ngaphandle kukaJesu Kristu,” kunazo izimpawu ezifanayo zesiprofetho njengengelosi enamandla yesAmbulo ishumi nesishiyagalombili. UDadewethu White ubonisa ukuthi injongo yengelosi yokuqala yayifana nenjongo yengelosi yesAmbulo ishumi nesishiyagalombili.

“UJesu wathuma ingelosi enamandla ukuba yehle izoxwayisa abakhileyo emhlabeni ukuba bazilungiselele ukuvela Kwakhe kwesibili. Njengoba ingelosi yayisuka ebukhoneni bukaJesu ezulwini, ukukhanya okugqame ngokwedlulele nokunenkazimulo enkulu kwahamba phambi kwayo. Ngatshelwa ukuthi umsebenzi wayo wawungowokukhanyisa umhlaba ngenkazimulo yayo nokuxwayisa umuntu ngolaka lukaNkulunkulu oluzayo.” Early Writings, 245.

Ukunikezwa amandla kwengelosi yokuqala kuwuphawu olugcizelela ingxenye yomhlaba wonke. Umlayezo wokuqala ngesikhathi sikaKristu wanikwa amandla ekubhaphathizweni kukaKristu. ImiBhalo iveza ukuthi wonke u-Israyeli waphumela ehlane ukuyozwa umlayezo kaJohane.

Khona-ke iJerusalema yonke, nalo lonke iJudiya, nalo lonke izwe elizingele iJordani, baphuma baya kuye; babhaphathizwa nguye eJordani, bevuma izono zabo. Mathewu 3:5, 6.

Inkonzo kaKristu yayiqondiswe ku-Israyeli wasendulo, futhi ngalowo mqondo wesiprofetho umhlaba wonke wadonselwa eJordani, indawo yokubhaphathizwa kukaKristu. Nokho umkhosi wokubhaphathiza, nalokho owawukumela lapho uKristu ebhaphathizwa, kwakubhekiswe kuwo wonke umhlaba.

Igama elithi Jehoiakim lisho ukuthi “uNkulunkulu uyovuka”, futhi embhaphathizweni kaKristu, lapho uJohane emkhapha uKristu emanzini, uphawu “lokuvuka” uphuma ethuneni lamanzi lwaba yingxenye yalokho kunikwe amandla. Emavesini amane okuqala ka-Ezra esesivele siwacaphunile, ivesi lesihlanu lichaza ukusabela kwalabo abezwa isimemezele ngala mazwi, “Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.” Lapho umlayezo wokuqala unikwe amandla, kuba khona ukuvuka, njengoba kufanekiswa yigama elithi Jehoiakim.

Ngomhla ka-11 kuSeptemba, 2001, umlayezo wokuqala womnyakazo onamandla wengelosi yesithathu wanikwa amandla njengoba kufanekiswe ukunikezwa kwamandla komlayezo wokuqala womnyakazo onamandla wengelosi yokuqala. UDadewethu White uphawula ngokubhujiswa kweTwin Towers ngalolo suku.

“Ingabe manje sekufikile izwi lokuthi ngimemezele ukuthi iNew York izokhukhulwa yigagasi elikhulu lolwandle na? Lokhu angikaze ngakusho. Engakusho yilokhu, ukuthi, lapho ngibuka izakhiwo ezinkulu ezazakhiwa lapho, isitezi phezu kwesitezi, ngathi, ‘Yeka izigcawu ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba ngokwesabeka okukhulu! Khona-ke amazwi eSambulo 18:1–3 ayogwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisixwayiso ngalokho okuzayo emhlabeni. Kodwa anginakho ukukhanya okuqondile maqondana nalokho okuzayo phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyodilizwa

ngokuphenduphenduka nokuchithwa kwamandla kaNkulunkulu. Ngokukhanya engikuphiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulukazi ziyakuwa.

Kuyokwenzeka izigcawu ezesabekayo okungeke kwenzeke ukuba sizicabange.” Review and Herald, Julayi 5, 1906.

Ekugunyazweni kombiko wokuqala emlandweni wabayiikhulu namashumi amane nane ezinkulungwane, iNkosi “yasukuma” ukuze “izamazamise umhlaba ngokwesabekayo”. Igama likaJehoyakimi lifanekisela ukugunyazwa kombiko wokuqala. Ngo-11 Agasti 1840, iNkosi yasukuma esihlalweni sayo sobukhosi, yehlela emhlabeni, yema phezu komhlaba naphezu kolwandle. Esimisweni sokuqala sikaKoresi, abathembekile basukuma. UJehoyakimi uwuphawu hhayi nje lokufika kwengelosi yokuqala kuphela, kodwa futhi umelela ukugunyazwa kwengelosi yokuqala.

UJehoyakimi umele owokuqala emakhosini amathathu okugcina, kodwa futhi umele owesihlanu emakhosini ayisikhombisa aholela ekubhujisweni kweJerusalema. Amagama alawo makhosi ayisikhombisa anolwazi olukhulu kakhulu. Lawo makhosi ayisikhombisa kwakunguManase, u-Amoni, uJosiya, uJehowahazi, uJehoyakimi, uJehoyakini noZedekiya.

Emlandweni wamaMillerite, uManase umelela isikhathi sokuphela, ngo-1798. UManase usho ukuthi “ukwenza ukuba kukhohlakale”, futhi kungo-1798 lapho isifebe saseThire sikhohlakala khona iminyaka engamashumi ayisikhombisa. UManase wayengomunye wamakhosi amabi kakhulu, futhi unezimpawu zesiprofetho okufanele zicatshangelwe.

Amakhosi ayisikhombisa okugcina akwaJuda amele umlando wokuduma okuyisikhombisa kusukela ngo-1798, kuze kube ngu-Okthoba 22, 1844. UManase wayeyinkosi yokuqala kulawo makhosi ayisikhombisa, futhi njengenkosi yokuqala kweyisikhombisa, wayengumfanekiso kaZedekiya, inkosi yokugcina kulawo ayisikhombisa. UJesu uhlala ehlanganisa ukuphela nesiqalo. UZedekiya, inkosi yokugcina kulawa ayisikhombisa, wayiswa ebugqilini bokuthunjelwa eBabiloni. Inkosi yokuqala kulawo makhosi ayisikhombisa okugcina nayo yathunjelwa eBabiloni, ifanekisela ukuthunjelwa kwenkosi yokugcina eBabiloni.

UJehova wakhuluma kuManase nakubantu bakhe; kodwa abavumanga ukulalela. Ngakho-ke uJehova wehlisela phezu kwabo izinduna zempi yenkosi yase-Asiriya, ezabamba uManase phakathi kwameva, zambopha ngamaketanga, zamhambisa eBhabhiloni. Kwathi esekuhluphekeni, wancenga uJehova uNkulunkulu wakhe, wazithoba kakhulu phambi kukaNkulunkulu wawoyise, wakhuleka kuye; wayesemnenga, wakuzwa ukunxusa kwakhe, wambuyisela futhi eJerusalema embusweni wakhe. Khona-ke uManase wazi ukuthi uJehova unguNkulunkulu. 2 IziKronike 33:10–13.

Okuhlangenwe nakho kukaManase kokwazi ukuthi uJehova wayenguNkulunkulu kwafezwa ngokususwa embusweni wakhe, bese ebuyiselwa embusweni wakhe. UNebukhadinesari, njengakuManase, wafinyelela ekumazini uJehova lapho esuswa embusweni wakhe, wabuye ngemva kwalokho wabuyiselwa embusweni wakhe.

Ekupheleni kwezinsuku mina Nebukhadinezari ngaphakamisa amehlo ami ezulwini, ukuqonda kwami kwabuyela kimi, ngamdumisa oPhezukonke, ngamhalalisela, ngamhlonipha yena ophila kuze kube phakade, obukhosi bakhe buyibukhosi obuphakade, nombuso wakhe umi ezizukulwaneni ngezizukulwane; bonke abakhileyo emhlabeni babhekwa njengabayize; wenza ngokwentando yakhe empini yasezulwini naphakathi kwabakhileyo emhlabeni; akakho ongavimba isandla sakhe, noma athi kuye: Wenzani na? Ngaso leso sikhathi ingqondo yami yabuyela kimi; kwathi ngenxa yenkazimulo yombuso wami udumo lwami nokukhazimula kwami kwabuyela kimi; abeluleki bami nezikhulu zami bangifuna; ngaqiniswa embusweni wami, nobukhosi obuhle kakhulu bangezelwa kimi. Manje mina Nebukhadinezari ngiyamdumisa, ngiyamphakamisa, ngimhlonipha iNkosi yezulu, yona yonke imisebenzi yayo iyiqiniso, nezindlela zayo ziyisahlulelo; nalabo abahamba ngokuzidla inamandla okubathobisa. Daniyeli 4:34–37.

Okuhlangenwe nakho kukaManase kwagcwaliseka phezu kukaNebukadinesari. UManase umele “isikhathi sokuphela” emlandweni wamakhosi amathathu okugcina akwaJuda, kanye nokufika kwesiprofetho seminyaka engamashumi ayisikhombisa yokuthunjwa. UNebukadinesari umele “isikhathi sokuphela” emlandweni wezimemezelo ezintathu, njengoba nje u-1798 wawuy “isikhathi sokuphela” emlandweni wemidumo eyisikhombisa. Emavesini asanda kucashunwa ukuqonda kukaNebukadinesari kwabuyela kuye “ekupheleni kwezinsuku.” “Ukuphela kwezinsuku” kubuye kukhulunywe ngakho futhi kuDaniyeli isahluko seshumi nambili.

Kodwa hamba wena ngendlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, bese umi esabelweni sakho ekupheleni kwezinsuku. Daniyeli 12:13.

“Ukuphela kwezinsuku” kuDaniyeli isahluko seshumi nambili “yisikhathi sokuphela,” ngokuba uDaniyeli watshelwa ukuba ahambe “aze kube sekupheleni.” Ngaleso sikhathi uDaniyeli wayeyaku “ma esabelweni sakhe.” Uku “ma esabelweni sakhe” kusho ukugcwalisa injongo yakhe, okuyilokho uDaniyeli akwenza lapho incwadi yakhe ivulwa uphawu ekupheleni kwezinsuku, okuyi “sikhathi sokuphela.” Ngaleso sikhathi kwakuyakuba khona “ukwanda kolwazi” okuyakuzwiwa ngabahlakaniphileyo. Ekupheleni kwezinsuku zikaNebukadinesari “ukuqonda” kwakhe kwabuyela kuye.

“Lapho uNkulunkulu enika umuntu umsebenzi okhethekile ukuba awenze, kufanele ame esigabeni nasendaweni yakhe njengokwenza kukaDaniyeli, elungele ukuphendula ubizo lukaNkulunkulu, elungele ukugcwalisa injongo yaKhe.” Manuscript Releases, ivolumu 6, 108.

UManase umelela “isikhathi sokuphela” emlandweni wamakhosi amathathu okugcina akwaJuda; uNebukhadinezari umelela “isikhathi sokuphela” emithethweni emithathu. UManase walandelwa yindodana yakhe, u-Amoni.

U-Amoni usho “ukuqeqeshwa” futhi umelela inkathi yesikhathi lapho kwakukhona “ukwanda kolwazi” olwaluyiqeqesha “abahlakaniphileyo” emlayezweni owawuvuliwe. U-Amoni wabe eselandelwa nguJosiya, okuwukuphela kwenkosi kulezo eziyisikhombisa enomlando wesiprofetho omuhle ngokwanele, nakuba uyinkimbinkimbi.

UJosiya usho “isisekelo sikaNkulunkulu”, futhi umelela ukumiswa kwamaqiniso ayesevuliwe uphawu “ngesikhathi sokuphela”. Ukwanda kolwazi olwalumelwe ngu-Amoni kwahlanganiswa nguWilliam Miller, ngokuholwa nguGabriyeli nezinye izingelosi ezingcwele. Umsebenzi kaMiller umelwe yigama elithi Josiya, ngoba wamisa izisekelo zenhlangano. Kuningi kakhulu okusekhona okungabonwa ngoJosiya, kodwa manje sizodlulela endodaneni yakhe uJehoahazi.

UJehowahazi wayeneminyaka engamashumi amabili nantathu lapho eqala ukubusa; wabusa izinyanga ezintathu eJerusalema. Igama likanina lalinguHamuthali, indodakazi kaJeremiya waseLibhina. Wenza okubi emehlweni eNkosi, ngokuvumelana nakho konke okwakwenziwe oyise. UFaro Neko wamfaka ezibophweni eRibila ezweni laseHamati, ukuze angabusi eJerusalema; futhi wabeka izwe intela yamathalenta esiliva ayikhulu, nethalenta legolide. UFaro Neko wabeka u-Eliyakimi indodana kaJosiya ukuba abe yinkosi esikhundleni sikaJosiya uyise, washintsha igama lakhe laba nguJehoyakimi, wamthatha uJehowahazi; wayeseya eGibhithe, wafela khona. 2 AmaKhosi 23:31–34.

UJehoahazi usho ukuthi “uJehova ubambile”, futhi wabanjwa nguFaro-Nekho. UJehoahazi, indodana kaJosiya, wabanjwa nguFaro-Nekho, kwase kufakwa esikhundleni sakhe umfowabo u-Eliyakimi, okusho ukuthi “uNkulunkulu wokuvusa”. UFaro-Nekho wabe eseguqula igama lika-Eliyakimi laba nguJehoyakimi, okusho ukuthi “uNkulunkulu uyovuka”. Ukuguqulwa kwegama kuwuphawu lobudlelwane besivumelwano, futhi ekunikezweni amandla kombiko wokuqala, uNkulunkulu ungena esivumelwaneni nabantu, ngesikhathi esifanayo edlula eceleni kwabantu ababekade besesivumelwaneni.

Ngo-Agasti 11, 1840, uMbuso wase-Ottoman owawumelwe yimimoya emine eyadedelwa iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu, wanqandwa, noma njengoba uJehoahazi esho, “wabanjwa”. Ngesikhathi esifanayo, u-Eliyakimi wenziwa inkosi, igama lakhe lashintshwa laba nguJehoyakimi, okusho ukuthi “uNkulunkulu uyovuka”. UJehoyakimi walandelwa yindodana yakhe uJehoyakini, onegama ezintathu emiBhalweni.

Igama elithi Jehoiachin lisho ukuthi “iNkosi iyakumisa futhi ikuqinise.” Wayeyindodana kaJehoiakim, futhi uphawula ukufika kwengelosi yesibili entwasahlobo ka-1844, njengoba uNkulunkulu “wamisa futhi waqinisa” uphondo olusha, lweqiniso, lobuProthestani. Umlayezo wengelosi yesibili wanikezwa amandla ngumlayezo weMidnight Cry, kanti uJeconiah noConiah kusho ukuthi “uNkulunkulu uyakuqinisa.” La magama amathathu, ngalinye line ncazelo efanayo, amele ukuhlanganiswa kweMidnight Cry nomlayezo wengelosi yesibili. Kusekuthululweni kokugcina kukaMoya oNgewele ngesikhathi seLoud Cry lapho abayikhulu namashumi amane nane ezinkulungwane bevalwa uphawu. Ukuvalwa ngophawu kwabayikhulu namashumi amane nane ezinkulungwane kwafaniswa kuMidnight Cry yenhlangano yamaMillerite, futhi uJehoiachin, obizwa futhi ngokuthi uJeconiah noConiah, uwuphawu lokuvalwa ngophawu.

“Ngokuphila kwami,” usho uJehova, “noma uKoniya indodana kaJehoyakimi inkosi yakwaJuda ebeyindandatho yophawu esandleni sami sokunene, nokho bengiyokuhlwitha khona; ngiyakunikela esandleni salabo abafuna ukuphila kwakho, nasesandleni salabo ubuso babo obesabayo, yebo, esandleni sikaNebukhadirezari inkosi yaseBabiloni, nasesandleni

samaKaledi. Ngiyakukhiphela ngaphandle, wena nonyoko owakuzala, niyiswe kwelinye izwe eningazalelwanga kulo; khona niyakufela khona. Kepha izwe abafisa ukubuyela kulo, abayikubuyela kulo.” Ingabe lo muntu uKoniya uyisithombe esidelekile, esiphukile na? Uyisitsha esingenakuthokozelwa na? Kungani bekhishwe, yena nenzalo yakhe, baphonswa ezweni abangalaziyo na? “Mhlaba, mhlaba, mhlaba, yizwa izwi likaJehova.” Jeremiya 22:24–29.

UJehoiakini, uJekoniya noKoniya bamele isikhathi sokubekwa uphawu, lapho ingelosi yesibili ihlanganiswa nomlayezo weSikhatho Saphakathi Kobusuku. Umele isikhathi sokubekwa uphawu sabayiziwula. Inkosi embi imele labo abayizintombi eziyiziwula zaseLawodikeya, okuthi ngesikhathi sokubekwa uphawu zimiselwe ukwamukela uphawu lwesilo njengoba ziphonswa ngaphandle emlonyeni weNkosi kuze kube phakade.

Indandatho esesandleni sokunene sikaNkulunkulu iyisibonakaliso saKhe, futhi labo abakhafulwa baphume emlonyeni weNkosi ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane baphikiswa noZerubhabhele, umuntu owayephethe intambo yokulinganisa yezikhathi “eziyisikhombisa” esandleni sakhe.

Khuluma noZerubhabhele, umbusi wakwaJuda, uthi, Ngizozamazamisa amazulu nomhlaba; ngichithe isihlalo sobukhosi semibuso, ngibhubhise amandla emibuso yezizwe; ngichithe izinqola zempi nalabo abazigibelayo; amahhashi nabagibeli bawo bayakuwa, yilowo nalowo ngenkamba yomfowabo. Ngalolo suku, usho uJehova Sebawoti, ngiyakukhetha, wena Zerubhabhele, nceku yami, ndodana kaSheyalitiyeli, usho uJehova, ngikwenze ube njengophawu lwendandatho; ngokuba ngikukhethile, usho uJehova Sebawoti. Hagayi 2:21–23.

“Itshe lokukhubekisa” eliyile “izikhathi eziyisikhombisa” liyiyo “intambo yokuhlola” esandleni sikaZerubhabhele, futhi umelelwa “njengendandatho yophawu” uNkulunkulu ayisebenzisayo ukubeka uphawu phezu kwezinkulungwane eziyikhulu namashumi amane nane. Indandatho yophawu, noma “uphawu”, ibekwa phezu kwalabo “abahayizayo nabakhalayo” ngenxa yezinengiso ezenziwa eJerusalema. Ukuhayiza nokukhala kuveza isipiliyoni salabo ababekwe uphawu, futhi ukuhayiza nokukhala kuwuphawu lokusabela kwabo kwangaphakathi ekwelashweni kwe “zikhathi eziyisikhombisa.” Kungukuvuma izono zabo nezono zawoyise. Kungukuvuma ukuthi abebengahambi noNkulunkulu nokuthi noNkulunkulu wayengahambi nabo kusukela ekudumaleni kwangoJulayi 18, 2020. Kuyisivivinyo esahluleka ngonyaka ka-1863, ngesikhathi iFiladefiya yayisuka ingena eLawodikeya. Kwafanekisa lesi sikhathi lapho labo abamelelwa nguKoniya bemiswa khona kuze kube phakade njengezintombi eziyiziwula zaseLawodikeya, nalapho labo abamelelwa nguZerubhabhele bemiswa khona kuze kube phakade njengezintombi ezihlakaniphileyo zaseFiladefiya.

UJehoichin walandelwa nguZedekiya, owoyigcina emakhosini ayisikhombisa. Njengoba uManase ayemele u-1798, kanye “nesikhathi sokuphela,” uZedekiya kumele amele u-Okthoba 22, 1844, lapho umbono wawuyo “khuluma, ungabi ngamanga”. UZedekiya yigama elakhiwe ngokuhlanganiswa kwamagama amabili esiHeberu. Elinye igama lithi “Jehova”, futhi lihlanganiswe negama elihunyushwe kuDanilyeli isahluko sesishiyagalombili, nevesi leshumi nane ngokuthi “hlanjululwa.” UZedekiya usho ukuhlanjululwa kwethempeli likaNkulunkulu, okwaqala

ngo-Okthoba 22, 1844.

Amakhosi okugcina ayisikhombisa akwaJuda amele umlando oqhubekayo kusukela ku-1798 kuze kube ngu-Okthoba 22, 1844. UJehoyakimi uwuphawu luka-Agasti 11, 1840, lona futhi olumele uSeptemba 11, 2001. Uyisibonakaliso sokunikezwa amandla komlayezo wengelosi yokuqala, futhi wethulwa evesini lokuqala likaDaniyeli isahluko sokuqala. Ngakho-ke, isizinda nomongo wesahluko sokuqala sikaDaniyeli kungukunikezwa amandla komlayezo wengelosi yokuqala, njengoba kumelwe kuSambulo isahluko seshumi. Esahlukweni seshumi seSambulo uKristu wehlela ephethe incwadi encane esandleni saKhe, uJohane ayalelwa ukuba ayidle. Yingakho uvivinyo lokuqala encwadini kaDaniyeli luhlobene nokudla.

Sizoqhubeka nalezi zihloko esihlokweni esilandelayo.

Wasesethi kimi: Ndodana yomuntu, yondla isisu sakho, ugcwalise amathumbu akho ngalomqulu engikunika wona. Ngase ngiwudla; wona wawumnandi emlonyeni wami njengoju. Hezekeli 3:3.