

Incwadi kaDaniyeli - Inombolo Yeshumi

Inqubo

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Esahlukweni sokuqala sikaDaniyeli, uDaniyeli wathunjelwa ekuthunjweni kweminyaka engamashumi ayisikhombisa okwabikezelwa nguJeremiya, waqhubeka kwaze kwaba ngunyaka wokuqala kaKoresi.

UDaniyeli waqhubeka kwaze kwaba ngumnyaka wokuqala wenkosi uKoresi. Daniyeli 1:21.

Ngakho-ke, uDaniyeli waphila kuwo wonke umlando weminyaka engamashumi ayisikhombisa yokuthunjwa, kwaze kwaba yisimemezelo esavumela ukubuya kuka-Israyeli wasendulo ukuba akhe kabusha futhi abuyisele iJerusalema.

Manje ngonyaka wokuqala kaKoresi inkosi yasePheresiya, ukuze kugcwaliseke izwi leNkosi ngomlomo kaJeremiya, iNkosi yavusa umoya kaKoresi inkosi yasePheresiya, waze wenza isimemezelo kuwo wonke umbuso wakhe, wasibhala futhi, wathi. Ezra 1:1.

Ngakho-ke uDaniyeli uyisifanekiso senqubo yokuvivinywa kwabeyizinkulungwane eziyikhulu namashumi amane nane eyaqala ngoSeptemba 11, 2001, futhi eqhubeka kuze kube “umyalelo,” ophawula ubizo lokuphuma eBhabhiloni.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuba ningamukeli ezinhlekeleleni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zakhe. IsAmbulo 18:4, 5.

Iminyaka engamashumi ayisikhombisa yokuthunjwa iyisikhathi sokuvivinywa nokuhlanzwa sabayizinkulungwane eziyikhulu namashumi amane nane. NgoSeptemba 11, 2001, kwafika uMaye wesithathu wobuSulumane. Lokhu kuqashelwa kuphela yilabo abamukela amaqiniso ayisisekelo obu-Adventisti. UMaye wokuqala noMaye wesibili kokubili kwabonwa ngokufanele njengobuSulumane ngamaphayona. Kokubili emashadini amaphayona ka-1843 noka-1850, u-Ellen White awagunyaza, futhi aqokwe njengokugcwaliseka kukaHabakuki isahluko sesibili, ubuSulumane bukhonjiswa njengamacilongo esihlanu nesesithupha. Amacilongo amathathu okugcina angamacilongo oMaye.

Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, isho ngezwi elikhulu, ithi: Maye, maye, maye, kubakhileyo emhlabeni ngenxa yamanye amazwi amacilongo ezingelosi ezintathu ezisasele ukuba zikhale! IsAmbulo 8:13.

Uma kukhona amaCilongo Omaye amathathu, futhi iCilongo Lomaye lokuqala nelesibili kuyisiLamu, kulula impela ukuqonda ukuthi neCilongo Lomaye lesithathu nalo liyisiLamu. Ingxenye yophawu lwesiLamu njengamaCilongo Omaye, ukuvinjwa kwawo, bese kuthi kamuva adedelwe. USister White ukhomba imimoya emine yesAmbulo isahluko sesikhombisa,

“njengehashi elithukuthele,” elifuna “ukugqashula” futhi “lilethe ukufa nencithakalo” emuva kwalo.

“Izingelosi zibambe imimoya emine, emelwe yihashi elithukuthele elifuna ukuzikhulula ligijime phezu kobuso bomhlaba wonke, lithwele incithakalo nokufa endleleni yalo.

“Ingabe siyolala khona kanye emngceleni womhlaba waphakade na? Ingabe siyoba buthuntu, sibande, sifile na? O, sengathi emabandleni ethu singaba noMoya nomphefumulo kaNkulunkulu uphefumulelwe kubantu baKhe, ukuze beme ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela imincane, nesango lincinyane. Kodwa njengoba sidlula esangweni elincinyane, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.

Izingelosi ezine ezibamba imimoya emine zibamba “ihashi elithukuthele” lesiprofetho seBhayibheli eliveza ukufa nencithakalo. Encwadini yesAmbulo isahluko sesishiyagalolunye, lapho kuhlonzwa khona iCilongo lokuqala nelesibili loMaye, kukhona inkosi ehlonzwayo. Ihlonzwa kusAmbulo “isishiyagalolunye-ishumi nanye”.

Futhi babenenkosi phezu kwabo, eyingelosi yomgodi ongenasiphelo, ogama layo ngolimi lwesiHeberu lingu-Abadoni, kodwa ngolimi lwesiGreki igama layo lingu-Apholiyoni. njengokuba iphezu kwabo. IsAmbulo 9:11.

Igama, ngakho-ke nesimilo senkosi yamaSulumane, ngu-Abaddon ngesiHeberu futhi ngu-Apollyon ngesiGreki. Kuzo zombili iTestamente Elidala neTestamente Elisha, ezimelelwa isiHeberu nesiGreki, isimilo samaSulumane sitholakala encazelweni yalawo magama amabili. Kuzo zombili lezi zisho, incazelo ithi “ukufa nokubhujiswa.” USister White uthi “ihashi elithukuthele” izingelosi ezine ezilibambayo ngesikhathi abayizinkulungwane eziyikhulu namashumi amane nane besabekwa uphawu, lifuna ukuphunyuka lilethe “ukufa nokubhujiswa” endleleni yalo.

Ukubhekiselwa kokuqala emiBhalweni ku-Islamu ngu-Ishmayeli, uyise walabo abaphakamisa inkolo yamaSulumane. Kuleso sikhombo sokuqala uchazwa njengomuntu wasendle, futhi igama elihunyushwe ngokuthi “wasendle” lisho “imbongolo yasendle yase-Arabhiya”. Ukubhekiselwa kokuqala kwesiprofetho ku-Islamu kuyisifanekiselo somndeni wehhashi, futhi ihhashi yilo indlela amaphayona ayibonisa ngayo i-Islamu yoMaye bokuqala nobesibili emashadini amabili angewe. Imimoya emine yesAmbulo isahluko sesikhombisa ibanjwa, noma “ivinjelwe”, kuze kube yilapho uNkulunkulu ebeka uphawu kubantu baKhe. Inqubo yokubekwa uphawu kwalabo abayizinkulungwane eziyikhulu namashumi amane iyona futhi inqubo yokuvivinywa kanye nenqubo yokuhlanzwa.

Yonke le mifanekiso yesiprofetho imelwe ukuthunjwa kukaDaniyeli iminyaka engamashumi ayisikhombisa, okuqala ngoJehoyakimi, uphawu lokunikezwa amandla komlayezo wokuqala, kuze kube “yisimemezelo” esibiza amadoda nabesifazane ukuba baphume eBhabhiloni. Ukuvinjelwa bese kulandelwa ukukhululwa kobuSulumane kuyisici sesiprofetho sobuSulumane njengophawu lwesiprofetho seBhayibheli.

Lapho bebizwa ngokuthi “imimoya emine”, babanjwa ukuze izinceku zikaNkulunkulu zivalwe ngophawu. Ekuqaleni kukaMaye wesibili, esiprofethweni sesikhathi seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu esagcwaliseka ngo-Agasti 11, 1840, izingelosi ezine, ezazimelela ubuSulumane bukaMaye wesibili, “zakhululwa.” Ekupheleni kwesiprofetho, “zabanjwa.”

Ithi engelosini lesithupha elaliphethe icilongo: Khulula lezo zingelosi ezine eziboshiweyo emfuleni omkhulu u-Ewufathe. Zase zikhululwa lezo zingelosi ezine, ezazilungiselwe ihora, nosuku, nenyanga, nonyaka, ukuba zibulale ingxenye yesithathu yabantu. IsAmbulo 9:14, 15.

NgoSeptemba 11, 2001, umlayezo wokuqala emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane wathola amandla, lapho ubuSulumane boMaye wesithathu “bukhululwa.” Kodwa ngokushesha “bavinjelwa”. USister White uchaza ukuthi kungani lokhu kwenzeka, kodwa kuqala kufanele sikhumbule ukuthi injongo yobuSulumane ekubhekisweni kwabo kokuqala eBhayibhelini kwakuwukuthukuthelisa izizwe, ngokuba isandla sika-Ishmayeli sasiyokuba phezu kwawo wonke umuntu, nesandla sawo wonke umuntu sibe phezu kobuSulumane.

Ingelosi leNkosi lathi kuye: Bheka, ukhulelwe, futhi uzakuzala indodana, uyibize ngegama elithi u-Ishmayeli; ngokuba iNkosi ikuzwile ekuhluphekeni kwakho. Yena uyakuba ngumuntu wasendle; isandla sakhe siyakuba phezu kwabo bonke abantu, nezandla zabo bonke abantu zibe phezu kwakhe; futhi uyakuhlala phambi kwabo bonke abafowabo. Genesis 16:11, 12.

Inhloso yobuSulumane esiprofethweni seBhayibheli ukuhlanganisa zonke izizwe zimelane nobuSulumane, ngaphambi kokuba iZizwe Ezihlangene ziphendulele intukuthelo yazo phezu kwabagcini beSabatha. NgoSeptemba 11, 2001, wonke umuntu oqonda u-9/11 njengophawula ukuqala kokuphindwa kochungechunge lwezehlakalo zamaMillerite usebe njengo “Daniyeli” ngesikhathi ethathwa wayiswa eBabiloni iminyaka engamashumi ayisikhombisa. UJehoyakimi ukhomba ukuqala kwaleyo nqubo yokuvivinywa, futhi ubuSulumane boMaye wesithathu base bukhululwa ngaleso sikhathi, kodwa ngokushesha bagcinwa bungaqhubeki, ukuze uNkulunkulu akwazi ukubeka uphawu lwaKhe phezu kwabantu baKhe.

“Lo mbono wanikezwa ngo-1847 ngesikhathi kwakukhona abazalwane bama-Advent abagcina iSabatha abayingcosana kakhulu, futhi nakulabo babembalwa ababecabanga ukuthi ukusigcina kwaso kwakubaluleke ngokwanele ukuba kudwebe umugqa phakathi kwabantu bakaNkulunkulu nabangakholwayo. Manje ukugcwaliseka kwalowo mbono sekuqala ukubonakala. ‘Ukuqala kwaleyo nkathi yokuhlupheka,’ okukhulunywe ngayo lapha, akubhekiseli esikhathini lapho izinhlupho ziyiqala ukuthululwa, kodwa kubhekisela esikhathini esifushane ngaphambi nje kokuba zithululwe, ngesikhathi uKristu esesethempelini elingewe. Ngaleso sikhathi, ngenkathi umsebenzi wensindiso usuya ekupheleni, ukuhlupheka kuyobe kufika emhlabeni, nezizwe ziyothukuthela, nokho zibanjwe ukuze zingavimbeli umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuqabuleka okuvela ebukhoneni beNkosi, kuyofika, ukuze kunike amandla izwi elikhulu lengelosi yesithathu, futhi kulungise abangcwele ukuba bakwazi ukuma esikhathini lapho izinhlupho eziyisikhombisa zokugcina ziyothululwa.” Early Writings, 85.

Iminyaka kaDaniyeli engamashumi ayisikhombisa yaqala ngoSeptthemba 11, 2001, lapho ubuSulumane budedelwa futhi bathukuthelisa izizwe ngokushaya ngokuzumayo nangokungalindelekile isilo somhlaba sesAmbulo ishumi nantathu. UbuSulumane base buyavinjelwa, ukuze umsebenzi wengelosi yesithathu uqedwe. Umsebenzi wengelosi yesithathu uwukubekwa uphawu kwabantu bakaNkulunkulu, futhi lapho lowo msebenzi uqala ngoSeptthemba 11, 2001, iMvula yakamuva yaqala “ukufafaza”. Isahluko sokuqala sikaDaniyeli sibonisa inqubo yokuvivinywa yabayizinkulungwane eziyikhulu namashumi amane nane, eqala ngoSeptthemba 11, 2001, futhi iqhubeka kuze kube yilapho “izwi” lesibili lesAmbulo ishumi nesishiyagalombili libiza omunye umhlambi kaNkulunkulu ukuba uphume eBabiloni. Ngakho-ke uDaniyeli umelela abantu manje abasekuthunjweni ngokomoya, kuze kube sekupheleni uqobo lwenqubo yokuvivinywa. Ukuphetha kwesikhathi sokuvivinywa esahlukweni sokuqala sikaDaniyeli kukhonjiswa ngokuthi “ukuphela kwezinsuku.”

Kwathi ekupheleni kwezinsuku inkosi eyayishilo ukuthi maka lethwe ngazo, induna yezinduna zabathenwa yabangenisa phambi kukaNebukadinesari. Inkosi yase ikhulumaba nabo; kwase kungatholakali phakathi kwabo bonke noyedwa onjengoDaniyeli, noHananiya, noMishayeli, no-Azariya; ngalokho bema phambi kwenkosi. Kuzo zonke izindaba zokuhlakanipha nokuqonda inkosi eyayibabuza ngazo, yabafumana bengcono ngokuphindwe kayishumi kunabo bonke abathakathi nababhula ngezinkanyezi ababekulo lonke umbuso wayo. Daniyeli 1:18–20.

Uvivinyo lwesithathu, olumele isivivinyo esingokwesiprofetho sokuhlola uDaniyeli kanye nabangane bakhe abathathu abathembekileyo, lwaba lapho behlolwa nguNebukhadinezari, kwase kutholakala ukuthi “babengcono ngokuphindwe kayishumi kunabo bonke abathakathi nababhuli bezinkanyezi ababekulo lonke umbuso wakhe.” Uvivinyo lwesithathu lumelwe ukwahlulelwa, futhi ukwahlulelwa kwenzeka “ekupheleni kwezinsuku.” Encwadini kaDaniyeli, “ukuphela kwezinsuku” yilapho uDaniyeli ema khona esabelweni sakhe.

“Abaningi bayakuhlazwa, benziwe mhlophe, bavivinywe; kodwa ababi bayakwenza ububi; futhi akekho noyedwa kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda.... Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano. Kepha hamba wena (Daniyeli) indlela yakho kuze kube sekupheleni: ngokuba uyakuphumula, ume esabelweni sakho ekupheleni kwezinsuku.”

“Isikhathi sesifikile sokuba uDaniyeli ame esabelweni sakhe. Isikhathi sesifikile sokuba ukukhanya akunikezwa kuye kuhambe kuye emhlabeni ngendlela engakaze ibe khona ngaphambili. Uma labo iNkosi ezenzele okuningi kangaka behamba ekukhanyeni, ulwazi lwabo ngoKristu kanye neziprofetho eziphathelene Naye luyokhula kakhulu njengoba besondela ekupheleni komlando walomhlaba.” The Seventh-day Adventist Bible Commentary, volume 4, 1174.

USisi White uchaza “ukuphela kwezinsuku” ngokukuhlobanisa nenqubo yokuhlazululwa esendimeni yeshumi kaDaniyeli isahluko seshumi nambili. Uvame ukusebenzisa indima yeshumi, kanye naleyo yendima yeshumi nantathu ethi, “ukuphela kwezinsuku.”

“Abaningi bayakuhlazwa, benziwe mhlophe, futhi balingwe; kepha ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda.... Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano. Kepha hamba wena (Daniyeli) indlela yakho kuze kube sekupheleni: ngokuba uyakuphumula, bese uma endaweni yakho ekupheleni kwezinsuku.”

“UDaniyeli namuhla umi esabelweni sakhe, futhi kufanele simnike indawo yokukhuluma kubantu. Umlayezo wethu kufanele uphume njengesibani esivuthayo. ‘Ngaleso sikhathi uMikayeli uyakusukuma, inkosana enkulu emele abantwana babantu bakho; kuyakuba khona isikhathi sokuhlupheka esingakaze sibe khona selokhu kwaba khona isizwe kuze kube yileso sikhathi; futhi ngaleso sikhathi abantu bakho bayakukhululwa, yilowo nalowo oyakutholakala ebhaliwe encwadini. Futhi abaningi balabo abalele othulini lomhlaba bayakuvuka, abanye baye ekuphileni okuphakade, abanye baye ehlazweni nasekudeleleni okuphakade. Futhi abahlakaniphileyo bayakukhanya njengokukhazimula kwesibhakabhaka; nalabo abaphendulela abaningi ekulungeni bayakuba njengezinkanyezi kuze kube phakade naphakade.”

“La mazwi ethula umsebenzi okufanele siwenze kulezi zinsuku zokugcina. Asikakavuki ngisho nangengxenywe. Asinawo amandla ayisidingo ekwenzeni umsebenzi okufanele wenziwe. Kumelwe singene ekuphileni, singene ebunyeni. Manje, ngalesi sikhathi impela, kumelwe sime kuleso simo lapho ukuphenduka nokuthethelelwa kuyoba yizimpawu ezivelele zomsebenzi wethu. Akumelwe kube khona ukuphikisana. Sekwephuze kakhulu ukuzibandakanya noSathane emsebenzini wakhe wokuphuphuthekisa amehlo. Sekwephuze kakhulu ukulalela imimoya ekhohlisayo nezimfundiso zamademoni.”

“Ngiyalelwa ukuba ngisho ukuthi lapho uMoya oNgcwele enika ulimi nokukhuluma, siyobona umsebenzi owenziwa ofana nalowo owenziwa ngosuku lwePhentekoste. Abamele uKristu bayosebenza ngokuhlakanipha. Ngeke kutholakale omunye umuntu lapha nomunye laphaya abafuna ukudiliza nokubhubhisa.

“Ngaphambi kokuba isimemezelo sivele, ngaphambi kokuba usuku ludlule njengamakhoba, ngaphambi kokuba ulaka oluvuthayo lweNkosi lufike phezu kwenu, ngaphambi kokuba usuku lolaka lweNkosi lufike phezu kwenu, funani iNkosi, nonke mnene bomhlaba, enenze ukwahlulela kwayo; funani ukulunga, funani ubumnene: mhlawumbe niyakusitheka ngosuku lolaka lweNkosi.” Australian Union Conference Record, March 11, 1907.

Ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, okuboniswa yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli eBhabhiloni, kuboniswa kuDaniyeli isahluko seshumi nambili, nevesi leshumi. Leli vesi liphethe uphawu “lweqiniso,” ngokuba likhomba izinyathelo ezintathu eziyizimpawu zegama lesiHeberu elithi “iqiniso.” Abaningi bayakuhlazwa, benziwe mhlophe, bese bevivinywa. UDaniyeli nabathathu abafanelekayo bahlazwa ngokwesaba uNkulunkulu esahlukweni sokuqala, ngokuba bazimisela ukungadli ukudla kwaseBhabhiloni. Base bebonakalisa ubuso obenziwe baba buhle futhi bakhuluphele kunalabo ababedla ukudla kwaseBhabhiloni. Ubuso babo babuyukulunga kukaKristu okuyizingubo ezimhlophe. Base bevivinywa lapho bengena ekwahlulelweni kukaNebukhadinezari, ekupheleni kwezinsuku.

“Ekupheleni kwezinsuku,” lapho uDaniyeli emi “esabelweni sakhe,” “ulwazi ngoKristu nangeziprofetho eziphathelele naYe luyokwandiswa kakhulu” kubantu bakaNkulunkulu. UNebukadinesari waqaphela ukuthi “kuzo zonke izindaba zokuhlakanipha nokuqonda,” uDaniyeli nabathathu abahloniphekileyo “batholakala” “bengcono ngokuphindwe kayishumi kunazo zonke izangoma nababhuli bezinkanyezi ababekukho kuwo wonke umbuso wakhe.”

Isahluko sokuqala sikaDaniyeli sibonisa ulwazi lwabayizinkulungwane eziyikhulu namashumi amane nane nane, abadlula enqubweni yokuvivinywa enezinyathelo ezintathu. Ekhuluma ngaleyo nqubo, uDade White uthi, “Lawa mazwi aveza umsebenzi okumelwe siwenze kulezi zinsuku zokugcina. Asikakavuki ngisho nengxenywe. Asinawo amandla abalulekile ekwenzeni umsebenzi okumelwe wenziwe. Kumelwe singene ekuphileni, singene ebunyeni. Manje, khona manje, kumelwe sime kuleso simo lapho ukuphenduka nokuthethelelwa kuyoba yizici ezigqamile zomsebenzi wethu. Akumelwe kube khona ukuphikisana.”

Inqubo yokuvivinywa eholela “ekupheleni kwezinsuku,” iholela ekuvukeni kofakazi ababili encwadini yesAmbulo isahluko seshumi nanye. Umsebenzi okufanele siwenze manje uwukwamukela umlayezo kaSeptemba 11, 2001 bese sivuka, njengoba kufanekiswa ngamathambo afileyo omile. “Kumelwe siphile, singene ebunyeni.” Lapho senza lokhu, izici ezivelele zomsebenzi wethu ziyoba “ukuphenduka nokuthethelelwa.” Isici esivelele somsebenzi wethu sifanekiswa nguDaniyeli esahlukweni sesishiyagalolunye, lapho ethandaza umthandazo kaLevitikusi amashumi amabili nesithupha, ecela ukuthethelelwa kwezono zakhe, nezono zawoyise, ngesikhathi futhi evuma ukuthi ubehamba ngokuphambene noNkulunkulu kusukela ekudumazekeni okwaphawula ukuqala kwesikhathi sokulibala ngoJulayi 18, 2020. Kumelwe futhi avume ukuthi uNkulunkulu ubehamba ngokuphambene naye phakathi naleso sikhathi esifanayo. UDaniyeli umelela labo abedlule ekuthunjweni “kweminyaka engamashumi ayisikhombisa”, kusukela ngoJulayi 18, 2020.

Iminyaka engamashumi ayisikhombisa iwuphawu lwe-“zikhathi eziyisikhombisa” zikaLevitikusi wamashumi amabili nesithupha. Incwadi yeziKronike isitshela ukuthi leyo minyaka engamashumi ayisikhombisa yayiyisikhathi izwe elaliyokwazi ngaso “ukujabulela” amasabatha elalingavunyelwanga ukuwajabulela ngenxa yokuvukela kwesivumelwano sikaLevitikusi wamashumi amabili nanhlano kuka-Israyeli wasendulo.

Ukugcwalisa izwi leNkosi ngomlomo kaJeremiya, kwaze kwaba yilapho izwe selijabulele amasabatha alo; ngoba isikhathi sonke lapho laliseliyincithakalo lagcina isabatha, ukugcwalisa iminyaka engamashumi ayisikhombisa. 2 IziKronike 36:21.

Njengophawu “lwehlane” lesiprofetho, “izinsuku ezintathu nengxenywe” lapho ofakazi ababili besAmbulo isahluko seshumi nanye babefile emgwaqweni emva kukaJulayi 18, 2020, ziyisibonakaliso “seminyaka engamashumi ayisikhombisa”, futhi futhi ziyisibonakaliso “sezikhathi eziyisikhombisa”. “Ekupheleni kwezinsuku,” kuyisibonakaliso sokuphela kwezinsuku zesiprofetho ezavalelwa encwadini kaDaniyeli.

Ngo-1798, incwadi kaDaniyeli yavulwa uphawu lwayo, futhi uDaniyeli wema esabelweni sakhe, elungele ukugcwalisa injongo yakhe.

“Lapho uNkulunkulu enika umuntu umsebenzi okhethekile ukuba awenze, kufanele ame esabelweni nasendaweni yakhe njengoba kwenza uDaniyeli, elungele ukuphendula ubizo lukaNkulunkulu, elungele ukugcwalisa inhloso yaKhe.” Manuscript Releases, umqulu 6, 108.

Ngomhla ka-22 kuMfumfu 1844, ekugcwalisekeni kukaDaniyeli isahluko sesishiyagalombili, nevesi leshumi nane, incwadi kaDaniyeli yaphinde yema esabelweni sayo. U-1798, no-1844, bangukuphetha kolaka lokuqala nolwesibili, ngakho-ke baphawula ukuphela “kwezikhathi eziyisikhombisa.” “Ukuphela kwezinsuku” encwadini kaDaniyeli kuwuphawu lokuphetha kokuthunjwa okumelelwa “yizikhathi eziyisikhombisa.” KuDaniyeli isahluko sesine, uNebukadinesari waphila njengesilo ngesikhathi “izikhathi eziyisikhombisa” zedlula phezu kwakhe. “Ekupheleni kwezinsuku,” umbuso wakhe nengqondo yakhe kwabuyiselwa kuye.

Ekugcineni kwezinsuku mina Nebukhadinezari ngaphakamisa amehlo ami ezulwini, nokuqonda kwami kwabuyela kimi, ngase ngimbusisa oPhezukonke, ngamdumisa, ngamhlonipha yena ophila kuze kube phakade, okubusa kwakhe kungukubusa okuphakade, nombuso wakhe uvela esizukulwaneni uye kwesinye isizukulwane; bonke abakhileyo emhlabeni babalwa njengento engekho; wenza ngokwentando yakhe ebuthweni lasezulwini naphakathi kwabakhileyo emhlabeni; akakho ongavimba isandla sakhe, noma athi kuye: Wenzani na? Ngaleso sikhathi ukuqonda kwami kwabuyela kimi; kwathi ngenxa yenkazimulo yombuso wami ukubukeka kwami nesithunzi sami kwabuyela kimi; abeluleki bami nezikhulu zami bangifuna; ngaqiniswa embusweni wami, kwanezelwa kimi ubukhosi obudlulele. Daniyeli 4:34–36.

Ukuphela kwesikhathi sokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane kufanekiselwa njengokuthi “ukuphela kwezinsuku,” ngakho-ke futhi kufanekisela isiphetho esingokomfanekiso “seminyaka engamashumi ayisikhombisa” kanye “nezikhathi eziyisikhombisa.” Ngaleso sikhathi, “ukuphenduka nokuthethelelwa” kuyoba yizimpawu ezimelela umsebenzi walabo ababekade befile emgwaqweni odabula isigodi samathambo omile afileyo.

Isici esibonakalayo somsebenzi wokuphenduka wabantu abayizinkulungwane eziyikhulu namashumi amane nane simelelwe kuHezekeli isahluko sesishiyagalolunye, ngokuthi “bayabubula bakhale.” Lapho abantu bakaNkulunkulu bevuma futhi belahla izono zabo siqu, lapho bevuma ukuthi baphindaphinde izono ezifanayo nezoyise babo, lapho bebeka eceleni ukuzigqaja kwemibono yabo futhi bevuma ukuthi bebehamba ngokuphambene noNkulunkulu, nokuthi naye ubehamba ngokuphambene nabo selokhu kwafika isikhathi sokulibala ngoJulayi 18, 2020, bayakube sebetholakala benamandla esiprofetho “aphindwe kayishumi” kunabo bonke abanye abazishoyo ukuthi bayizazi embusweni.

Inqubo yokubekwa uphawu yaqala ngokukhululwa bese kulandelwa ukuvinjelwa kwe-Islamu. Leyo nqubo iphela njengoba yaqala, lapho i-Islamu iphinde ikhululwa futhi. Ikhululwa ekupheleni kwezinsuku zesikhathi sokubekwa uphawu, okwathi kuDaniyeli kwaba yisimemezelo sikaKoresi esabiza abantu ukuba baphume eBabiloni. Kulapho, ekupheleni kwezinsuku zokuhlazwa, ekwahlulelweni “kwesimemezelo” somthetho weSonto ngeSonto e-United States, lapho abathembekileyo beyofunyanwa benamandla okuprofetha “aphindwe kayishumi.”

“Nibeka ukufika kweNkosi kude kakhulu. Ngabona ukuthi imvula yakamuva yayiza [ngokuzumayo njengokuthi] isimemezelo saphakathi kwamabili, futhi ngamandla aphindwe kayishumi.” Spalding and Magan, 5.

Sizoqala ukucubungula isahluko sesibili sikaDaniyeli esihlokweni esilandelayo.

“Lokhu kwakuyisikhalo saphakathi kwamabili, esasizokunika amandla umlayezo wengelosi yesibili. Izingelosi zathunywa zivela ezulwini ukuba zivuse abangcwele ababethikamezekile futhi zibalethele ukulungela umsebenzi omkhulu owawuphambi kwabo. Amadoda anekhono elikhulu kunawo wonke awabanga ngawokuqala ukwamukela lo myalezo. Izingelosi zathunyelwa kwabathobekileyo, abazinikeleyo, zabaphoqa ukuba baphakamise isimemezelo, ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza!’ Labo ababephathiswe lesi isimemezelo bashesha, futhi ngamandla kaMoya oNgcwele bamemezela umlayezo, bavusa abafowabo ababedangele. Lo msebenzi awuzange ume ekuhlakanipheni nasekufundeni kwabantu, kodwa emandleni kaNkulunkulu, futhi abangcwele baKhe abezwa isimemezelo babengenakukumelana naso. Abangokomoya kakhulu yibo abaqala ukwamukela lo myalezo, futhi labo ababekade behola emsebenzini baba ngabokugcina ukuwamukela nokusiza ukukhulisa isimemezelo, ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza!’” Early Writings, 238.