

Incwadi kaDaniyeli – Inombolo Eyikhulu Neshumi Nambili

*Ukwembula Umfanekiso Wobuprofethi Ka-Ishmayeli: Kusukela Kumdubuli
Womcibisholo Kuya Kofaka Uphawu Lwabangu-144,000*

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UNkulunkulu wayenaye umfana; wakhula, wahlala ehlane, waba ngumdubuli ngomnsalo.
UGenesis 21:20.

U-Ishmayeli waba ngumdubuli womnsalo, okuyisibonakaliso sempi, futhi kuyisibonakaliso
sesahlulelo esisebenzayo esilethwa phezu kweRoma.

Izwi lalabo ababalekayo nabaphunyukayo ezweni laseBhabhiloni, ukumemezela eSiyoni
impindiselo kaJehova uNkulunkulu wethu, impindiselo yethempeli lakhe. Hlanganisani
ndawonye abatshuzi bemcibisholo balwe neBhabhiloni; nonke nina enelula umnsalo, misani
amatende nilizungeze nxazonke; makungabi khona noyedwa walapho ophunyukayo;
liphindisele ngokomsebenzi walo; ngokwako konke elikwenzileyo, lenzeni nalo kanjalo;
ngokuba liziphakamisile kuJehova, koNgcwele ka-Israyeli. Jeremiya 50:28, 29.

Abacibisheli baphindisela iBhabhiloni ngokwemisebenzi yalo, futhi lokho kuphindisela kuqala
emthethweni weSonto osuzofika maduze, ngezwi lesibili lesAmbulo isahluko seshumi
nesishiyagalombili, lapho kuqala khona ukwahlulela okuqhubekela phambili kwesigungu
esiphezulu phezu kweBhabhiloni.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi
ngabahlanganyeli ezonweni zakhe, nokuba ningamukeli ezinhluphekweni zakhe. Ngokuba
izono zakhe sezifinyelele ezulwini, noNkulunkulu uzikhumbule iziphambeko zakhe.
Mvuzeleni njengalokhu yena anivuzwa ngakho, nimpindisele ngokuphindwe kabili
ngokwemisebenzi yakhe; enkomishini ayigcwalisileyo, mgcwaliseleni ngokuphindwe kabili.
Njengalokhu ezikhazimulisile, waphila ngokutamasa, ngokunjalo mnikezeni ukuhlushwa
nosizi oluningi; ngokuba uthi enhliziyweni yakhe: Ngihlezi ngiyindlovukazi,
angingomfelokazi, futhi angisoze ngabona usizi. IsAmbulo 18:4–7.

U-Ishmayeli nonina uHagari babenqatshelwe ekuzuzeni ilungelo lezibulo, base bexoshwa.
Kanjalo, umona waba yisisusa esingokwesiprofetho se-Islamu, impi yaba ngumsebenzi wayo
ongokwesiprofetho. Ukukhulunywa kwayo kokuqala kuhlanganisa ukuqatshelwa okwenziwa
uSara ku-Ishmayeli nonina, futhi lokho “kuqatshelwa” kwaba yisici esiyinhloko
esingokwesiprofetho se-Islamu kulo lonke iZwi likaNkulunkulu, nasemlandweni. Inzalo
ka-Ishmayeli yayizakuba ngabantu basendle, abanesandla sabo esimelene nawo wonke umuntu,
futhi lesi sici sabo sobusendle simelwe imbongolo yasendle yase-Arabiya, eyohlobo lwamahhashi.
Ngakho-ke, impi yamaSulumane yosizi lokuqala nolwesibili imelwe njengamaqhawe agibele
amahhashi anolaka.

I-Islamu iwumyalezo wemvula yokugcina, futhi kufanele impela ukuthi omaye abathathu bamele imigqa emithathu ethile yesiprofetho, ngokuba indlela yemvula yokugcina “iwumugqa phezu komugqa.” Lapho izimfanelo zesiprofetho zemigqa emibili yokuqala zihlanganiswa ndawonye, zisungula umugqa womaye wesithathu. Yonke imigqa emithathu yesiprofetho iveza isikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane. Leyo migqa emithathu imele isikhathi sokuthululwa kwemvula yokugcina, ngokuba imvula yokugcina yaqala ukuconsa lapho uMaye wesithathu efika ngoSeptemba 11, 2001.

“Imvula yokugcina izakwehlela phezu kwabantu bakaNkulunkulu. Ingelosi enamandla izakwehla ivela ezulwini, futhi umhlaba wonke uzakhanyiswa yinkazimulo yayo.” Review and Herald, April 21, 1891.

Isikhathi sokubekwa uphawu saphinde samelelwa yisikhathi esaqala ngo-Agasti 11, 1840 saphela ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844. Leso sikhathi saphinde samelelwa futhi kuHabakuki isahluko sesibili. Umlando wamaMillerite wagcwalisa uHabakuki isahluko sesibili, futhi ngokwenza kanjalo waqala lapho ingelosi yehla ngo-Agasti 11, 1840, waphela lapho ingelosi yesithathu ifika ngo-Okthoba 22, 1844.

Isahluko sesibili sikaHabakuki sikhomba ukuthi ekugcineni kombono, lowo mbono “uyakukhuluma.” Evesini lesithathu lesahluko seshumi seSambulo, ingelosi yamemeza (yakhuluma) ngezwi elikhulu, kwathi ngo-Okthoba 22, 1844 yona leyo ngelosi yafunga (yakhuluma) ukuthi “isikhathi asisayikuba khona.” Umlindi kaHabakuki evesini lokuqala lesahluko sesibili, umi ku-Agasti 11, 1840, ngokuba kungaleso sikhathi lapho abalindi bephakamisa amazwi abo.

Ekuhlubukeni kuka-1888, uDadewethu uWhite akuchaza njengokumelela ingelosi yesAmbulo ishumi nesishiyagalombili eyayizokhanyisa umhlaba ngenkazimulo yayo, abalindi (uJones noWaggoner) baphakamisa “amazwi” abo njengecilongo, ukuze babonise abantu bakaNkulunkulu iziphambeko zabo, ngoba umlayezo wabo wawungumyalezo oya eLawodikeya. NgoSeptemba 11, 2001, okwakufanekiselwa ngumlando ka-1888, iNkosi yahola abantu bayo bezinsuku zokugcina yababuyisela ezindleleni zasendulo zikaJeremiya, lapho abalindi bengalalelwanga khona. Ukwehla kwengelosi kuphawula ukufika kwabaprofethi kwabalindi.

“Izwi” elafika ngo-11 Agasti 1840 ladluliselwa ngabalindi, futhi uJeremiya watshelwa ukuthi uma engabuyela okholweni lwakhe nasekuthembeleni kuNkulunkulu emva kokudumala kwakhe wayezakuba ngumlomo kaNkulunkulu. Ngenkathi umbono owawubambezele ekugcineni ufika ngo-22 Okthoba 1844, “wakhuluma.” Isikhathi sikaHabakuki isahluko sesibili, esagcwaliseka emlandweni wamaMillerite, sifanekisa isikhathi sokubekwa uphawu kwabizinkulungwane eziyikhulu namashumi amane nane.

Kubalulekile ukuqaphela ukuthi u-11 Agasti, 1840 kuze kube ngu-22 Okthoba, 1844, kufanekisa ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, okuyisikhathi lapho imvula yokugcina ithululwa khona. Kubalulekile, ngokuba umlayezo wemvula yokugcina kumelwe ubonakaliswe ngendlela ethi “umugqa phezu komugqa.” Leso sikhathi esikhethekile esiyikho ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane simelelwa

ngokuphindaphindiwe emigqeni yesiprofetho, futhi kunjalo nakuHabakuki isahluko sesibili, uDadewethu White ayichaza ngokuqondile njengagcwaliseka emlandweni wamaMillerite. Futhi ufundisa ngokuphindaphindiwe ukuthi umlando wamaMillerite uyaphindwa emlandweni wabeyizinkulungwane eziyikhulu namashumi amane nane.

“Kwakwelukiwe neziprofetho ababebezibheka njengezisebenza esikhathini sokubuya kwesibili, kwakukhona nokufundiswa okwakwenzelwe ngokukhethekile isimo sabo sokungaqiniseki nokusala belindele, futhi okwakubakhuthaza ukuba balinde ngesineke ekukholweni ukuthi lokho okwase kumnyama ekuqondeni kwabo kuyakwenziwa kucace ngesikhathi esifaneleyo.

“Phakathi kwalezi ziprofetho kwakukhona naleso sikaHabakuki 2:1–4: ‘Ngiyakuma embhoshongweni wami wokulinda, ngizimise enqabeni, ngiqaphele ukubona lokho Ayakukusho kimi, nokuthi ngiyakuphendula ukuthini lapho ngisolwa. INkosi yangiphendula, yathi: Bhala umbono, uwenze ucace ematsheni, ukuze ofundayo agijime. Ngokuba umbono usamelwe isikhathi esimisiweyo, kepha ekugcineni uyakukhuluma, ungalokothi uqambe amanga; noma ubambezeleka, wulindele; ngokuba uyakufika impela, awuyikubambezeleka. Bheka, umphefumulo wakhe ozikhukhumezayo awuqondile kuye; kepha olungileyo uyakuphila ngokukholwa kwakhe.’”

“Kakade nje ngo-1842, isiqondiso esanikezwa kulesi siprofetho sokuthi ‘bhala umbono, uwenze ucace ematsheni, ukuze ofundayo agijime,’ sase siphakamisele kuCharles Fitch ukulungiswa kweshadi lesiprofetho elalizochaza imibono kaDaniyeli neSambulo. Ukushicilelwa kwaleli shadi kwathathwa njengokugcwaliseka komyalo owanikezwa uHabakuki. Nokho, ngaleso sikhathi akekho owabona ukuthi ukubambezeleka okubonakalayo ekugcwalisekeni kombono—isikhathi sokulibala—kuvezwa kuleso siprofetho esifanayo. Emva kokudumala, lo mbhalo wabonakala ubaluleke kakhulu: ‘Ngokuba umbono useyisikhathi esimisiweyo, kepha ekugcineni uyokhuluma, ungabi ngamanga: noma ulibala, ulinde; ngokuba uyakuza nokukuza, awuyikulibala.... Olungileyo uyakuphila ngokukholwa kwakhe.’”

“Ingxenye yesiprofetho sikaHezekeli nayo yaba ngumthombo wamandla nenduduzo kwabakholwayo: ‘Izwi likaJehova lafika kimi, lathi, Ndodana yomuntu, siyini lesa saga eninaso ezweni lakwa-Israyeli, esithi, Izinsuku ziyadonswa, nombono wonke uyaphela na? Ngakho-ke yisho kubo, ukuthi iNkosi uJehova isho kanje.... Izinsuku seziseduze, nokugcwaliseka kwawo wonke umbono.... Mina ngiyakukhuluma, nezwi engiyakulikhuluma liyakwenzeka; alisayikudonswa futhi.’ ‘Abendlu yakwa-Israyeli bathi, Umbono awubonayo ungowezezinsuku eziningi ezizayo, uprofetha ngezikhathi ezikude. Ngakho-ke yisho kubo, ukuthi iNkosi uJehova isho kanje; Akusayikuba khona namunye wamazwi Ami oyakudonswa futhi, kodwa izwi engilikhulumileyo liyakwenziwa.’ Hezekeli 12:21–25, 27, 28.” The Great Controversy, 391–393.

AmaMillerite abazange bazibone kuphela begcwalisa umfanekiso wezintombi eziyishumi, kanye nesahluko sesibili sikaHabakuki, kodwa baholelwa futhi ukuba babone ukuthi umlando ababegcwalisa kuwo lezi ziprofetho wawungukuchazwa kukaHezekeli kwalowo mlendo ofanayo impela, lapho “ukugcwaliseka kombono wonke” kwakuzofezeka khona. Umugqa womlando omele

ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane yilapho ukugcwaliseka kombono wonke kufezeka khona!

Imigqa emele inkathi yemvula yakamuva kanye nokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane ihlanganiswa ndawonye ukuze kuqinisekise ukuthi lowo mlando wesiprofetho ngaso sonke isikhathi unophawu luka-Alfa no-Omega.

Umlando wamaMillerite uqala ngezwi lengelosi yesAmbulo isahluko seshumi, futhi uphela ngalelo zwi elifanayo. Umhla ka-11 kuSeptemba, 2001 uqala ngezwi lokuqala lesAmbulo isahluko seshumi nesishiyagalombili, futhi uphela ngezwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili. UHabakuki isahluko sesibili uqala ngezwi labalindi, futhi uphela ngezwi lomlindi kaJeremiya. Umaye wokuqala uqala ngoMohammed, futhi uphela ngoMohammed II. Umaye wesibili uqala ngokukhululwa kwezingelosi ezine zobuSulumane futhi uphela ngokubanjwa kobuSulumane.

Indlela yokusebenza eyiyo imvula yakamuva iyindlela ka-Isaya ethi “umugqa phezu komugqa,” futhi imigqa ehlanganiswa ndawonye ukuze kuhlonzwe futhi kumiswe umlayezo wemvula yakamuva ihlale iqukethe uphawu lwe-Alpha ne-Omega. Umaye wokuqala wesAmbulo isahluko sesishiyagalolunye uqala ngoMohammed futhi uphetha ngoMohammed II. Leso sikhathi sihlukane izinhlobo ezimbili zempi, esokuqala kube ukuhlasela okungahlelekile phezu kweRoma okwaqala ngempela ngo-Abubakar, kwase kulandela isikhathi seminyaka eyikhulu namashumi amahlanu lapho impi yokuqala ehlelekile yobuSulumane yafezwa khona.

Iminyaka eyikhulu namashumi amahlanu imelwe yisiprofetho sesikhathi esithi “izinyanga ezinhlanu”. Usizi lwesibili nalo lunaso isiprofetho sesikhathi esiyiminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu. Ngakho-ke, njengoba isakhiwo sesiprofetho sosizi lokuqala nolwesibili sibonakalisa ukuphela ngokuqala, siqukethe ukwehlukana phakathi kokubekwa uphawu nesikhathi esithile esiqondile. Inqubo yokubekwa uphawu imelwe ekuqaleni komlando wosizi lokuqala, futhi imelwe ekupheleni kosizi lwesibili.

Okulandelayo ngemva kokubekwa uphawu kwevesi lesine, embikweni wokuqala, yizi “nyanga ezinhlanu” (iminyaka eyikhulu namashumi amahlanu). Lezi nyanga ezinhlanu zikhonjwa kabili, kanye evesini lesihlanu, bese futhi evesini leshumi. Okandulela inqubo yokubekwa uphawu ka-August 11, 1840 kuze kube ngu-October 22, 1844 embikweni wesibili yisiprofetho “sehora, sosuku, senyanga, nonyaka” (iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu), sevesi leshumi nanhlanu. Ngokuhlangene emgqeni owodwa oqhubekayo, izimpondo zesihlanu nezesithupha ziqala futhi ziphethe ngomfanekiso wenqubo yokubekwa uphawu.

Njengemigqa emibili, esetshenziswe “umugqa phezu komugqa,” ikhomba isiqalo nesiphetho esiphawulwe ngoMohammed wokuqala noMohammed wesibili. “Umugqa phezu komugqa,” ikhomba izikhathi ezimbili ezehlukene emugqeni ngamunye, okudalwa ukuthi umugqa ngamunye uqukethe isiprofetho sesikhathi. Emlandweni womaye wokuqala, ubuSulumane babuyakuthi “bulimaze” iRoma, kanti kowesibili umaye, babuyakuthi “buyibulale” iRoma. Umaye wokuqala

wawuyimpi yemikhonto, izinkemba nemicibisholo, kanti umaye wesibili waletha isibhamu esiyimpuphu njengemishini yempi.

“IVESI 10. Zazinomsila ezinjengezofezela, futhi kwakunezintinyela emsila yazo; amandla azo ayengawokulimaza abantu izinyanga ezinhlanu. 11. Futhi zazinekosi phezu kwazo, eyayingelosi yomgodi ongenasiphelo, ogama layo ngolimi lwesiHeberu lingu-Abaddoni, kodwa ngolimi lwesiGreki igama layo lingu-Apoliyoni.

“Kuze kube lapha, uKeith usinike izibonelo zokukhala kwamacilongo amahlanu okuqala. Kodwa manje kumelwe simshiye, siqhubeke nokusetshenziswa kwesici esisha sesiprofetho esethulwa lapha; okungukuthi, izikhathi zesiprofetho.

“Amandla azo ayengawokulimaza abantu izinyanga ezinhlanu.—1. Umbuzo uyavela, ukuthi babeyobalimaza bani abantu izinyanga ezinhlanu?—Ngokungangabazeki yibo kanye labo ababeyakubabulala kamuva (bhaka ivesi 15); ‘ingxenye yesithathu yabantu,’ noma ingxenye yesithathu yombuso wamaRoma,—ukwahlukana kwawo kwamaGreki.

“2. Kwakufanele baqale nini umsebenzi wabo wokuhlupha? Ivesi le-11 liyawuphendula lo mbuzo.

“(1) ‘Babenenkosi phezu kwabo.’ Kusukela ekufeni kukaMohammed kwaze kwaba seduze nokuphela kwekhulu leshumi nantathu, amaMohammedan ayehlukaniswe abe amaqembu ahluhlukenene ngaphansi kwabaholi abaningana, engenawo umbuso womphakathi ojwayelekile owawunwebela phezu kwawo wonke. Seduze nokuphela kwekhulu leshumi nantathu, u-Othman wasungula umbuso owase waziwa kusukela lapho ngokuthi uMbuso Wase-Ottoman, noma i-imperiyali, owakhula waze wanwebela phezu kwazo zonke izizwe eziyinhloko zamaMohammedan, wazihlanganisa zaba umbuso omkhulu owodwa.

“(2) Isimo senkosi. ‘Oyingelosi yomgodi ongenasiphelo.’ Ingelosi isho isithunywa, isisebenzi, kungaba kuhle noma kubi, futhi akusilo ngaso sonke isikhathi isidalwa somoya. ‘Ingelosi yomgodi ongenasiphelo,’ noma isisebenzi esiyinhloko senkolo eyavela lapho mhla uvulwa. Leyo nkolo yiMohammedanism, kanti i-sultan uyisisebenzi sayo esiyinhloko. ‘I-Sultan, noma i-grand Seignior, njengoba ebizwa ngokungakhethi, futhi uyiSupreme Caliph, noma umpristi omkhulu, ehlanganisa ebuntwini bakhe isithunzi esiphakeme kakhulu somoya kanye negunya eliphakeme kakhulu lezwe.’—World As It Is, p.361.

“(3) Igama lakhe. NgesiHeberu, ‘Abadoni,’ umbhubhisi; ngesiGreki, ‘Apollyon,’ lowo oqothulayo, noma obhubhisayo. Ukuba namagama amabili ahlukenene ngezilimi ezimbili kwenza kube sobala ukuthi okuhloswe ukumelelwa lapha yisimo salo mbuso, kunokuba kube yigama lawo. Uma kunjalo, njengoba kuvezwe ngazo zombili izilimi, ungumbhubhisi. Lokho bekulokhu kuyisimo sikahulumeni wama-Ottoman.”

“Kodwa u-Othman waqala nini ukuhlasela umbuso wamaGreki okokuqala?—NgokukaGibbon, Decline and Fall, njll., ‘U-Othman waqala ukungena ensimini yaseNicomedia ngosuku lwama-27 kuJulayi, 1299.”

“Izibalo zabanye abalobi zisuselwe embonweni wokuthi lesi sikhathi kwakufanele siqale ngokusungulwa kombuso wase-Ottomani; kodwa lokhu ngokusobala kuyiphutha; ngoba

kwakungagcini ngokuthi babe nenkosi phezu kwabo kuphela, kodwa futhi kwakufanele bahluphe abantu izinyanga ezinhlanu. Kodwa isikhathi sokuhlupha sasingeke siqale ngaphambi kokuhlasela kokuqala kwalabo abahluphayo, okwakungu, njengoba kushiwo ngenhla, uJulayi 27, 1299.

“Ukubalwa okulandelayo, okusekelwe kule ndawo yokuqala, kwenziwa kwase kushicilelwa emsebenzini owawunesihloko esithi, Ukuza Kwesibili kukaKristu, njll., ngu-J. Litch, ngo-1838.

“‘Amandla awo kwakungukulimaza abantu izinyanga ezinhlanu.’ Kuze kube lapha yilapho umsebenzi wawo wawufinyelela khona, ukuwahlupha ngokuphanga okungapheli, kodwa hhayi ngokwezombusazwe ukubabulala. ‘Izinyanga ezinhlanu,’ izinsuku ezingamashumi amathathu ngenyanga, zisinika izinsuku eziyikhulu namashumi amahlanu; futhi lezi zinsuku, ngokuba zingezesifanekiselo, zisho iminyaka eyikhulu namashumi amahlanu. Ziqala ngoJulayi 27, 1299, leyo minyaka eyikhulu namashumi amahlanu ifinyelela ku-1449. Kuyo yonke leyo nkathi amaTurkey ayebandakanyekile empini ecishe ibe ngokuqhubekayo nombuso wamaGreki, kodwa nokho engawunqobi. Athumba futhi agcina izifundazwe ezingana zamaGreki, kodwa inkululeko yamaGreki yayisalondolozwe eConstantinople. Kodwa ngo-1449, ekupheleni kwaleyo minyaka eyikhulu namashumi amahlanu, kwafika uguquko, umlando lwalo oyotholakala ngaphansi kwecilongo elilandelayo.” Uriah Smith, Daniel and Revelation, 505–507.

U-Uriya Smith ucaphuna ukubalwa kukaJosiah Litch kweminyaka eyikhulu namashumi amahlanu, okuthi lapho isiphelile, kube yisiqalo sesiprofetho seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu ecilongweni elilandelayo. Ekhuluma ngesibikezelo sikaLitch mayelana nalezi ziprofetho ezimbili zesikhathi ezixhumene, uDadewethu White waloba:

“Ngonyaka ka-1840 kwenzeka okunye ukugcwaliseka okuphawulekayo kwesiprofetho okwavusa intshisekelo esabalele. Eminyakeni emibili ngaphambili, uJosiah Litch, omunye wezikhonzi eziholayo ezazishumayela ukuza kwesibili, washicilela incazelo yesAmbulo 9, ebikezela ukuwa koMbuso Wama-Ottoman. Ngokwezibalo zakhe, la mandla kwakufanele agumbuqelwe... ngo-11 Agasti, 1840, lapho amandla ama-Ottoman eConstantinople kungalindeleka ukuba aphulwe. Futhi lokhu, ngiyakholwa, kuyotholakala kunjalo.”

“Ngeso kanye isikhathi esasibekiwe, iTurkey, ngabamele bayo, yamukela ukuvikelwa kwamandla ahlange aseYurophu, ngaleyo ndlela yazibeka ngaphansi kokulawulwa yizizwe zobuKristu. Lesi senzakalo sagcwalisa isiprofetho ngokunembile. Lapho lokhu sekwaziwa, izixuku eziningi zaqiniseka ngokulunga kwezimiso zokuhunyushwa kwesiprofetho ezazisemukelwe nguMiller nabangane bakhe, futhi inhlango yokufika yanikwa umfutho omangalisayo. Amadoda emfundo nesikhundla ahlango noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngowe-1840 kuya kowe-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Umaye wokuqala nowesibili uxhunywe iziprofetho ezimbili zesikhathi ezihlangene. Umaye wokuqala uqala ngomfanekiso wokubekwa uphawu, kanti umaye wesibili uphetha ngomlando

ka-Agasti 11, 1840 kuze kube ukukhala kwecilongo lesikhombisa ngo-Okthoba 22, 1844, nawo ongumfanekiso wokubekwa uphawu. Ukuqala nokuphela kuthwala uphawu luka-Alfa no-Omega, ngoba, njengasemlandweni lapho uKristu aqinisa isivumelwano isonto elilodwa, lesi sikhathi sihlukaniswe izingxenye ezimbili. Isikhathi sokuqala siqala ngoMohammed wokuqala, siphele ngoMohammed wesibili. Isikhathi sesibili siqala “ngezwi elivela ezimpondweni ezine ze-altare legolide eliphambi kukaNkulunkulu,” siphele “ngezwi” likaKristu, efunga “ngaye ophila kuze kube phakade naphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi kungabe kusaba khona isikhathi.”

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Noma yimuphi umbuzo uSathane angawuvusa engqondweni ukuze adale ukungabaza mayelana nomlando omkhulu wohambo lwesikhathi esedlule lwabantu bakaNkulunkulu uyothokozisa ubukhosi bakhe bobuSathane futhi uyisihlamba kuNkulunkulu. Umbiko wokufika kweNkosi kwethu maduzane ngamandla nangenkazimulo enkulu emhlabeni wethu uyiqiniso, futhi ngowe-1840 amazwi amaningi aphakanyiswa ekumemezeleni kwawo.”
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