

Incwadi kaDaniyeli - Inombolo Yeshumi Nanye

Izivivinyo Zobuprofethi Ebumnyameni nokuVuka komFanekiso

Jeff Pippenger

2023-12-06

Isahluko sokuqala sikaDaniyeli simele umlayezo wengelosi yokuqala, kanti isahluko sesibili simele umlayezo wengelosi yesibili. Ekuwuphawuleni kwesiprofetho, umlayezo wokuqala uwukwesaba uNkulunkulu, owesibili uwukumnika uNkulunkulu inkazimulo, kanti umlayezo wesithathu ukhomba ihora lokwahlulela. Ngaphambi kokuba singene ngokuqondile esahlukweni sesibili sikaDaniyeli, kudingeka ukubuyekeza okuncane. Umlayezo wengelosi yesibili ngokuyinhloko ukhomba ukuwa kweBabiloni.

Kwalandela enye ingelosi, ithi: Liwile, liwile iBhabhiloni, lowo muzi omkhulu, ngokuba laphuzisa izizwe zonke iwayini yolaka lobufebe balo. IsAmbulo 14:8.

Ingelosi yesibili ichaza ukuwa kweBabiloni njengeqiniso lokuthi yenze “zonke izizwe ziphuze iwayini lolaka lobufebe bayo.” Ukuwa kwayo kuyimpendulo yokuba yenze ubufebe nazo zonke izizwe. Lobo bufebe bulethwa izimfundiso zayo zamanga, ezimelwe njenge “wayini.” ISonto lamaKatolika lakhiwe izimfundiso eziningi zamanga, kodwa imfundiso yamanga ehlotshaniwa ngokuqondile nokuwa kwalo, yimfundiso yamanga eveza “ulaka” lwalo. Leyo mfundiso iwukuhlanganiswa kwesonto nombuso, isonto libe yilo eliphethe lobo budlelwano. Ulaka lweSonto lamaKatolika, lungukuhlupha kwalo labo elibabiza ngokuthi bangamambuka. Lolo laka lufeza ngenqubo yobufebe balo namakhosi omhlaba. Ngaphandle kokuxhumana kwalo namakhosi omhlaba, nokuwalawula kwalo, belungeke libe namandla okuhlupha labo elibachaza njengamambuka. Ukuwa kwalo kwesibili, ngakho-ke, kuphawula iphuzu esikhathini esizayo lapho lingaphinde lisebenzise ulaka lwalo njengalokhu lwenza esikhathini esedlule, olulethwa ubufebe balo namakhosi omhlaba. Amakhosi omhlaba angena kulobo budlelwano obungemthetho ngokuphuza amanga alo. Ukuwa kweBabiloni kumenyezela okokugcina encwadini yeSambulo isahluko seshumi nesishiyagalombili.

Kwathi emva kwalezi zinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngamandla ngezwi elinamandla, yathi: Liwile, liwile iBhabhiloni elikhulu, seliphenduke indawo yokuhlala yamademoni, nesiboshwa sawo wonke umoya ongcobileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Ngokuba zonke izizwe ziphuze iwayini yolaka lobufebe balo, namakhosi omhlaba aphingile nalo, nabathengisi bomhlaba bacebile ngobuningi bokunethezeka kwalo. Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kulo, bantu bami, ukuze ningahlanganyeli ezonweni zalo, futhi ukuze ningemukeli ezinhlophekweni zalo. Ngokuba izono zalo sezifinyelele ezulwini, noNkulunkulu ukhumbule ububi balo. Libuyiseleni njengoba nalo linibuyisele, niliphindisele ngokuphindiwe njengokwemisebenzi yalo; endebeni eliyigcwalisile, ligcwaliseleni ngokuphindiwe. IsAmbulo 18:1–6.

Indebe yomusa yesikhathi sokuvinjanywa yeBandla lamaKatolika yaphela ngo-1798, kodwa lizophinda ukushushisa elakwenza ngeNkathi Yobumnyama, ngesikhathi senhlekelele yomthetho weSonto osuzayo maduzane.

Nokho nginokumbalwa engimelana nawe ngakho, ngokuba uvumela lowo wesifazane uJezebeli, ozibiza ngokuthi ungumphrofethikazi, ukuba afundise nokuyenga izinceku zami ukuba ziphinge, nokuba zidle okuhlatshele izithombe. Ngamnika ithuba lokuba aphenduke ekuphingeni kwakhe; kodwa akaphendukanga. Bheka, ngizomphonsa embhedeni, nalabo abaphinga naye ngibaphonse osizini olukhulu, ngaphandle kokuba baphenduke ezenzweni zabo. IsAmbulo 2:20–22.

Wanikezwa iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha ukuba aphenduke, kodwa wenqaba. Iminyaka emithathu nengxenye yendlala eyaholela eNtabeni iKarmeli yanikezwa uJezebeli ukuba aphenduke, kodwa naye wenqaba. Emthethweni weSonto osuzayo maduze e-United States, owokuqala wamakhosi omhlaba aphinga naye ezinsukwini zokugcina yi-United States, isilo somhlaba sesAmbulo 13. Khona-ke isiyigcwalisile indebe yesikhathi sayo sokuvinjanywa.

“Isizwe esikhulu kunazo zonke nesibusiswe kakhulu emhlabeni yi-United States. Ukubuswa koMusa kugcine leli zwe, futhi kwelekelela phezu kwalo izibusiso ezikhethwe kakhulu zaseZulwini. Lapha abashushiswayo nabacindezelweyo bathole isiphephelo. Lapha ukholo lobuKristu ebumsulweni balo lufundisiwe. Laba bantu babe ngabamukeli bokukhanya okukhulu kanye nezihawu ezingenakuqhathaniswa. Kodwa lezi zipho ziphindiselwe ngokungabongi nangokukhohlwa uNkulunkulu. Lowo Ongenasiphelo ugcina ukubalwa nezizwe, futhi icala lazo lilingana nokukhanya ezalikalayo. Umbhalo owesabekayo manje umi encwadini yaseZulwini umelene nezwe lethu; kodwa icala eliyogcwalisa isilinganiso sobubi balo yilona lokwenza ize umthetho kaNkulunkulu.”

“Phakathi kwemithetho yabantu nezimiso zikaJehova kuyovela impi yokugcina enkulu yombango phakathi kweqiniso nephutha. Kule mpi sesingena kuyo manje,—impi engeyona ephakathi kwamabandla aphikisanayo alwela ukubusa, kodwa ephakathi kwenkolo yeBhayibheli nenkolo yenganekwane nesiko. Izikhungo eziyohlangana zimelane neqiniso nokulunga kulo mncintiswano sezisebenza ngenkuthalo manje.” Spirit of Prophecy, volume 4, 398.

Ngomthetho weSonto, uphawu lwesilo luyaphoqelelwa, ngaleyo ndlela “kwenziwa ize umthetho kaNkulunkulu.” Ngaphambi komthetho weSonto, umfanekiso wesilo uyakhiwa ngaphakathi kwe-United States. Umthetho weSonto ufika ngesikhathi esithile, kodwa ukwakheka komfanekiso wesilo kuyinkathi yesikhathi. Leyo nkathi yesikhathi iyinkathi yesiprofetho emelwe ukuphila kukaDaniyeli njengoba kumelwe yiminyaka engamashumi ayisikhombisa yokuthunjwa kuDaniyeli isahluko sokuqala. Leyo minyaka engamashumi ayisikhombisa yaqala ngoJehoyakimi, okufanekisela isikhathi lapho umlayezo wokuqala wanikwa amandla ngoSeptemba 11, 2001, futhi yaphetha ngokwenziwa ize komthetho kaNkulunkulu, njengoba kumelwe “isimemezelo” sikaKoresi.

Umlando wempilo kaDanyeli yokuprofetha weminyaka engamashumi ayisikhombisa uyisifanekiselo semigqa eminingana yesiprofetho. Umele isikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Umele inqubo yokuvivinywa enezigaba ezintathu ebonakaliswa yizingelosi ezintathu zesAmbulo ishumi nane, futhi umele ukwakheka kwegama lesiHebheru elithi “iqiniso.” Umele ukuhlanzwa kwamadodana kaLevi okufezwa yisithunywa sesivumelwano. Ufanekiswa nguKristu ehlanza ithempeli kabili. Ufanekiswa ukuhlubuka okuqhubekayo ngaphakathi kweJerusalema kuHezekeli izahluko eziyisishiyagalombili neziyisishiyagalolunye. Futhi umele umlando lapho umfanekiso wesilo wakhiwa e-United States.

Umfanekiso wesilo ubuye ufanekiswe nangokuphinga kukaJezebeli no-Ahabi, ukuphinga kukaHerode noHerodiya, ithole legolide lokuvukela kuka-Aroni, amathempeli amabili okukhonza omgunyathi kaJerobowamu aseBethete naseDani, abaprofethi bakaBhali nabaprofethi baka-Ashitoretu endabeni yaseNtabeni iKarmeli. Incazelo okuwukuphela kwayo yomfanekiso wesilo emibhalweni ka-Ellen White iyinhlanganisela yebandla nombuso, ibandla kube yilo elilawula lobo budlelwane. Lolo daba lwebandla elibusa phezu kombuso luyisona siqu salokho umbhalo ongcwele, oyiMthethosisekelo wase-United States, owaklanyelwa ukusivikela kukho. Lapho isimiso sokwehlukaniswa kwebandla nombuso silahlwa yisilo somhlaba emthethweni weSonto oza maduze, inyunyana epheleleyo yebandla nombuso e-United States iyobe isifeziwe.

Kusukela mhla ka-11 Septhemba 2001 kuze kube ngumthetho weSonto e-United States kukhona uvivinyo olubonakalayo, olusekelwe ekutheni abafundi besiprofetho baqaphele ukwakheka komfanekiso wesilo. Manje sesisemaphethelweni kanye kanye aleyo nqubo. Enqubweni yokwakhiwa komfanekiso wesilo kukhona ukunyakaza okuningana okunomthelela ekuphelelisweni okuphelele emthethweni weSonto, lapho uphawu lwesilo luphoqelelwa khona. Kukhona ukunyakaza kwezombusazwe, ukunyakaza kwezenkolo, ukunyakaza kwezenhlalo, kanye nokunyakaza kwezezimali. Qaphelani izehlakalo ezikhonjiswe maqondana nokwakheka komfanekiso wesilo endimeni elandelayo.

“Sekuvele kunamalungiselelo aqhubekayo, futhi kunezinyathelo eziqhubekayo, eziyophetha ngokwenziwa komfanekiso wesilo. Kuyokwenzeka izehlakalo emlandweni womhlaba eziyogcwalisa izibikezelo zesiprofetho zalezi zinsuku zokugcina” The Seventh-day Adventist Bible Commentary, volume 7, 976.

Ukubunjwa komfanekiso wesilo kuhlangukisa ukulungiselelwa okuqhubekela phambili okufaka “izehlakalo” kanye “neminyakazo,” kokubili kusobuningi. Umlando omelwe yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDanyeli waqala ngoJehoyakimi, waphela ngesimemezelo sikaKoresi. UJesu ufanekisa ukuphela kwento ngesiqalo sento, futhi kukhona “isimemezelo” esimelela ukuqala kwesikhathi esifanekiselwa yiminyaka engamashumi ayisikhombisa yesiprofetho sikaDanyeli. Leso “simemezelo” kwakuyi-USA Patriot Act, esasimiswa obala phezu kokuhlasela kwe-Islam kobuhlungu besithathu. Kodwa ngokungafani nemiyalo yokuphatha yobushiqela ka-Abraham Lincoln eMpini Yombango, noma kaFranklin Roosevelt eMpini Yezwe Yesibili, iPatriot Act isasebenza, futhi cishe izoqiniswa iphinde iqinisiwe njengoba ubutha ne-Islam yomhlaba wonke bukhula. Imiyalo yokuphatha yayo yomibili iMpi

Yombango neMpi Yezwe Yesibili yaphela ngokuphela kobutha, kodwa ngeke kube khona ukuphela kobutha ne-Islam yomhlaba wonke; kunalokho, kuyoba nokwanda kokuhlasela kobuphekula emhlabeni wonke.

Kukhona amafilosofi amabili ayinhloko omthetho ngaphakathi kwesiko laseNtshonalanga: uMthetho wamaNgisi noMthetho wamaRoma. Isisekelo soMthetho wamaNgisi sithi umuntu akanacala kuze kube kufakazelwa ukuthi unecala, kanti isisekelo soMthetho wamaRoma sithi umuntu unecala kuze kube kufakazelwa ukuthi akanacala. I-Patriot Act yase-United States iyisibonelo esicacile soMthetho wamaRoma, futhi imi ngokuphikisana okuqondile noMthetho wamaNgisi. Lesi ngesinye salezo “zehlakalo” ebezilethwa ekwakhekeni komfanekiso wesilo. Uma i-United States izoba ngumfanekiso wobuKatolika, kwakuyodingeka ukuthi ifilosofi yenkolo neyepolitiki yobuKatolika isungulwe e-United States ngaphambi kokuphoqelelwa kophawu lwesilo.

“Lesi sihloko siyaziphoka engqondweni yami. Sicabangeleni; ngoba siyindaba ebaluleke kakhulu. Kulezi zigaba ezimbili siyakuhlanganisa kuphi intshisekelo yethu? Manje senza ukukhetha kwethu, futhi maduze sizokwazi ukwahlukanisa phakathi kwalowo okhonza uNkulunkulu nalowo ongamkhonzi. Fundani isahluko sesine sikaMalaki, nicabange ngaso ngokungathathi kancane. Usuku lukaNkulunkulu seluseduze kakhulu phezu kwethu. Izwe seliguqule ibandla. Kokubili kuyavumelana, futhi kwenza ngokwenqubo engenakubona kude. AmaProthestani ayosebenza kubabusi bezwe ukuba benze imithetho yokubuyisela ubukhosi obulahlekile bomuntu wesono, ohlezi ethempelini likaNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu. Izimiso zamaRoma Katolika ziyothathwa zifakwe ngaphansi kokunakekelwa nokuvikelwa koMbuso. Lokhu ukuhlubuka kwesizwe kuyolandelwa masinyane ukubhujiswa kwesizwe. Ukuphikisa kweqiniso leBhayibheli akusayikubekezelelwa yilabo abangenzi umthetho kaNkulunkulu ube yisimiso sempilo yabo. Khona-ke kuyakuzwakala izwi livela emathuneni abafeli benkolo, abamelwe yimiphefumulo uJohane ayibona ibulewe ngenxa yezwi likaNkulunkulu nobufakazi bukaJesu Kristu ababebubambile; khona-ke umkhuleko uyokwenyuka uvela kuyo yonke ingane kaNkulunkulu yeqiniso, ‘Sekuyisikhathi, Nkosi, sokuba wena usebenze; ngoba bawenze ize umthetho wakho.’” General Conference Daily Bulletin, January 1, 1900.

Indima yangaphambilini iphawula isikhathi lapho “izimiso zamaRoma Katolika ziyofakwa ngaphansi kokunakekelwa nokuvikelwa koMbuso,” njengokwenzeka emthethweni weSonto. Umthetho weSonto uyisiphetho sesikhathi esingokomfanekiso esaqala ngoSeptemba 11, 2001. I-Patriot Act ekuqaleni ifanekisela umthetho weSonto ekugcineni. Imicimbi emibili kuleyo elethwa ukuze kwakhiwe umfanekiso wesilo kwakuwukufika koMaye wesithathu, kanye ne-Patriot Act eyalandela.

Ukwakheka komfanekiso wesilo kuwuvivinyo lapho ikusasa lethu laphakade liyothathwa khona isinqumo, futhi kuza ngaphambi komthetho weSonto. Ngesikhathi somthetho weSonto ithuba lethu lokuvivinywa njengama-Seventh-day Adventists liyavalwa, futhi yilapho uphawu olubonakalayo lugxivizwa khona nesibhengezo siphakanyiswa khona. Ukwakheka komfanekiso wesilo kwenzeka ngaphambi komthetho weSonto, ngaphambi kokubekwa uphawu olubonakalayo, nangaphambi

kokualwa kwethuba lokuvivinywa.

“INkosi ingibonisile ngokucacileyo ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba isikhathi somusa sivalwe; ngoba uyoba uvivinyo olukhulu kubantu bakaNkulunkulu, okuyilo okuyonqunywa ngalo isiphetho sabo saphakade. Isikhundla sakho siyinhlanganisela enkulu yokungahambisani kangangokuthi bambalwa kuphela abayokhohliswa.

“EsAmbulweni 13 lesi sihloko sivezwe ngokusobala; [IsAmbulo 13:11–17, kucashuniwe].

“Lesi yisivivinyo abantu bakaNkulunkulu okufanele babe naso ngaphambi kokuba babekwe uphawu. Bonke labo abafakazela ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esingamanga, bayokleliswa ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayokwamukela uphawu lukaNkulunkulu ophilayo. Labo abayekela iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayokwamukela uphawu lwesilo” Manuscript Releases, volume 15, 15.

Isikhathi sokwakhiwa komfanekiso wesilo samelwa yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli. UDaniyeli waqala ukudlula uvivinyo lokwesaba uNkulunkulu, ngokukhetha ukudla ukudla kukaNkulunkulu kuphela. Uvivinyo lokuqala lukaDaniyeli lwaluwuvivinyo lokudla. Uvivinyo lwesibili lukaDaniyeli lwaluwuvivinyo olubonakalayo olwenzeka ekupheleni kwesikhathi sokuvivinywa sezinsuku eziyishumi sokudla ukudla kukaNkulunkulu, kunokudla ukudla kwaseBhabhiloni. Impumelelo yalokho kudla yabonakaliswa ekubukekeni komzimba kaDaniyeli. Uvivinyo lwesibili luwuvivinyo olubonakalayo. Uvivinyo lokuqala luwuvivinyo lokudla. UDaniyeli wabonakalisa ukholo lwakhe, futhi wadlula uvivinyo lokuqala, kodwa ovivinyweni lwesibili, uDaniyeli wayengenakubona kusengaphambili ukuthi wayezobonakala “ekhuluphele futhi emuhle kakhulu” kunalabo ababedla ukudla kwaseBhabhiloni. Kuhlale kunabantu ababukeka bemangalisa kakhulu, kodwa badla imfucuza, futhi kukhona nabaguquli bezempilo abaqotho ababukeka njengokufa okuhambayo.

Ukusetshenziswa kukaDaniyeli kokuzithiba kwakhe nokholo esivivinyweni sokuqala yikho okwamthwala wamdlulisa esivivinyweni sesibili, nakuba umphumela wesikhathi sesibili sokuvivinywa wawusibekelwe “ubumnyama”. AmaMillerite adla incwadi encane ngo-August 11, 1840, emva kwalokho akhazimulisa uNkulunkulu ekumemezeleni umlayezo Wokukhala Kwaphakathi Nobusuku, njengoba lowo mlayezo wasabalala ezweni lonke njengamagagasi amakhulu olwandle. Isivivinyo sesibili siyisivivinyo esibonakalayo, esandulelwa yisivivinyo sokudla esingokoqobo nesiingokomoya, bese silandelwa yisivivinyo esingumlinganiselo ongokwesiprofetho. Isivivinyo sesibili sidinga ukubonakaliswa okubonakalayo kokholo olwavunywa esivivinyweni sokuqala.

Manje ukukholwa kuyisisekelo sezinto ezithembliweyo, kuwubufakazi bezinto ezingabonwayo. Ngoba ngakho abadala bafakazelwa kahle. KumaHebheru 11:1, 2.

Isahluko sesibili sikaDaniyeli siyisivivinyo esibonakalayo, esingaphothulwa ngempumelelo kuphela uma ukudla okwanyakhetwa esivivinyweni sokuqala kusetshenziswa ngenkuthalo enqubweni yokuhlolwa.

Ngokuba umbono useyisikhathi esimisiweyo; kodwa ekugcineni uyakukhuluma, ungabi namanga; noma wephuza, wulinde; ngokuba uyakufika nokufika, awuyikuphuzisa. Bheka, umphefumulo wakhe ozikhukhumezayo awuqondile kuye; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:3, 4.

Umpfumela wokuvivinywa kwesibili ushiywe ebumnyameni ukuze kubonakaliswe ukuthi ukukholwa obekuvunywe ekuvivinyweni kokuqala kwakuyikukholwa kweqiniso yini.

“Ukukhanya okukhethekile okwanikezwa uJohane okwavezwa ezindudumeni eziyisikhombisa kwakuwukuveza izehlakalo ezaziyokwenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili. Kwakungengokuhle ukuba abantu bazazi lezi zinto, ngokuba ukukholwa kwabo kwakumelwe ngempela kuvivinywe. Ngohlelo lukaNkulunkulu amaqiniso amangalisayo kakhulu naphakeme kakhulu ayeyomenyezelwa. Imiyalezo yengelosi yokuqala neyesibili kwakumelwe imenyezelwe, kodwa kwakungamelwe kwembulwe okunye ukukhanya ngaphambi kokuba le miyalezo isiwenzile umsebenzi wayo oqondile.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Kuyafanele ngokobunkulunkulu ukuthi isahluko sesibili sikaDaniyeli sisekelwe emfanekisweni, ngokuba simelela uvivinyo lomfanekiso wesilo. Labo bafundi besiprofetho abaqaphela uSeptemba 11, 2001 njengokugcwaliseka kwesiprofetho, ngokomfanekiso badla incwadi efihliweyo. Base beholwa babuyiselwa ezindleleni zakudala zobu-Adventist njengoba zibonakala kumaShadi amaphayona ka-1843 noka-1850. Lezo zindlela zakudala zakhomba ukuhamba kwengelosi yokuqala, ababe sebeholwa ukuba baqonde ukuthi kwakumele ukuhamba kwengelosi yesithathu. Zonke izambulo eziyigugu abaholwa ukuba baziqonde zavela ngokuqonda kwendlela yesiprofetho abayemukelayo. Leyo ndlela yafanekiswa yindlela kaWilliam Miller, eyafakazelwa ngesikhathi umyalezo wokuqala womlando wakhe unikwa amandla ngo-Agasti 11, 1840.

“Ngonyaka ka-1840 kwaba khona futhi okunye ukugcwaliseka okuphawulekayo kwesiprofetho okwavusa intshisekelo enkulu kakhulu. Eminyakeni emibili ngaphambili, uJosiah Litch, omunye wezikhonzi eziholayo ezazishumayela ngokufika kwesibili, washicilela incazelo yeSambulo 9, ebikezela ukuwa koMbuso wama-Ottoman. Ngokwezibalo zakhe, la mandla kwakufanele achithwe... mhla ziyi-11 ku-Agasti, 1840, lapho amandla ama-Ottoman eConstantinople engalindelwa ukuba aphulwe. Futhi lokhu, ngiyakholwa, kuyotholakala kunjalo.”

“Ngeso lesi kanye esibekiwe, iTurkey, ngamanxusa ayo, yamukela ukuvikelwa kwamandla ahlalane aseYurophu, ngalokho yazibeka ngaphansi kokulawulwa izizwe zobuKristu. Leso sehlakalo sagcwalisa isiprofetho ngokunembile. Lapho lokhu sekwaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuhumusha iziprofetho ezazisetshenziswa nguMiller nabangane bakhe, futhi kwani kwa umfutho omangalisayo inhlangotho yokufika. Abantu abafundile nabanesikhundla bahlanganyela noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Lapho abantu bemukela u-11 Septemba 2001 njengokugcwaliseka kwesiprofetho, babesebuye “baqiniseka ngokunemba kwezimiso zokuchazwa kwesiprofetho ezamukelwa yi” Future for

America. Ingelosi yayehle nomqulu ofihliweyo, yayala labo ababeyowudla ukuba bawudle. Umqondo ongokwesiprofetho oqukethwe encwadini encane yomlando wamaMillerite, kanye nomqulu ofihliweyo womlando wethu wamanje, uyadingeka ukuze kuqondiswe ngokuphepha uvivinyo lokubunjwa komfanekiso wesilo. Kodwa emva kokudla, noma ukuhlanganiswa ngaphakathi kwendlela yokusebenza yesiprofetho, umfundi kumele emva kwalokho abonakalise ukuqinisekiswa okubonakalayo kwalokho ayekade ekudlile ngaphambili. Leso senzo sokholo kumele sibonakaliswe ngovivinyo oluqondiswa ngesiphetho esithi “simnyama”.

Imithetho yesiprofetho kaWilliam Miller emlandweni wengelosi yokuqala, ihlanganise nezikhiye zesiprofetho ezamiswa emlandweni wengelosi yesithathu, ivumela abafundi besiprofetho ukuba baqaphele ukuthi ngayinye yezingelosi ezintathu zesAmbulo ishumi nane yaletha kanye nayo umlayezo encwadini encane okwakufanele idliwe. Indlela abazikhethela yona yokuyidla ivumela labo bafundi ukuba bese bebona ukuthi lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla ngoSeptemba 11, 2001, yayiphethe incwadi esandleni sayo okwakumelwe idliwe, nakuba lokho kungakhulunywanga ngakho ngokuqondile esahlukweni seshumi nesishiyagalombili.

Ingelosi lalinencwadi efihliweyo esandleni salo. Lowo mqondo wokuprofetha yilokho uDaniyeli akumela lapho ekhetha ukwenqaba ukudla kwaseBhabhiloni. Lowo mqondo wokuprofetha yilokho okudingekayo ukuze kubonakale ukwakheka komfanekiso wesilo, ngokuba nakuba sazisiwe ukuthi kukhona “ukunyakaza” kanye “nezehlakalo” eziyoletswa ekwakhekeni komfanekiso wesilo, sazisiwe futhi ukuthi ukunyakaza komthetho weSonto kuyaqhubeka “ebumnyameni.” Kumelwe sibe “nezibuko zokubona ebusuku” ngokomoya ukuze sikwazi ukubona ukunyakaza kwabo ebumnyameni, ngokuba kuwukwakheka komfanekiso, kodwa wakheka “ebumnyameni”. Kuyokwaziwa kuphela ngemithetho yokuprofetha umfundi wesiprofetho ayemukele lapho ebona uSeptemba 11, 2001, njengokugcwaliseka kokufika koMaye wesithathu.

“UNkulunkulu wembulile okuyakokwenzeka ezinsukwini zokugcina, ukuze abantu baKhe balungiselwe ukuma bamelane nesiphepho sokuphikiswa nolaka. Labo abaxwayisiwe ngezehlakalo ezibabhekile akumelwe bahlale ngokulindela okuzolile isiphepho esizayo, beziduduzo ngokuthi iNkosi iyakubavikela abathembekile baYo ngosuku losizi. Simelwe ukuba njengabantu abalindele iNkosi yabo, hhayi ngokulindela okuyize, kodwa ngomsebenzi oqotho, ngokukholwa okungantengantengi. Lesi akusiso isikhathi manje sokuvumela izingqondo zethu ukuba zigxile ezintweni ezincane ezingabalulekile. Ngesikhathi abantu belele, uSathane usebenza ngamandla ehlela izinto ukuze abantu beNkosi bangabi nesihe noma ubulungisa. Inhlangano yeSonto manje yenza indlela yayo ebumnyameni. Abaholi bafihla udaba lweqiniso, futhi abaningi abahlanganyela kule nhlangano nabo ngokwabo abakuboni ukuthi lowo mfudlana ongaphansi uqonde ngakuphi. Izimemezelo zayo zithambile futhi zibonakala zingezobuKristu, kodwa lapho seyikhuluma iyakwembula umoya kadrako. Kungumsebenzi wethu ukwenza konke okusemandleni ethu ukuvimba ingozi esongelayo. Kufanele sizame ukuhlakaza ubandlululo ngokuzibeka ekukhanyeni okufanele phambi kwabantu. Kufanele sibabeke phambi umbuzo wangempela ophikiswanayo, ngaleyo ndlela sifake ukuphikisa okusebenza kakhulu kunakho konke ezinyathelweni ezivimbela inkululeko kanembeza. Kufanele sihlole imiBhalo futhi sikwazi ukunikeza isizathu sokukholwa kwethu. Umprofethi uthi: ‘Ababi bayakwenza ngobubi: futhi akakho noyedwa kwababi oyakuqonda;

kodwa abahlakaniphileyo bayakuqonda.” Testimonies, volume 5, 452.

UDaniyeli umelela “abahlakaniphileyo” abakwazi ukubona ukuhamba komkhankaso womthetho weSonto, nakuba kuqhubeka “ebumnyameni.” Angakwenza lokho, ngoba wadlula esivivinyweni sokudla ngaphambi kwesivivinyo sokubona. Isivivinyo sokubona sokwakheka komfanekiso wesilo senzeka “ebumnyameni.”

Esihlokweni esilandelayo sizoqala ukucabangela kwethu ngoDaniyeli isahluko sesibili njengomyalezo wengelosi yesibili.

Ngiyakuholo izimpuputhe ngendlela ezingayazanga; ngizibeke ezindleleni ezingazange zazi: ngiyakwenza ubumnyama bube ngukukhanya phambi kwazo, nezindawo ezigwegwile ngizenze ziqonde. Lezi zinto ngiyakuzenza kuzo, futhi angiyikuzilahla. U-Isaya 42:16.