

# Incwadi kaDaniyeli — Inombolo Yeshumi Nane

## *UDaniyeli Isahluko Sesibili – Isifinyezo Nesiphetho Ingxenye Yokuqala*

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“Encwadini yeSambulo zonke izincwadi zeBhayibheli zihlangana khona futhi ziphethe khona. Nansi ingxenye egcwalisa incwadi kaDaniyeli.” IZenzo ZabaPhostoli, 585.

Iqiniso uJohane ayibiza ngokuthi “IsAmbulo sikaJesu Kristu,” iNgonyama yesizwe sakwaJuda ebilokhu iyivula izimpawu kubantu bayo kusukela ngoJulayi, 2023, ifezekiswa ngokupheleleyo lapho incwadi kaDaniyeli ihlanganiswa nencwadi yeSambulo. Isahluko sesibili sikaDaniyeli simelela umbiko wengilosi yesibili esimweni sokuvivinywa komfanekiso wesilo wezinsuku zokugcina. Siveza inqubo yokuvivinywa kanye nesikhathi esithile sokuvivinywa.

Isikhathi nenqubo kaDaniyeli isahluko sesibili, emelwe yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli, kwakuyisifanekiso sesikhathi sokuvivinywa samaProthestani emlandweni wamaMillerite. AmaProthestani ahluleka enqubweni yawo yokuvivinywa, abe eseba ngamadodakazi aseRoma. Ngokwesiprofetho, indodakazi ifanekisa unina; kanti iRoma iyisilo sesiprofetho. Ukuhluleka kwawo kanye nokuguqukela kwawo okwalandela ekubeni amadodakazi aseRoma, kufanekisa uvivinyo lomfanekiso wesilo emlandweni wethu wamanje, ngoba aguqukela ekubeni ngumfanekiso wesilo. Ngakho-ke inqubo yethu yamanje yokuvivinywa imelwe yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli, futhi nangomlando wombiko wengelosi yesibili phakathi nokunyakaza kwamaMillerite.

Emlandweni wombiko wengelosi yesibili owaqala ngo-11 Septhemba 2001, kukhona isikhathi esithile nenqubo yokuvivinywa emelwe ngokomfanekiso njengephupho lesithombe sikaNebukadinesari sezilwane; ngokuba embusweni wesiprofetho seBhayibheli umbuso futhi uyisilwane. UNebukadinesari nezikhulu zenkolo zabaKaledi bamele labo abahluleka ekuvivinyweni, kanti uDaniyeli kanye namadoda amathathu afaneleyo bamele labo abaphumelela ekuvivinyweni. Kungabonakala kungesiyo leyo ndlela, kodwa ukwehluleka kukaNebukadinesari kuqinisekiswa esahlukweni sesithathu sikaDaniyeli.

Enqubweni yokuvivinywa, emelwe kokubili kuDaniyeli isahluko sokuqala nelesibili, kukhona izimpawu zomgwaqo eziqondile zesiprofetho ezihambisana namaqiniso asanda kubekwa encwadini yeSambulo. Esahlukweni sokuqala, “izinsuku eziyishumi” zimelela isikhathi sokuvivinywa esaholela ekutheni uDaniyeli abonakalise umfanekiso omuhle kakhulu nowondlekile kakhulu ngenxa yokudla kwakhe ukudla kwasezulwini, kuyilapho elinye iqembu labathenwa labonakalisa umfanekiso walabo abadla ukudla kwenkosi. Inkosi, ngokwesiprofetho, ingumbuso, futhi ngokwesiprofetho inkosi noma umbuso futhi uyisilo. Labo ubuso babo obonakalisa imiphumela yokudla ukudla kwenkosi, babonakalisa umfanekiso wesilo.

Esahlukweni sesibili sikaDaniyeli, uDaniyeli wayekhuleka ukuze aqonde “imfihlakalo” efihlekile yephupho lesithombe sikaNebukadinesari. Wayedinga ukwazi ukuthi iphupho laliyini, kanye

nokuthi lalisho ukuthini. Umele labo ezinsukwini zokugcina abafuna ukuqonda izimfihlakalo ezihambisana nokwambulwa kweSambulo sikaJesu Kristu, ngokuba ukwambulwa kweSambulo sikaJesu Kristu kuyiyo “imfihlakalo” yokugcina yesiprofetho eyambulwayo ngaphambi kokuba kuvalwe isikhathi somusa. Bonke abaprofethi, kuhlenganisa noDaniyeli, bakhomba ezinsukwini zokugcina. Umzamo kaDaniyeli wokuqonda “imfihlakalo” wawungumzamo wokuphila noma wokufa, njengoba kunjalo novivinyo lomfanekiso wesilo kubantu bakaNkulunkulu ezinsukwini zokugcina.

“INKosi ingibonisile ngokucacile ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba kuvalwe isikhathi somusa; ngoba wona uyoba uvivinyo olukhulu kubantu bakaNkulunkulu, okuzonqunywa ngalo isiphetho sabo saphakade.” Manuscript Releases, umqulu 15, 15.

Umkhuleko kaDaniyeli, ngesikhathi efuna ukuqonda “imfihlo,” umelela uphawu lwendlela oluthile emlandweni wabantu bakaNkulunkulu ezinsukwini zokugcina. Incwadi kaDaniyeli inikeza ofakazi ababili abamisa uphawu lwendlela “lomkhuleko” ezinsukwini zokugcina. Lolo phawu lwendlela lutholakala esikhathini esimelelwa umlayezo wesibili womugqa ngamunye wenguquko.

Isimo sesiprofetho sale mithandazo yomibili yiminyaka engamashumi ayisikhombisa yokuthunjwa, leyo, njengophawu, emelela “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. KuDaniyeli ezimbili, evesini lokuqala, igama elithi “Nebukadinesari” liphindwe kabili, futhi ukuphindaphindwa kwegama emiBhalweni kuwuphawu lomyalezo wengelosi yesibili.

Kunezinkomba eziningana emibhalweni kaDade White ezikhomba isahluko sesithathu sikaDaniyeli njengophawu lomthetho weSonto. Isahluko sokuqala sikaDaniyeli siphethe zonke izimpawu zomlayezo wengelosi yokuqala, futhi siyatshelwa ukuthi awukwazi ukuba nomlayezo wesithathu (isahluko sesithathu sikaDaniyeli) ngaphandle komlayezo wokuqala nowesibili.

Uvivinyo lwesithombe sesilo luchazwe ngu-Ellen White njengovivinyo okumelwe siludlule ngaphambi kokuba isikhathi somusa sivale, nangaphambi kokuba sibekwe uphawu. Lapho umculo uqala ukudlala kuDaniyeli isahluko sesithathu, isikhathi somusa savalwa ngokomfanekiso, ngokuba isahluko sesithathu simelela umthetho weSonto. Umculo kaNebukadinesari umelela ihubo isifebe saseTire esesiqala ukulihuba emakhosini omhlaba ekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso esase sikhohliwe ngayo.

Kuyakuthi ngalolo suku iTire liyokhohlakala iminyaka engamashumi ayisikhombisa, ngokwezinsuku zenkosi eyodwa; emva kokuphela kweminyaka engamashumi ayisikhombisa iTire liyohlabelela njengowesifebe. Thatha ihabhu, uzulazule umuzi wonke, wena sifebe esakhohlakeleyo; yenza umculo omnandi, uhlabele izingoma eziningi, ukuze ukhunjulwe. Kuyakuthi emva kokuphela kweminyaka engamashumi ayisikhombisa, uJehova ayovakashela iTire, lona libuyele emholweni walo, liphinge nayo yonke imibuso yezwe phezu kobuso bomhlaba. Isaya 23:15–17.

USisi White ukhomba imilayezo yezingelosi ezintathu njengezivivinyo ezintathu.

“Abaningi abaphuma bayohlangabeza uMyeni ngaphansi kwemiyalezo yengelosi yokuqala neyesibili, benqaba eyesithathu, umyalezo wokugcina wokuvivinya ozonikezwa izwe, futhi isimo esifanayo siyothathwa lapho kwenziwa ubizo lokugcina.” Review and Herald, October 31, 1899.

Ngofakazi abaningi, uDaniyeli isahluko sesibili, ungumyalezo wengelosi yesibili. Umlando wokunikezwa amandla kwengelosi yokuqala kuze kube sekwaHlulelweni, ungumlando omelwe iminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli. Isimo somkhuleko kaDaniyeli esahlukweni sesibili, senzeka phakathi kweminyaka engamashumi ayisikhombisa, okuyisibonakaliso “sezikhathi eziyisikhombisa”.

Umthandazo wesahluko sesishiyagalolunye uqala ngokubhekisela ngokuqondile eminyakeni engamashumi ayisikhombisa. Isimo sobuprofethi sale mithandazo yomibili siyefana ngokuphelele. Imelela izingxenye ezehlukene zomthandazo ofanayo, kodwa yomibili ibekwe esimweni esifanayo “sezikhathi eziyisikhombisa,” futhi yomibili ihambisana nophawu lwendlela “lomthandazo” olutholakala emlandweni wabantu abayikhulu namashumi amane nane ezinkulungwane bezinsuku zokugcina.

Lapho uDaniyeli ekhuleka esahlukweni sesishiyagalolunye, usesikhathini esingokwesiprofetho “senguquko” sisuka embusweni waseBhabhiloni siya embusweni wamaMede namaPheresiya. Lelo phuzu lenguquko liyisibonakaliso sendlela futhi, futhi lihambisana nalelo phuzu elifanayo lenguquko ekuhambeni kwengelosi yesithathu, lapho abantu bakaNkulunkulu befa emgwaqweni njengama-“Laodiceans”, bese bephuma ethuneni bengama-“Philadelphians”. Iphuzu lenguquko lokuhamba kwengelosi yokuqala lihambisana kokubili nephuzu lenguquko likaDaniyeli, kanye nokuhamba kwengelosi yesithathu, futhi womathathu axhumene ngokuqondile “nezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Uguquko olusuka ePhiladelphia luya eLaodicea enhlanganweni yamaMillerite lwenzeka ngokufika “kokukhanya okusha” “ngezikhathi eziyisikhombisa” ngo-1856, kanye nokwenqatshwa okwalandela “kwezikhathi eziyisikhombisa” ngokuphelele ngo-1863. UDaniyeli esahlukweni sesishiyagalolunye, ukuhamba kwengelosi yokuqala ngesikhathi samaMillerite, kanye nokuhamba kwengelosi yesithathu esikhathini sethu, konke kunendawo yenguquko ehambisana komunye nomunye, futhi womathathu la maphuzu enguquko abekwe ngaphakathi komongo “wezikhathi eziyisikhombisa”.

Emlandweni wenqubo yokuvivinywa, uDaniyeli umele isithunywa esinikezwe ukukhanya asabelana ngakho kuqala nabangane bakhe abathathu, ngaleyo ndlela efanekisa indima yesiprofetho ka-“Elija”, oyilo “izwi elimemezayo ehlane”.

“Imfihlo” yesahluko sesibili sikaDaniyeli ikhomba ukuthi umbuso wesishiyagalombili wesiprofetho seBhayibheli “ungowayisikhombisa” imibuso. Njengoba uyisifanekiselo sokuqala semibuso yesiprofetho seBhayibheli, ngalokho uxhumana nesifanekiselo sokugcina semibuso yesiprofetho seBhayibheli esitholakala esahlukweni seshumi nesikhombisa seSambulo. Umbuso wesishiyagalombili, njengoba “ungowalezo eziyisikhombisa” ezandulelayo, ukhuluma ngalelo phuzu lokuguquka elisungula iBhabhiloni lanamuhla njengobunye obuphindwe kathathu bukadrako, besilo, nomprofethi wamanga. Iphupho lesithombe likaNebukadinesari ekugcineni

likhomba umbuso wesishiyagalombili wasemhlabeni emlandweni wesiprofetho.

Umbuso uyisilo esiprofethweni leBhayibheli, ngakho iqiniso elimelelwe yiphupho lesithombe sikaNebukadinesari liyisibhekiselo sokuqala sesilo sokugcina, njengoba futhi kuchazwe eSambulweni isahluko seshumi nesikhombisa. Ngakho-ke, iphupho likaNebukadinesari ekugcineni liyiphupho lomfanekiso wesilo sesishiyagalombili nesokugcina. Liyiphupho “lomfanekiso wesilo”.

Lokho kukodwa kuyisiqinisekiso sokubaluleka kokubona iphuzu lenguquko elenzeka enhlanganweni yengelosi yesithathu, kodwa “imfihlo” futhi iyisihluthulelo esihlanganisa futhi esimisa okuningi kwalokho izihloko ezandulele ebezikhomba ngomlando owalandela uJulayi 18, 2020. Kulezo zihloko, kuye kwavezwa ukuthi izimpawu ezine zomgwaqo zayo ngayinye yezinhlangano ezingcwele zenguquko, ezimelelwa yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli, zihlala zinesihloko esifanayo.

Lezo zimpawu ezine ezisemgwaqweni ngesikhathi sikaKristu zabekwa ngaphakathi komongo “wokufa nokuvuka”. Uphawu lokuqala olwalumele ukunikwa amandla kombiko wokuqala kwakuwukubhabhadiswa kukaKristu, uphawu lokufa nokuvuka. Uphawu lwesibili, olumele ukudumala kokuqala kulowo mlendo, kwakuwukufa nokuvuka kukaLazaru. Uphawu lwesithathu kwakuwukungena kukaKristu eJerusalema ngokunqoba, okumelwa yiMidnight Cry. UKristu wayebheke ekufeni nasekuvukeni kwaKhe, futhi uLazaru, ummeleli ophilayo wokufa nokuvuka, wayehola udwendwe. ULazaru futhi usungula ukuthi ngesikhathi sokumenyezelwa kweMidnight Cry, abantu bakaNkulunkulu “bayabekwa uphawu”.

“Lo mmangaliso omqhele, ukuvuswa kukaLazaru, wawuzobeka uphawu lukaNkulunkulu emsebenzini waKhe nasekubangeni kwaKhe ubuNkulunkulu.” *The Desire of Ages*, 529.

Uphawu lwesine lokwahlulela kwakuyisiphambano, olwaluphinde lube ukufa nokuvuka. Isikhathi salezo ziphawulo ezine simelelwa yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli.

Emlandweni wamaMillerite, indikimba yayiwumgomo othi “usuku lumele unyaka”, kanti u-11 Agasti 1840 waba ukuqinisekiswa kwalowo mgomo. Ukudumala kokuqala kwaba ngumphumela wokusetshenziswa okungalungile komgomo wosuku-lulingana-nonyaka. UMemezelo Waphakathi Kwamabili waba ukupheleliswa komgomo wosuku-lulingana-nonyaka maqondana nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu kanye nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, kwase kuqala uKwahlulelwa Kocwaningo lapho lezo ziprofetho zosuku-lulingana-nonyaka zigcwaliseka ngo-22 Okthoba 1844. Indikimba yazo zonke izimpawu zendlela ezine emlandweni wamaMillerite kwakuwumgomo othi “usuku lumele unyaka”. Isikhathi salezo zimpawu zendlela ezine simelwe yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli.

Ezinsukwini zenkosi uDavide, ingqikithi yayiwukuthi “umphongolo kaNkulunkulu”. Lapho uDavide esenikwe amandla, wabe esezimisela ukuletha umphongolo emzini kaDavide.

UDavide waqhubeka, waba mkhulu; uJehova uNkulunkulu wamabandla wayenaye. 2  
Samuweli 5:10.

Ukudumazeka kokuqala kwaba lapho u-Uzza ona ngokuthinta umphongolo. Uphawu lwesithathu lwendlela lwaba lapho uDavide eqonda ukuthi iNkosi yayibusisile indlu ka-Obededomi umGiti, lapho umphongolo wawugcinwe khona kusukela ekuhlubukeni kuka-Uzza. UDavide wase ehamba wayowuthatha umphongolo ukuze angene ngokunqoba eJerusalema (kwaba kuphela ukuba inkosikazi yakhe iveze intukuthelo engafanele kanye “nokudumazeka” ngokungena kukaDavide). Ngasinye salezo zimpawu zendlela ezine simelelwa umphongolo. Inkathi yalezo zimpawu zendlela ezine imelelwa yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli.

NgoSeptemba 11, 2001, ubuSulumane be-“Maye” yesithathu badedelwa, base beboshwa futhi. UJulayi 18, 2020, wawuyisiprofetho esihlulekile mayelana nendima jobuuSulumane. Umlayezo oletha amathambo omile afileyo ekuphileni uvela “emimoyeni emine”, eyisibonakaliso sobuSulumane futhi emele umlayezo Wokukhala Kwaphakathi Kwamabili. Ukubhujiswa kwesizwe okulandela ukuhlubuka kwesizwe komthetho weSonto e-United States kuletshwa ubuSulumane be-“Maye” yesithathu. Isikhathi salezo zimpawu ezine zomgwaqo simelwe yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli.

Ukunyakaza kwengelosi yokuqala kumelela ukunyakaza kwengelosi yesithathu, futhi umlayezo Wokukhala Kwaphakathi Kobusuku emlandweni wamaMillerite wawuyisilungiso sesibikezelo esaphumelela ukuhluleka esaholela ekudumazekeni kokuqala.

“Abadumazekileyo babona emiBhalweni ukuthi babesekhathini sokulibala, nokuthi kwakufanele balinde ngesineke ukugcwaliseka kombono. Ubufakazi obufanayo obabaholela ukuba balindele iNkosi yabo ngo-1843, babaholela ukuba bayilindele ngo-1844.” Early Writings, 247.

Ubufakazi obufanayo bokuhlaselwa kweNashville ngamaSulumane, buyibona ubufakazi bokuhlaselwa kweNashville okuyokwenzeka njengempendulo ekuphoqelelweni kokukhonza ngeSonto. Imibhalo yoMoya Wesiprofetho ayike yehluleke. Isibikezelo sokuhlaselwa kweNashville sibekwe ngokusobala emibhalweni yoMoya Wesiprofetho. Isibikezelo saseNashville siyogcwaliseka, kodwa isibikezelo sokuhlaselwa kweNashville siyosekelwa ekulungisweni kwesibikezelo esahluleka ngaphambili, njengoba kwakunjalo emlandweni wamaMillerite. Sigcwaliseka esibonakalisweni sesine, okuyisibonakaliso esimelela “ukwahlulela”.

UJesu uhlale ebonakalisa ukuphela ngesiqalo, futhi uphawu lokuqala lwendlela lwango-September 11, 2001, lwaluyisihlaselo esivela eSlamu; ngakho-ke ekwahlulelweni komthetho weSonto, kuyoba khona isihlaselo sobuSlamu phezu kweNashville. Kungenzeka kakhulu ukuthi kufake nezinye izindawo eziqondiwe, kodwa umlayezo Wokukhala Kwaphakathi Kwamabili ungumlayezo oyisilungiso somlayezo owaveza ukuphoxeka kokuqala. Ukuphoxeka kokuqala kwabangelwa yisono sokusebenzisa isigaba sesikhathi kuleso siprofetho, hhayi ngamazwi ka- Ellen White.

Kubalulekile ukuqaphela ukuthi izimpawu ezine eziqala “ekunikezweni kwamandla” komlayezo wokuqala (okuthi kuDaniyeli kwenzeka ekuqaleni kweminyaka engamashumi ayisikhombisa engokomfanekiso), zihlala zilawulwa yisihloko esifanayo. Uma wamukele uSeptemba 11, 2001, njengokugcwaliseka kwesiprofetho, ngokwesiprofetho uye wadla “incwadi efihliweyo”.

Bambalwa kakhulu abantu abayidla ngempela lelo qiniso, kodwa babekhona abanye, njengoba bemelwe nguDaniyeli, ababezinqumele ezinhliziyweni zabo ukuba bangangcoliswa ukudla kwaseBhabhiloni. Nokho bakhona labo abazishoyo ukuthi bakholelwa ukuthi uSeptemba 11, 2001 wayewukugcwaliseka kwesiprofetho, kodwa baphikisa ngokuthi kwakungeyona i-Islamu, kodwa kwakungumndeni wakwaBush, noma ama-globalist, noma ama-Jesuit, noma i-CIA, noma inhlanganisela ethile yabasolwa abajwayelekile abavame ukusetshenziswa ngabathandi bezinkolelo-zungu banamuhla. Njengo-Alfa no-Omega, uJesu ufanekisa ukuphela ngesiqalo, ngakho-ke uma siphambuka ngalokho okwamelwa ngokwesiprofetho ngoSeptemba 11, 2001, siyachitha ikhono lethu lokuhlukanisa kahle iZwi lesiprofetho “leqiniso”.

“Ukunikezwa amandla” kwesigijimi sokuqala emlandweni wamaMillerite kwakuyi-Islamu yoMaye wesibili, futhi lokho kunikezwa amandla kwakungumfanekiso wokunikezwa amandla kwangoSeptemba 11, 2001, okwalethwa yi-Islamu yoMaye wesithathu.

I-Islamu ekuphawuleni kokuqala yiyo ekhomba i-Islamu ekuphawuleni kokugcina. Ukuphawula kokugcina kumele ukwahlulela, futhi i-United States yahlulelwa emthethweni weSonto. Kungumyalezo wesibili kaHezekeli esahlukweni samashumi amathathu nesikhombisa, oletha abafileyo ekuphileni, futhi lowo myalezo ungumyalezo wokuphawula kwesithathu, okuyi-Midnight Cry. Ungumyalezo wokubekwa uphawu, njengoba kufanekiswe ukungena kukaKristu okunqobayo egibele “imbongolo”, uphawu lwe-Islamu. Umnyalezo wokubekwa uphawu we-Midnight Cry uthwalwa yi-Islamu.

Tshelani indodakazi yaseSiyoni nithi: Bheka, iNkosi yakho iza kuwe, imnene, igibele imbongolo, nethole, okuyinzalo yembongolo. Mathewu 21:5.

Isiprofetho sesibili sikaHezekeli sivela “emimoyeni emine”, okuyisifanekiselo se-Islam futhi. Kubaluleke ngokuphelele ukuba kucace ngaleli qiniso, ngoba umlayezo owuKhala Laphakathi Kwamabili ungumlayezo okhomba i-Islam yoMaye wesithathu njengamandla aletha ukwahlulelwa phezu kwe-United States ngesikhathi somthetho weSonto, futhi akhiqiza ukubhujiswa kwesizwe okulandela lowo myalelo.

Amacilongo AyisiKhombisa eSambulo ayeyizahlulelo zikaNkulunkulu phezu kokuphoqeletwa kokukhulekwa kweSonto ngeSonto yibo bobabili iRoma yobuqaba neRoma yobupapa.

1. Icilongo ezine zokuqala zehliselwa iRoma yamaqaba emva kokuba uConstantine ephoqelete umthetho wokuqala weSonto ngeCawa ngonyaka ka-321.
2. Icilongo lesihlanu nelesithupha (eziphinde zibe uMaye wokuqala nowesibili bamaSulumane), kwakuyizahlulelo zikaNkulunkulu ezimelene neRoma yobupapa ngenxa yomthetho wobupapa weSonto owamiswa eMkhandlwini wase-Orléans, ngonyaka ka-538.

3. Icilongo sesikhombisa (okungumaye wesithathu woHlamo), siyisahlulelo esiyofikela i-United States lapho, esikhathini esiseduze esizayo, iphoqelega ukukhonzwa kweSonto.

I-Islam Yomaye wesithathu imelela uphawu lokuqala lwangoSeptemba 11, 2001. Isiprofetho esahluleka sokuhlasela kwe-Islam eNashville ngoJulayi 18, 2020 simelela ukudumala kokuqala, uphawu lwesibili. Umlayezo “wemimoya emine” ye-Islam, njengoba umelelwe esiprofethweni sesibili sikaHezekeli esahlukweni samashumi amathathu nesikhombisa, umelela iSikhalo Saphakathi Kwamabili, uphawu lwesithathu, bese kuba uphawu lwesine lokugcwaliseka kwesiprofetho esahluleka sangoJulayi 18, 2020 emthethweni weSonto. Lawa angamaphawu amane esiprofetho avela emlandweni wesiprofetho wabayizinkulungwane eziyikhulu namashumi amane nane, njengoba umelelwe yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli.

Ukuqaphela umlayezo Wokukhala Kwaphakathi Kwamabili kuyisici esiyinhloko “semfihlakalo” eyambulelwa uDaniyeli ngomfanekiso, lapho ekhuleka ukuba aqonde iphupho lesithombe likaNebukhadinezari. Umkhuleko wakhe uyisibonakaliso sendlela esitholakala ekupheleni kwezinsuku ezintathu nengxenywe zokufa zofakazi ababili beSambulo ishumi nanye. Umkhuleko kaDaniyeli kaLevitikusi amashumi amabili nesithupha, njengoba ulotshiwe esahlukweni sesishiyagalolunye, wawungonyaka wokuqala kaDariyu. Lokhu kubeka imikhuleko yakhe ezindaweni zokuguquka.

Iphuzu lenguquko emlandweni wamaMillerite kwakungu-1856, lapho inhlango yamaMillerite yaguquka isuka ePhiladelphia iya eLaodicea ngokukaJames no-Ellen White. Ngawo lowo nyaka kwafika “ukukhanya okusha” mayelana “nezikhathi eziyisikhombisa” ezihlokwani zikaHiram Edson ze-Review and Herald, kodwa ngo-1863 (“izikhathi eziyisikhombisa” kamuva), “izikhathi eziyisikhombisa” zaliwa ngokuphelele. UDaniyeli wakhuleka “umkhuleko” ohlonzwa ngokuthi “ikhambi” “lokusakazwa” “kwezikhathi eziyisikhombisa” ephuzwini lenguquko phakathi kombuso wokuqala nowesibili wesiprofetho seBhayibheli.

Okuthathu nesigamu kuwuphawu lweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, yona futhi ewuphawu “Iwezikhathi eziyisikhombisa.” NgoJulayi 18, 2020, inhlango yamaLawodikeya ye-Future for America yabonakalisa ukuvukela umyalo kaNkulunkulu wokuthi kungaphinde futhi kuxhonywe umlayezo wesiprofetho phezu kwesikhathi. Inhlango yabe “ibulawa” futhi “ihlakazeka” emgwaqweni weSambulo ishumi nanye, odlula esigodini sikaHezekeli samathambo omile afileyo. Ekupheleni kwaleso sikhathi “sokuhlakazeka,” esibuyise sibe “yisikhathi sokulibala” somfanekiso wezintombi eziyishumi, manje sebezizwa baphume emathuneni abo “ngezwi elimemezayo” livela ngaphakathi “ehlane” lezinsuku “ezintathu nesigamu.”

Njengoba amaMillerite ekugcineni aqaphela ukuthi ngaleso sikhathi ayesekuyo “inkathi yokulibala” kaMathewu isahluko samashumi amabili nanhlanu, nekaHabakuki isahluko sesibili, kanjalo futhi “ofakazi ababili abafuleyo” kudingeka baqaphele ukuthi bakuphi, lapho “izwi lasogwadule” limemeza. Kudingeka baqaphele ukuthi “bahlakazekile”. Lokho kuqaphela kuwubizo oluya “emthandazweni”, kodwa akusikho nje kuphela ukuthandaza; kungubizo oluya emthandazweni kaDaniyeli kaLevitikusi amashumi amabili nesithupha. Ngaphandle kwalowo mthandazo oqondile, akukho mvuselelo. Le mvuselelo iphawula iphuzu lokuguquka lisuka

eLawodikeya liye eFiladelfiya, futhi izeza lesimo esingokwesiprofetho sokuba owesishiyagalombili aphume kwabayisikhombisa, njengoba kuqinisekiswa yisithombe sikaNebukadinesari kuDaniyeli isahluko sesibili.

Lapho lowo mthandazo wokuphenduka nowokuvuma usufeziwe, isithembiso sithi uNkulunkulu uyobe esekhumbula isivumelwano saKhe futhi aqoqe abantu baKhe abahlakazekile. Isiprofetho sikaHezekeli sokuqala saqoqa amathambo ndawonye, kwase kuthi isiprofetho sakhe “somoya abane” siguqule labo “baseFiladelfiya” abasanda kuzalwa baba ibutho elinamandla kakhulu... ibutho elinamandla kakhulu elathi, ngokwesAmbulo 11, lase lizakuthi “liphakanyiselwe ezulwini” “ngefu lezingelosi”. Khona-ke bona bangaba “uphawu” lweNkosi.

“Imfihlo” kaDaniyeli 2, njengoba iNgonyama yesizwe sakwaJuda isiyiveza manje, iqinisekisa isimangaliso “seseshiyagalombili esivela kwabayisikhombisa”...futhi yonke enye ingxenye yesiprofetho sikaDaniyeli 2 ivumelana nohlelo lwesiprofetho lofakazi ababili beSambulo 11. Ofakazi ababili besahluko 11 seSambulo “baphakanyiswa babe yisibonakaliso” ngalo lelo “hora” okwenzeka ngalo umthetho weSonto, ngokuba baphakanyiswa ngesikhathi “sokuzamazama komhlaba okukhulu” kwesahluko 11 seSambulo. “Ukuzamazama komhlaba okukhulu” kubhubhisa ingxenye yeshumi yomuzi, futhi i-United States iyinkosi eyinhloko “yamakhosi ayishumi”, njengoba kwakunjalo ngeFrance, ngesikhathi “ukuzamazama komhlaba” kweNguquko yaseFrance kuqeda iFrance ekugcwalisekeni kwesahluko 11 seSambulo.

Ukugcwaliseka okuphelele kwalokho kuzamazama komhlaba kufezeka phezu kwesilo “somhlaba”, futhi umthetho weSonto embusweni wesilo somhlaba uveza ukuzamazama. Ukugcwaliseka okuphelele “kokuzamazama komhlaba” kwesAmbulo sishiyagalolunye nesinye, kungumthetho weSonto lapho isilo “somhlaba” “sinyakaziswa” futhi ukhulubuka kwesizwe kulandelwa ukubhujiswa kwesizwe. Ngalelo hora, ofakazi ababili “baphakanyiswa njengophawu”. “Benyukela ezulwini ngamafu”, njengoba noKristu enyukela ezulwini okokugcina. Amazwi akhe okugcina kubafundi, abafanekisa abantu bakaNkulunkulu bezinsuku zokugcina, nabo okufanele baphakanyiselwe ezulwini njengophawu, alotshiwe encwadini yeZenzo.

Wasesethi kubo: Akusikho okwenu ukwazi izikhathi noma izinkathi uBaba azimisele ngamandla akhe uqobo. Kepha niyakwamukela amandla, emva kokuba uMoya oNgcwele esehlile phezu kwenu; futhi niyakuba ngofakazi bami eJerusalema, naseJudiya lonke, naseSamarिया, kuze kube semikhawulweni yomhlaba. Kwathi esekukhulumile lokhu, besabhekile, wakhushulelwa phezulu; ifu lamamukela lamsusa emehlweni abo. IZenzo 1:7–9.

Labo abayoba “uphawu” kumelwe baphenduke ekusetshenzisweni kwe“zikhathi nezinkathi”, uma befuna ukwamukela amandla kaMoya oNgcwele okufeza umsebenzi “wophawu”.

“Imfihlo” eyambulwa kuDaniyeli esahlukweni sesibili, iyimfihlo yeSambulo sikaJesu Kristu esivulwa izimpawu kancane ngaphambi kokuba kuvalwe isikhathi somusa. Leyo “mfihlo” ihlanganisa “umlando ofihlekile” “weziDuma eziyisiKhombisa.” Lowo mlendo wakhiwe phezu kwegama lesiHebheru eladalwa ngokuhlanganisa uhlamvu lokuqala, olweshumi nantathu nolokugcina lwezinhlamvu zesiHebheru. Lapho lezo zinhlamvu zihlanganiswa, zakha igama lesiHebheru elithi “iqiniso.” UJesu uyi “qiniso”, futhi unguYena futhi owuQala nowokuGcina.

Lezo zinhlamvu ezintathu zimelela ukwakheka kwayo yonke iminyakazo emikhulu yenguquko, ngoba zimelela izingelosi zokuqala, zesibili nezithathu. Zimelela inqubo yezinyathelo ezintathu yokuhlazwa evezwa nguDaniyele esahlukweni seshumi nambili ngokuthi, “bahlanjululiwe, benziwa mhlophe, bavivinywa”. Leyo nqubo yezinyathelo ezintathu yokuvivinywa nokuhlazwa iye yethulwa yi-Future for America iminyaka engaphezu kwamashumi amabili, kodwa manje isihlonzwe njengemele “umlando ofihlekile” ngaphakathi kwemigqa engcwele yenguquko. Lowo “mlando ofihlekile” ungukugcwaliseka okuphelele “kweziDuma eziyisiKhombisa” ezazivalwe izimpawu kwaze kwaba manje, kancane ngaphambi kokuvalwa kwesikhathi somusa.

Sekuyisikhathi eside kuqondwa ukuthi imiDumo EyisiKhombisa imelela “ukuchazwa kwezehlakalo ezenzeka ngaphansi kwemiyalezo yezingelosi zokuqala nezesibili,” nokuthi futhi imelela “izehlakalo zesikhathi esizayo ezaziyokwambulwa ngokulandelana kwazo.” Manje sekwambulwe ngeSambulo “seqiniso,” ukuthi izimpawu zendlela ezintathu zokugcina zomugqa wokuvuselelwa zingumlando “ofihliweyo” weMiDumo EyisiKhombisa. Lezo zimpawu zendlela ziqala ngokudumala “kokuqala” futhi ziphethe ngokudumala “kokugcina.” Uphawu lwendlela oluphakathi luyiSikhalo Saphakathi Kobusuku. Ukudumala kokuqala kuphawula ukuqala “kwesikhathi sokulinda”, esiphela eSikhaweni Saphakathi Kobusuku. Umlayezo weSikhalo Saphakathi Kobusuku uphela “ekwahluleleni” lapho kuphawulwa khona ukudumala kokugcina.

Ukudumala kokuqala encwadini kaDaniyele isahluko sesibili kwakuwukuqaphela kukaDaniyele ukuthi wayebekwe ngaphansi “komyalo wokufa”. Wase ecela “isikhathi”, ngaleyo ndlela emaka ukuqala “kwesikhathi sokulibala”. Lokho kwaholela ekuqondeni kwakhe “imfihlakalo,” okuwumyalezo Wokukhala Kwaphakathi Kobusuku, owase wethulwa kuNebukadinesari ukuze “ahlulele” umyalezo kaDaniyele.

“Isahlulelo” sikaNebukadinesari sephupho nencazelo uDaniyele ayethulile siphawula owesithathu ezimpawini ezintathu ezimelela “umlando ofihlekile” weZidumo EziyisiKhombisa. Leso sahlulelo siphinde sithathwe kuDaniyele isahluko sesithathu, esimela umgomo osetshenziswa ngokuqinile ezincwadini zikaDaniyele neSambulo, lowo mgomo uthi “phinda futhi wandise”.

Sizokhuluma ngesahluko sesithathu esihlokweni esilandelayo, kodwa kufanele ukuqaphelisa lapha ukuthi ukwahlulelwa kophawu lwesithathu lwendlela esahlukweni sesithathu kukhomba ukudumala kokugcina, okwakufanekiswe ukudumala kokuqala. “Umlando ofihlekile” wezulu lokuduma okuyisikhombisa ukhomba izimpawu ezintathu zendlela, uqala futhi uphethe ngokudumala. KuDaniyele isahluko sesibili ukudumala kokuqala kuhlotshaniswa “nomyalo wokufa” kaNebukhadinezari, kanti esahlukweni sesithathu ukudumala kokugcina kuhlotshaniswa nomunye futhi “umyalo wokufa” kaNebukhadinezari.

“Umlando ofihlekile” “wabafakazi ababili”, abamele inhlangano ye-Future for America, umele ukudumazeka kwangoJulayi 18, 2020. Khona-ke kwaqala “isikhathi sokubambezeleka” njengoba simelwe “izinsuku ezintathu nengxenywe” eSambulweni isahluko seshumi nanye. Ukuvuswa nokuvuka kwalabo “ababulelwa emigwaqweni” yisilo esakhuphuka “emgodini ongenamkhawulo” kuchazwe ngokucacile ngokukhethekile eZwini likaNkulunkulu lesiprofetho; kodwa ezingeni elilula, lapho abafakazi ababili bevuka, bayaqonda “imfihlo” emelwe kuDaniyele isahluko sesibili.

Leyo “mfihlo” ingumyalezo weSikhalo Saphakathi Kwamabili, ababe sebewumemezela kuze kube yisahluko sesithathu sikaDaniyeli, lapho kufika umthetho weSonto osusondele ukufika, bese kwenzeka ukudumala kokugcina. Ukudumala kokuqala kwehlelwa yilabo abamelwa njengo “Daniyeli” ngoJulayi 18, 2020. Ukudumala kokugcina kwehlela umholi “wamakhosi ayishumi,” okuyi-United States, njengoba ukuhlubuka kwesizwe kuvulela ukubhujiswa kwesizwe okuvela e-Islam.

Sizophothula isifinyezo nesiphetho sesahluko sesibili sikaDaniyeli esihlokweni esilandelayo.

“USathane uwenze umhlaba waba yisiboshwa. Ufake iSabatha lesithixo, ebonakala enikeza lona ukubaluleka okukhulu. Untshontshe ukuhlonishwa komhlaba wobuKristu wakususa eSabatheni leNkosi wakuyisa kule Sabatha yesithixo. Umhlaba ukhothamela isiko, umyalo owenziwe ngabantu. Njengoba uNebukhadinezari wamisa umfanekiso wakhe wegolide ethafeni laseDura, kanjalo waziphakamisa, kanjalo noSathane uyaziphakamisa kule Sabatha yamanga, ayintshontshele isambatho sezulu.” Review and Herald, March 8, 1898.