

# Incwadi kaDaniyeli — Inombolo Yamashumi Amahlanu Nanye

*Palmoni: Ukwembula iNkosi Yesikhathi noLimi kuDaniyeli nakuSambulo*

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Lowo “ongcwele othile owakhuluma” kuDaniyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane, nguKristu njengoPalmoni. Encwadini yesAmbulo, uKristu uvezwa njengo-Alfa no-Omega, okuyinto, phakathi kwamanye amaqiniso amangalisayo, ebonakalisa uKristu njengoLimi Olumangalisayo; kanti ngokuhlanganyela izincwadi zikaDaniyeli neyesAmbulo zimele uKristu njengeNkosi yesikhathi nolimi. Kungaphezu kwamandla omuntu ukuqonda ukubaluleka nokujula kwalokho okushiwo ukuthi uKristu, njengoPalmoni (uMbalisi Wezimfihlakalo), wethula lesi sici sobuntu baKhe kula mavesi amabili amisela insika emaphakathi yobu-Adventist; kodwa izimfihlakalo lowo Mbalisi Wezimfihlakalo akhetha ukuzambula ziyisibopho sethu ukuba siziqaphele futhi sizivikele.

Izinto eziyimfihlakalo zingezikaJehova uNkulunkulu wethu; kodwa lezo zinto ezambuliweyo zingezethu nezabantwana bethu kuze kube phakade, ukuze senze wonke amazwi alo mthetho. Duteronomi 29:29.

Imfihlakalo eseyambulwa ithi uMbalimfihlo Wezimfihlakalo (Palmoni) nguyena lowo “ongcwele othile owakhuluma,” futhi emavesini amabili lapho eziveza khona, insika emaphakathi yobu-Adventist iyakhonjiswa. Kulawo mavesi amabili uMbalimangalisayo Wezibalo ukhomba “ukwanda kolwazi” ayekuvulile Yena, enguNgonyama yesizwe sakwaJuda, ngo-1798. Kulawo mavesi amabili, amagugu ephupho likaMiller, amele “ukwanda kolwazi,” ashicilelwa, ngokuqondiswa yisandla sikaPalmoni, phezu kwamatafula amabili kaHabakuki.

Ngase ngizwa omunye ongcwele ekhuluma, kwathi omunye ongcwele wathi kulowo ongcwele othile owayekhuluma: Kuyakuba isikhathi esingakanani umbono omayelana nomhlathshelo wemihla ngemihla, nesiphambeko sencithakalo, sokunikela kokubili indlu engcwele nebutho ukuba kunyathelwe phansi? Wayesethi kimi: Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona indlu engcwele iyakuhlanzwa. Daniyeli 8:13, 14.

Emva kokuba uDaniyeli emukele umbono wesiprofetho wemibuso yesiprofetho seBhayibheli, wabe esezwa ingxoxo yasezulwini emavesini eshumi nantathu neshumi nane, wafuna ukuqonda “umbono.”

Kwase kwathi, lapho mina, yebo mina Daniyeli, sengibonile umbono, ngafuna incazelo yawo; bheka-ke, kwema phambi kwami okwakunjengesimo somuntu. Ngase ngizwa izwi lomuntu phakathi kwezindonga zomfula i-Ulai, limemeza lathi: Gabriyeli, mfundise lo muntu awuqonde umbono. Daniyeli 8:15, 16.

“Umbono” uDaniyeli afuna ukuwuqonda yiwo umbono we-“chazon”, kodwa umbono we-“mareh” yiwo uGabriyeli ayalwa ukuba amenze uDaniyeli awuqonde. Wonke amaqiniso anokuphathelana kwawo, futhi uma leli qiniso liphuthelwa, ukwakheka nomklamo walesi siqephu kuyachithwa ngokuyisisekelo. Evesini leshumi nanhlanu, lapho uDaniyeli efuna ukuqonda umbono we-“chazon”, i-“mareh” ifihlekile, kodwa isamelwe nokho, ngoba ngelithi “ukubonakala komuntu” (uGabriyeli), igama lesiHeberu elithi “mareh” lihunyushwa ngokuthi “ukubonakala”. Evesini leshumi nanhlanu womabili amagama ahunyushwe ngokuthi “umbono” amelwe khona. UDaniyeli, evesini leshumi nanhlanu, ufuna ukuqonda i-“chazon,” kodwa uPalmoni uyala uGabriyeli, evesini leshumi nesithupha, ukuba amenze uDaniyeli aqonde i-“mareh.” Umklamo wala mavesi amabili unenjongo, futhi ugcizelela ukuhlobana kanye nomehluko phakathi kwala magama amabili.

NguPalmoni oyala uGabriyeli ukuba amenze uDaniyeli aqonde “i-mareh,” ngoba Lowo oyala uGabriyeli nguyena omi phezu kwamanzi, futhi uGabriyeli wezwa izwi laKhe, “izwi lomuntu phakathi kwezindonga zo-Ulai.” Kungumfula i-Ulai ogijima phakathi kwezindonga, futhi nguKristu omi phezu kwamanzi emiBhalweni. Kuhambisana nalelo qiniso iqiniso lokuthi uKristu, njengengelosi enkulu, nguyena oyala izingelosi. Izwi eliphakathi kwezindonga liyizwi “lalowo ongcwele othile” evesini leshumi nantathu, futhi kuyizwi laKhe eliyala uGabriyeli ukuba amenze uDaniyeli aqonde umbono we-“mareh.” Esahlukweni seshumi nambili sikaDaniyeli, uKristu uphinde abe phakathi kwezindonga zomfula. Esahlukweni seshumi nambili wembethe ilineni, futhi ufunga ngoPhila kuze kube phakade.

Kepha wena, Daniyeli, vala lawa mazwi, unamathisele incwadi uphawu kuze kube yisikhathi sokuphela; abanengi bayakuhambahamba lapha nalaphaya, nolwazi luyakwanda. Khona mina Daniyeli ngabheka, bheka, kwakumi abanye ababili, omunye ngakolunye uhlangothi lomfula, nomunye ngakolunye uhlangothi lomfula. Omunye wasesithi kuleyo ndoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, Kuyakuba kuze kube nini ekupheleni kwalezi zimangaliso na? Ngase ngizwa leyo ndoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ezulwini, yafunga ngaye ophila kuze kube phakade ukuthi kuyakuba ngesikhathi, nangezikhathi, nangengxenye yesikhathi; futhi lapho isiqedile ukuphihliza amandla abantu abangewe, zonke lezi zinto ziyakuphela. Daniyeli 12:4–7.

Umuntu “owayembethe ilineni, owayephezu kwamanzi omfula,” “waphakamisela isandla saKhe sokunene nesandla saKhe sobunxele ezulwini, wafunga ngOphilayo kuze kube phakade,” futhi nguyena lowo Muntu, owathi esahlukweni sesishiyagalombili wayala uGabriyeli. Esahlukweni seshumi seSambulo, uKristu naye waphakamisa isandla saKhe wafunga ngoPhila kuze kube phakade, kodwa lapho umi phezu kwamanzi nomhlaba kokubili.

Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo ezulwini, yafunga ngoye ophila kuze kube phakade naphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi isikhathi asisayikuba khona. IsAmbulo 10:5, 6.

Ingelosi enamandla yesahluko seshumi seSambulo nguPalmoni, owakhuluma noGabriyeli ephakathi kwemiphetho yomfula esahlukweni sesishiyagalombili, futhi owachaza ukuthi ukuphela “kwezimangaliso” kwakuyokwenzeka nini esahlukweni seshumi nambili. Esahlukweni seshumi seSambulo, nguyena owabhodla njenge “bhubesi,” ngokuba lapho umelelwe njengeBhubesi lesizwe sakwaJuda.

Omunye kubadala wathi kimi: Ungakhali; bheka, iSilo sesizwe sakwaJuda, iMpande kaDavide, siqobile ukuze sivule incwadi, sithukulule izimpawu zayo eziyisikhombisa. Ngase ngibona, bheka, phakathi kwesihlalo sobukhosi naphakathi kwezidalwa ezine, naphakathi kwabadala, kumi iWundlu kungathi lihlatshelwe, linezimpondo eziyisikhombisa namehlo ayisikhombisa, okuyiMimoya kaNkulunkulu eyisikhombisa ethunyelwe emhlabeni wonke. Lase lifika layithatha incwadi esandleni sokunene salowo owayehlezi esihlalweni sobukhosi. IsAmbulo 5:5–7.

NjengeBhubesi lesizwe sakwaJuda, uKristu uliWundlu elanqoba ukuba livule incwadi eyayivalwe ngezimpawu eziyisikhombisa. Noma ehamba phezu kwamanzi encwadini kaDaniyeli, noma enonyawo olulodwa phezu kolwandle nolunye phezu komhlaba encwadini yeSambulo, zonke lezo zifanekiselo zesiprofetho zihlotshaniswa nesikhathi sesiprofetho. Futhi njengeliBhubesi lesizwe sakwaJuda, uKristu uyavalela futhi avule iZwi laKhe. Njengoba wayivala incwadi kaDaniyeli, kanjalo wavala futhi ukuduma kwezulu okuyisikhombisa eSambulweni isahluko seshumi.

“Ingelosi enamandla eyalayela uJohane yayingeyena omunye ngaphandle kukaJesu Kristu. Ukubeka unyawo lwaKhe lwesokudla phezu kolwandle, nolwesobunxele phezu komhlaba owomileyo, kubonisa indima Ayenzayo ezigcawini zokugcina zempikiswano enkulu noSathane. Lesi simo sibonakalisa amandla aKhe aphakeme nobukhosi baKhe phezu komhlaba wonke. Impikiswano yayisiya iqina ngokwengeziwe futhi izimise ngokuqina kusukela enkathini kuye enkathini, futhi iyakuqhubeka kunjalo kuze kube yizigcawu zokuphetha lapho ukusebenza ngobuqili kwamandla obumnyama kuyofinyelela esicongweni sawo. USathane, ehlangene nabantu ababi, uyokhohlisa umhlaba wonke kanye namabandla angakwamukeli ukuthanda iqiniso. Kodwa ingelosi enamandla ifuna ukunakwa. Imemeza ngezwi elikhulu. Kumelwe ibonakalise amandla negunya lezwi laYo kulabo abahlangene noSathane ukuze bamelane neqiniso.

“Emva kokuba lezi zulu eziyisikhombisa zikhulume amazwi azo, umyalo ufika kuJohane njengokufika kwawo kuDaniyeli mayelana nencwadi encane: ‘Namathelisa lezo zinto ezakhulunywa yilezi zulu eziyisikhombisa.’ Lezi zihlobene nezehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo. UDaniyeli uyakuma esabelweni sakhe ekupheleni kwezinsuku. UJohane ubona incwadi encane ingasenamathelisiwe. Khona-ke iziprofetho zikaDaniyeli zithola indawo yazo efaneleyo emilayezweni yengelosi yokuqala, eyesibili, neyesithathu, eyayizakwethulwa emhlabeni. Ukwambulwa kwencwadi encane kwakuwumyalezo ohlobene nesikhathi.”

“Izincwadi zikaDaniyeli neSambulo ziyinto eyodwa. Enye iyisiprofetho, enye iyisambulo; enye iyincwadi evaliwe ngophawu, enye iyincwadi evuliweyo. UJohane wayizwa imfihlakalo eyakhulunywa yizulu elidumayo, kodwa wayalelwa ukuba angayibhali.”

“Ukukhanya okukhethekile okwanikwa uJohane okwavezwa ezulwini ngokuduma okuyisikhombisa kwakuyisethulo esicacisayo sezehlakalo ezaziyokwenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

UKristu, omelelwe njengoPalmoni, uMuntu ezahlukweni zesishiyagalombili neshumi nambili omi phezu kwamanzi, futhi uyingelosi enamandla enencwadi encane esandleni saKhe. UyiNgonyama yesizwe sakwaJuda evala ngophawu futhi evula uphawu lweZwi laKhe, futhi nguyey ojala uGabriyeli, ngokuba unguMikayeli ingelosi enkulu.

Kepha uMikayeli ingelosi enkulu, mhla ephikisana noSathane, ephikisana naye ngomzimba kaMose, akazange alinge ukumethwesa icala lokumhlambalaza, kodwa wathi: INkosi mayikukhuze. Jude 1:9.

UMikayeli yigama likaKristu, futhi lelo gama limelela ukuthi akayena nje kuphela umkhuzi wezingelosi, kodwa futhi nguyena onamandla okuvusa kwabafileyo. Igama elithi Mikayeli lisho ukuthi “ngubani onjengoNkulunkulu”. Lapho uNebukadinesari ebona ofana neNdodana kaNkulunkulu esithandweni somlilo kanye nalawo madoda amathathu afaneleyo, wabona uMikayeli. Futhi uMikayeli ingelosi enkulu, futhi uyisikhulu sabantu bakaNkulunkulu uphondo oluncane lweRoma yobuqaba olazikhukhumeza ngaso ngokumelene naye esiphambanweni ekugcwalisekeni kukaDaniyeli isahluko sesishiyagalombili, ivesi lelishumi nanye.

Kepha ngiyakukhombisa lokho okulotshiwe embhalweni weqiniso; futhi akekho oma nami kulezi zinto, ngaphandle kukaMikayeli inkosana yenu. Daniyeli 10:21.

NguMikayeli oyala izingelosi, ovusa abafileyo, futhi onquma ukuthi isikhathi somusa siphela nini.

“Futhi ngaleso sikhathi uMikayeli uyakusukuma, isikhulu esikhulu esimela abantwana babantu bakho; kuyakuba khona isikhathi sokuhlupheka esingakaze sibe khona selokhu kwaba khona isizwe kwaze kwaba yileso sikhathi; futhi ngaleso sikhathi abantu bakho bayakusindiswa, wonke oyakufunyanwa ebhaliwe encwadini.’ Lapho kufika lesi sikhathi sokuhlupheka, zonke izindaba sezinqotshiwe; akusekho isikhathi somusa, akusekho nesihe kwabangaphendukanga. Uphawu lukaNkulunkulu ophilayo luphezu kwabantu baKhe. Leli qembu elincane lensali, elingenakuzivikela empini ebulalayo namandla omhlaba ahlelwe yibutho likadrako, lenza uNkulunkulu abe yisivikelo salo. Sekukhishwe umyalo yigunya eliphakeme kakhulu lasemhlabeni wokuthi kufanele bakhuleke esilwaneni futhi bamukele uphawu lwaso ngaphansi kwesijeziso sokuhlushwa nokufa. Sengathi uNkulunkulu angabasiza abantu baKhe manje, ngokuba bayakwenzani ngaleso sikhathi ekulweni okwesabekayo kangaka ngaphandle kosizo lwaKhe!” Testimonies, volume 5, 212.

Imfihlakalo yokucina iNgonyama yesizwe sakwaJuda eyivulayo yiSambulo sikaJesu Kristu, futhi ihlanganisa nokuthi Nguyey ophethe ukwakheka nesakhiwo sazo zonke izingxenye zeZwi laKhe lesiprofetho. Umuntu ogqoke ilineni oma phezu kwamanzi, ophakamisa isandla saKhe afunge ngoPhila kuze kube phakade, nokhala njengeNgonyama, okubangela ukuthi izulu eziyisikhombisa zikhulume amazwi azo, Nguyey ovala incwadi kaDaniyeli futhi avale izulu eziyisikhombisa zesAmbulo. Nguyey ovula incwadi evalwe ngezimpawu eziyisikhombisa, onengunya lokuvusa

kwabafileyo, futhi oyiNkosana enkulu emayo imemezele ukuphela kwesikhathi somusa. Lapho uPalmoni eyala uGabriyeli ukuba enze uDaniyeli aqonde umbono we-“mareh”, wayesho lokho kanye.

Akamyalelanga uGabriyeli ukuba enze uDaniyeli aqonde umbono we-“chazon.” Umbono we-“chazon” ungumbono wemibuso yesiprofetho seBhayibheli kuDaniyeli isahluko sesishiyagalombili, amavesi okuqala kuya kweleshumi nambili, futhi futhi ungunolowo “mbono” okubhekiselwe kuwo evesini leshumi nantathu, ngaphakathi kombuzo wesikhathi sobude. “Kuyakuba isikhathi esingakanani umbono?” Umbono we-“chazon” uthinta imihla ngemihla (ubuqaba) kanye nesiphambeko (ubupapa) samandla achithayo enza incithakalo, anyathela phansi indlu engcwele nebutho.

Ngase ngizwa ongcwele othile ekhuluma, kwase kuthi omunye ongcwele kulo lowomngcwele owayekhuluma: Kuyakuba isikhathi esingakanani umbono omayelana nomnikelo wemihla ngemihla, nesiphambeko sencithakalo, sokunikela kokubili indawo engcwele nebutho ukuba kunyathelwe phansi? Daniyeli 8:13.

UKristu, njengoPalmoni (uMbalimibalo oMangalisayo), uyabuzwa ukuthi “kuyakuba isikhathi esingakanani” lowo mbono “we-chazon,” bese ephendula athi, “kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa.” UDaniyeli wayesefisa ukuqonda umbono “we-chazon” ophathelene “nomnikelo wansuku zonke, nesiphambeko sencithakalo, ukunikela kokubili indawo engcwele nebutho ukuba kunyathelwe phansi.” Kodwa uGabriyeli uyayalwa ukuba enze uDaniyeli aqonde umbono “we-mareh.” Wonke amaqiniso anokuthintana kwawo eZwini likaNkulunkulu. Umbono “we-mareh” ungumbono wakusihlwa nokwasekuseni okukhonjwe evesini lamashumi amabili nesithupha.

Futhi umbono wakusihlwa nowasekuseni owatshelwayo uqinisile; ngakho vala umbono; ngokuba uyakuba ngezinsuku eziningi. Daniyeli 8:26.

Igama elithi “umbono” likhulunywe kabili kuleli vesi. Ukubhekisela kokuqala kungumbono we-“mareh” kanti okwesibili kungumbono we-“chazon.” Umbono we-“mareh” ungumbono “wakusihlwa nokusa.” Inkulumo yesiHeberu ethi “ukusihlwa nokusa” ivame ukutholakala eBhayibhelini, futhi ihlale ihunyushwa ngokuthi “ukusihlwa nokusa,” njengoba kunjalo evesini lamashumi amabili nesithupha. Indawo okuwukuphela kwayo eBhayibhelini lapho ihunyushwa ngokuhlukile kunokuthi “ukusihlwa nokusa,” isevesini leshumi nane, lapho ihunyushwa khona ngokuthi nje “izinsuku.” IsiHeberu sangempela sevesi leshumi nane singafundeka ngokuthi, “Kuze kube yizinkulungwane ezingamakhulu amabili nantathu zokusihlwa nokusa.”

Ivesi eliyinsika emaphakathi ye-Adventismu, iyona kuphela ivesi eZwini likaNkulunkulu lapho “ukuhlwa nezinsuku zokusa” kuvezwa khona nje ngokuthi “izinsuku.” Wonke amaqiniso anokubaluleka kwawo, futhi uma kungekho okunye, kusobala ukuthi uPalmoni wayegcizelela ngamabomu lelo vesi. Wakwenza lokho ngokuqondisa izingqondo zalabo abahumusha iBhayibheli le-King James ukuba babhale le nkulumo ngendlela ehlukile kunendlela ebhalwa ngayo njalo eZwini laKhe. Iphuzu okumelwe lithathwe kulo leli qiniso, yilokhu ukuthi lapho uGabriyeli etshelwa ukuba enze uDaniyeli aqonde umbono we-“mareh”, utshelwa ukuba enze uDaniyeli

aqonde umbono wokubonakala kuka-1844, hhayi umbono we-“chazon” ophathelene nokunyathelwa phansi kwendawo engcwele nebandla.

Umbono “wokuhlwa nokusa” umayelana nokubonakala okwenzeka lapho ukuhlanjululwa kwendlu engcwele kuqala ngo-Okthoba 22, 1844. Umbono wokubonakala kuka-Okthoba 22, 1844, awumayelana nokunyathelwa phansi kwendlu engcwele, kodwa umayelana nokuhlanzwa kwendlu engcwele. Ingabe kwakukhona ukubonakala okungokwesiprofetho ngalolo suku?

“Ukuza kukaKristu njengomPristi wethu oMkhulu endaweni engwelengcwele kakhulu, ngenjongo yokuhlaza indawo engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kuvezwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, njengoba kwabikezelwa nguMalaki, kuyizincazelo zesigameko esifanayo; futhi lokhu kuphinde kumelwe ukuza komkhwenyana emshadweni, njengoba kuchazwe nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

UGabriyeli wayalelwa ukuba enze uDaniyeli aqonde ukubonakala okungokwesiprofetho kukaKristu ethempelini laKhe ngo-Okthoba 22, 1844. Ngalesi sizathu, uGabriyeli wanika uDaniyeli ubufakazi besibili bosuku luka-Okthoba 22, 1844, ngokuba uGabriyeli wahola bonke abalobi beBhayibheli ababhala ngolunye uhlobo lomgomo weBhayibheli okhomba ukuthi iqiniso liqinisekiswa ngobufakazi bababili. Uma uGabriyeli wayezokwenza uDaniyeli aqonde u-Okthoba 22, 1844, wayezodinga ubufakazi besibili bokumisa “umbono wokubonakala.”

UGabriyeli uqala umsebenzi wakhe ngokubhekana kuqala nesifiso sikaDaniyeli sokuqonda umbono we-“chazon,” futhi ukwenza lokho ngokukhomba ukuthi umbono we-“chazon” ungumbono ophetha “esikhathini sokuphela” ngo-1798.

Ngase ngizwa izwi lomuntu phakathi kwezinqe zomfula i-Ulai, elamemeza lathi, Gabriele, yenze lo muntu aqonde umbono. Wayeseya eduze kwalapho ngangimi khona; kwathi lapho efika, ngangesaba, ngawela ngobuso phansi; kodwa wathi kimi: Qonda, ndodana yomuntu, ngokuba umbono ungowesikhathi sokuphela. Daniyeli 8:16, 17.

“Umbono” esahlukweni esedlule, okungukuthi “ngesikhathi sokuphela,” ungumbono we-“chazon,” futhi “isikhathi sokuphela” encwadini kaDaniyeli ngu-1798. Lona yilowo “mubono” uDaniyeli ayefune ukuwuqonda, kodwa kwakungewona “umbono” uGabriele ayetshelwe ukwenza uDaniyeli awuqonde. Ngokuba ngalokho uGabriele uzonikeza ubufakazi besibili.

Ngakho wasondela lapho ngangimi khona; kwathi lapho efika, ngesaba, ngawa ngobuso bami phansi; kepha wathi kimi: Qonda, ndodana yomuntu; ngokuba umbono ungowesikhathi sokuphela. Kwathi esakhuluma nami, ngaba sebuthongweni obunzima ngibhekise ubuso bami emhlabathini; kepha wangithinta, wangimisa ngema ngezinyawo zami. Wayesethi: Bheka, ngizakwazisa okuyakuba khona ekugeineni kokufutheka; ngokuba ekupheleni okumisiweyo kuyakuba khona ukuphela. Daniyeli 8:17–19.

UGabriyeli uqala umsebenzi wakhe ngokwazisa uDaniyeli ukuba, “bheka,” okuwukwazisa uDaniyeli ukuba aqaphele iqiniso elilandelayo. Iqiniso elilandelayo liwukuthi “ulaka lokugcina,”

kulezo zikhathi ezimbili “eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, luphela ngo-1844. “Ulaka lokugcina” lukhonjiswa ngokuqondile njengesiprofetho sesikhathi, ngoba “lunesikhathi esimisiwe” lapho “luyophela” khona. “Ulaka” kumelwe lumelele inkathi yesikhathi, ngoba “lunesikhathi esimisiwe” sokuphela kwalo. Uma “ulaka” lwaluyiphuzu nje lesikhathi, lwalungeke lube nesiphetho; lwaluyomane lube yiphuzu lapho lwenzeka khona.

“Ulaka” lwalunendawo yokuphela emakiwe, ngakho lumele ukuphela kwesikhathi esithile. Leso sikhathi simelwe ngokuthi “ulaka lokugcina.” Uma kukhona olokugcina, khona-ke kumelwe kube khona olokuqala. “Ulaka lokuqala” lukhonjiswa kuDaniyeli isahluko seshumi nanye, futhi lapho nalo luyisikhathi esithile, ngoba upapa wayezakwenza ngokwentando yakhe futhi aphumelele kuze kube sekupheleni “kolaka”.

Abanye babo abanokuqonda bayakuwa, ukuze bavivinywe, bahlanzwe, futhi benziwe mhlophe, kuze kube yisikhathi sokuphela; ngoba kusekhona isikhathi esimisiwe. Inkosi iyakwenza ngokwentando yayo; izoziphakamisa, izenze nkulu ngaphezu kwabo bonke onkulunkulu, futhi iyakukhuluma izinto ezimangalisayo zimelene noNkulunkulu wonkulunkulu, futhi iyakuphumelela kuze kuphele intukuthelo; ngokuba lokho okumisiwe kuyakwenziwa. Daniyeli 11:35, 36.

Kula mavesi amabili, inkosi eyenza ngokwentando yayo futhi iziphakamise iyona okukhulunywa ngayo. Ivesi lamashumi amathathu nesithupha liyilo ivesi uPawulu alichaza ngamanye amazwi, lapho ekhomba “umuntu wesono” ohlezi ethempelini likaNkulunkulu eziveza ukuthi unguNkulunkulu. Ukuhlushwa kweNkathi Emnyama kusukela ngonyaka ka-538 kuze kube ngu-1798 kukhonjiswa evesini lamashumi amathathu nanhlano, futhi kuyaqhubeka kuze kube “yisikhathi sokuphela” esasingu-1798, esasiyiso “isikhathi esimisiwe.” Ivesi lamashumi amathathu nesithupha bese likhomba ukuthi upapa wayezo “phumelela” “kuze kuphele ulaka.” Ivesi likhomba ukuthi upapa waphumelela kwaze kwaba ngu-1798, lapho ngaleso sikhathi “ulaka” lokuqala lwaluse “luphelile.” IZwi likaNkulunkulu lesiprofetho lase “linqumile” ukuthi upapa wayezoqhubeka iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kuze kube ngu-1798, okwakuyiso “isikhathi sokuphela.”

“Intukuthelo” yokuqala yaphela ngo-1798, kanti “intukuthelo yokugcina” yaphela ngo-1844. Zombili lezi zikhathi zentukuthelo zimelwe njengezikhathi zesikhathi ezazineziphetho eziqondile, ngaleyo ndlela zombili ziboniswa njengeziprofetho zesikhathi. UGabriyeli wayalelwa nguPalmoni ukuba enze uDaniyeli aqonde umbono wokubonakala (“mareh”), “wezinsuku zakusihlwa nezasekuseni” (izinsuku) ezazikhomba u-Okthoba 22, 1844, futhi wakwenza lokho ngokunikeza ufakazi wesibili walolo suku.

Umbono we-“chazon” wevesi leshumi nantathu, uDaniyeli ayefisa ukuwuqonda, kwakuwumbono wokunyathelwa phansi okwaphela “esikhathini sokuphela” ngo-1798. Umbono we-“mareh” wevesi leshumi nane waphetha ngokuvela kukaKristu eNdaweni eNgcwelengwele Kakhulu ngo-Okthoba 22, 1844, ekugcwalisekeni kwesiprofetho sesikhathi seminyaka eyizinkulungwane ezimbili namakhulu amathathu, kanye nokugcwaliseka kwesiprofetho sesikhathi seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Zombili lezo ziprofetho

zesikhathi zimelelwe phezu kwamatafula angcwele kaHabakuki, uDade White awakhomba ukuthi aqondiswa yisandla seNkosi, futhi akufanele aguqulwe.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Sinezifundo eziningi okufanele sizifunde, futhi okuningi kakhulu, kakhulu okufanele sikukhohlwe. UNkulunkulu nezulu kuphela abangenasiphambeko. Labo abacabanga ukuthi abayikudingeka neze ukuba bashiye umbono abawuthandayo, noma bangalokothi babe nesizathu sokuguqula umqondo, bayodumala. Inqobo nje uma sibambeleva emibonweni nasezicabangweni zethu siqu ngokuphikelela okuqinile, asikwazi ukuba nobunye uKristu abuthandazela.” Review and Herald, July 26, 1892.