

Incwadi kaDaniyeli - Inombolo Yamashumi Ayisithupha Nantathu

*Ngale Kwamashadi KaMiller: UbuSulumane, Ukuhlulelwa Kophenyo,
Nokuvivinywa Kokugcina*

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Sitsheliwe ukuthi, “UNkulunkulu waqondisa ingqondo kaWilliam Miller eziprofethweni futhi wamnika ukukhanya okukhulu phezu kwencwadi yeSambulo.” UMiller wavinjwa ngumlando ayekhuliswe kuwo ukuba aqonde “ukukhanya okukhulu” okutholakala ezahlukweni zeshumi nambili, zeshumi nantathu, zeshumi nesithupha, zeshumi nesikhombisa, nezeshumi nesishiyagalombili zeSambulo, ngoba lezo zahluko zaziveza umsebenzi wemibuso yesiprofetho ayengenakuwubona esendaweni yakhe yomlando.

Ukukhanya okunikezwa uMiller encwadini yeSambulo kwakumayelana namaBandla, iziMpawu neMiqangala, futhi yimiQangala emithathu yokugcina, ekhonjiswa ngokuthi “iziMaye ezintathu,” emelwe ematafuleni amabili kaHabakuki. “Ukukhanya okukhulu,” okunikezwa uMiller encwadini yeSambulo, kumayelana nendima yobuSulumane esiprofethweni seBhayibheli. Nokho nalokho “kukukhanya okukhulu” kwakulinganiselwe yisimo somlando wakhe.

“Amasonto ayisikhombisa ase-Asia angumlando webandla likaKristu ngezimo zalo eziyisikhombisa, kuzo zonke izindlela zalo ezisontekile neziguqukayo, kukho konke ukuchuma nokuhlupheka kwalo, kusukela ezinsukwini zabaphostoli kuze kube sekupheleni kwezwe. Izimpawu eziyisikhombisa zingumlando wezenzo zamandla namakhosi omhlaba phezu kwebandla, kanye nokuvikelwa kukaNkulunkulu kwabantu bakhe phakathi naleso sikhathi esifanayo. Icilongo eziyisikhombisa zingumlando wezahlulelo eziyisikhombisa ezikhethekile nezinzima ezathunyelwa phezu komhlaba, noma umbuso wamaRoma. Futhi izitsha eziyisikhombisa ziyizinhlopho eziyisikhombisa zokugcina ezathunyelwa phezu kweRoma yoPapa. Kuxutshwe nalokhu kukhona nezinye izenzakalo eziningi, ezelukiwe phakathi kwazo njengemifula engenelayo, zigcwalisa umfula omkhulu wesiprofetho, kuze kube yilapho konke kuphelela olwandle lwaphakade.”

“Lokhu, kimi, kuyisu lesiprofetho sikaJohane encwadini yeSambulo. Futhi umuntu ofisa ukuqonda le ncwadi, kumelwe abe nolwazi olujulile ngezinye izingxenye zezwi likaNkulunkulu. Izifaniso nezingathekiso ezisetshenzisiwe kulesi siprofetho, azichazwa zonke kuso uqobo, kodwa kumelwe zitholakale kwabanye abaprofethi, futhi zichazwe kwezinye izindima zombhalo. Ngakho-ke kusobala ukuthi uNkulunkulu uhlele ukufundwa kwakho konke, ngisho ukuze kutholakale ulwazi olucacile nganoma iyiphi ingxenye.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

Qaphelani ukuthi uMiller wayeqonda izinhlopho eziyisikhombisa zokugcina njengezahlulelo eziyisikhombisa phezu kweRoma yobupapa. Wayengenakuqonda ukuthi iRoma yobupapa yanikwa

isilonda esibulalayo esasizophulukiswa. Waziqonda izimpondo eziyisikhombisa njenge“mlando wezahlulelo eziyisikhombisa ezikhethekile nezisindayo ezathunyelwa phezu komhlaba, noma umbuso wamaRoma,” kodwa akazange akwazi ukubona umehluko phakathi kwemibuso yeRoma yobuqaba neRoma yobupapa. Ngakho-ke, amandla akhe okubona umehluko phakathi kwezimpondo ezine zokuqala nezimpondo ezintathu zokugcina ayelinganiselwe.

UMiller akakwazanga ukuqaphela ukuthi izahlulelo ezaletwa phezu kweRoma zaziyimpendulo kaNkulunkulu ekuphoqelelweni kweSonto, ngokuba amaMillerite ayesakhonza ngeSonto emlandweni wawo. UMiller wayeqinisile ekuqapheleni ukuthi amacilongo ayeyizahlulelo phezu kweRoma, kodwa isizathu esiqondile sokuthi lezo zahlulelo zaletwa, kanye nomehluko phakathi kwamacilongo amane okuqala namathathu okugcina, kwakulinganiselwe, noma kwakungekho nhlobo. Ngalowo mbono olinganiselwe, “igugu” losizi oluthathu lwe-Islamu lwalusafakiwe emashadini ayeqondiswa yisandla sikaNkulunkulu, futhi akufanele luguqulwe.

Ukuqonda okukhanyiselweyo kuvumela umfundi “ohlakaniphileyo” wesiprofetho ukuba aqaphele ukuthi uNkulunkulu akagcinanga ngokuphefumulela amadoda angcwele abhala iBhayibheli kuphela, kodwa futhi waqondisa umsebenzi wamadoda ahumusha iBhayibheli i-King James, futhi usho ngokucacileyo ukuthi wasebenzisa uhlobo olufanayo lokwengamela kobuNkulunkulu ekukhiqizweni kwamashadi amabili angcwele.

“igugu” likaMiller lamacilongo esihlanu, esithupha nesesikhombisa (i-Islamu), likhanya ngokuphindwe kayishumi ezinsukwini zokugcina, ngokuba lichaza isihloko soKukhala Kwaphakathi Nobusuku kokugcina. Isihloko soKukhala Kwaphakathi Nobusuku emlandweni wamaMillerite kwakuyisikhathi sokuphela kwezikhathi ezingokwesiprofetho, futhi ngalowo mqondo umlayezo “woKukhala Kwaphakathi Nobusuku” wezinsuku zokugcina (ongumyalezo we-Islamu wovesithathu uMaye), uye wafanekiselwa usuku luka-Okthoba 22, 1844. Lolo suku emlandweni wamaMillerite lufanekisela umthetho weSonto osuzayo maduze, futhi kokubili u-Okthoba 22, 1844, nomthetho weSonto kwafanekiselwa yisiphambano, esasiyisiphetho sokuNgena KukaKristu Ngokunqoba.

“Igugu” likaMiller lecilongo lesihlanu, lesithupha nelesikhombisa (i-Islamu), likhanya ngokuphindwe kayishumi ezinsukwini zokugcina, ngokuba lihlonza i-Islamu livumelana nendikimba yenhlangano yokuvuselelwa kwezinguquko yezinsuku zokugcina, okuyi-Islamu yoMaye lwesithathu. Ngakho-ke, njengoba liyindikimba yenhlangano yokugcina yokuvuselelwa kwezinguquko yabayizinkulungwane eziyikhulu namashumi amane nane, liye lalingiswa ngaphambili yindikimba yenhlangano ngayinye yokuvuselelwa kwezinguquko eyandulela, kungaba yindikimba “yokuvuka kwabafuleyo” enhlanganweni yokuvuselelwa kwezinguquko kaKristu, indikimba “yesikhathi sesiprofetho” emlandweni wamaMillerite, indikimba “yomphongolo kaNkulunkulu” enhlanganweni yokuvuselelwa kwezinguquko kaDavide noma indikimba “yesivumelwano” enhlanganweni yokuvuselelwa kwezinguquko kaMose.

Kungakhathaliseki ukuthi isenzakalo sesiphambano, usuku luka-Okthoba 22, 1844, noma izingqikithi ezihlukahlukene zeminyakazo yenguquko, zonke izinsuku nezingqikithi zazimelela umbuzo wokuvivinywa wokuphila noma wokufa esizukulwaneni saleso sikhathi. “Igugu”

likaMiller lezi Maye ezintathu zobuSulumane lingumbuzo wokuvivinywa wokuphila noma wokufa, njengoba kumelweka emfanekisweni wezintombi eziyishumi maqondana “namafutha.” Amagugu kaMiller ekuqaleni kwephupho lakhe ayekhanya njengelanga, kodwa ekugcineni kwephupho lakhe akhanya “ngokuphindwe kayishumi.” Amagugu kaMiller ayenjengophalafini (amafutha esibani) emlandweni wamaMillerite, kodwa namuhla lawo magugu ayisibaseli serokhethi!

AmaMillerite aqonda, futhi asebenzisa ngokufanele, isiprofetho sesikhathi se-Islamo soMaye wesibili, esagcwaliseka ngo-Agasti 11, 1840, kodwa ukuqonda kwawo ngoMaye wesithathu, okuyiCilongo lesiKhombisa, kwakungeke kubone uMaye wesithathu uza njengesahlulelo phezu kombuso wesithupha wesiprofetho seBhayibheli, ngoba awuzange uwubone umbuso wesihlanu, ingasaphathwa-ke eyokubona umbuso wesithupha wesiprofetho seBhayibheli. Nokho “ukukhanya okukhulu” ngeSambulo okwanikwa uMiller kumelwe kukhanye ngokuphindwe kayishumi ngokugqama e-“Midnight Cry” yezinsuku zokugcina.

Amaqiniso amelwe ematafuleni amabili kaHabakuki ngokuyisisekelo angamaqiniso agcwaliseka emlandweni owedlule. Le mishadi isekelwe eziprofethweni zesikhathi uMiller aqondiswa ukuba aziqoqe, futhi zonke lezo ziprofetho zesikhathi zase ziphethe ngo-1844. Lezo ziprofetho zesikhathi ziyokhanya ngokugqama okukhulu ezinsukwini zokugcina, ngoba ziyobonakala zinembile namuhla njengalokhu zazinjalo emlandweni wamaMillerite, kodwa azinazo izibikezelo zesikhathi eziqondile zezinsuku zokugcina. Nokho-ke, zinikeza izinhlobo zesiprofetho eziphindaphindayo zemilando eziyimelwe yizo esikhathini esedlule, kodwa ngamatshe ayigugu ambalwa kaMiller, izibikezelo zesikhathi esizayo zimelwe ngokuqondile.

Umsebenzi kaKristu ethempelini lasezulwini owaqala ngo-1844 uyaqhubeka kuze kube yilapho lowo msebenzi usuphelile. Isiprofetho sezinsuku eziyizinkulungwane ezimbili namakhulu amathathu, kanye nomsebenzi wokuhlanza esasikhomba wona, kuse “kusenqubweni yokugcwaliseka,” njengoba uDadewethu White esho maqondana neMifula i-Ulai ne-Hiddekel; ngaleyo ndlela leso siprofetho sinokugcwaliseka kokuphela kwezwe.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu kwanikezwa ikakhulukazi ngenxa yalezi zinsuku zokugcina. Imibono ayibona ngasemifuleni i-Ulai neHidekeli, imifula emikhulu yaseShinari, manje isisendleleni yokugcwaliseka, futhi zonke izehlakalo ezabikezelwa zizofezeka maduze.” Testimonies to Ministers, 112.

Izingxenye zemibono kaDaniyeli izahluko zesikhombisa nesesishiyagalombili, ezisematafuleni womabili, zisazokwenzeka, ngokuba zombili zikhomba umsebenzi wasendlini engcwele kaKristu. Nokho imilando yemibuso yesiprofetho seBhayibheli kulezo zahluko ezimbili iphela lapho iRoma yobupapa yamukela inxeba layo elibulalayo. “Itshe” “elinqanyulwe entabeni kungengazandla”, nombuso wesishiyagalombili kaDaniyeli 2, kusazokwenzeka. Kodwa okuningi kwalokho okumelelwe emashadini maqondana noDaniyeli izahluko 2, 7, no-8 sekugcwalisekile.

Umsebenzi kaKristu endaweni engcwele, kanye noMaye wesithathu wamaSulumane, ngokuyisisekelo kuyizihloko ezimbili ezimelela umlando wesiprofetho ongale kwesikhathi samaMillerite. Kanye nalezo zindikimba ezimbili, kukhona umlando wezinsuku zokugcina

ofanekiselwa lapho amashadi amabili ehlanganiswa emgqeni owodwa. Lapho lokho sekwenziwa, ukudumala kokuqala kuka-1843, njengoba kumelwe eshadini lokuqala, kuthola ukulungiswa kwako eshadini lesibili. Ngokuhlanganyela kuveza futhi kukhombe “umlando ofihlekile” weziDumo eziyisiKhombisa, oselwambulwa manje ngokuphathelene nokwambulwa kweSambulo sikaJesu Kristu.

Lowo “mlando ofihlekile” wakhiwe phezu “kweqiniso,” okuyizinhlamvu ezintathu zesiHebheru okuthi, lapho zihlanganiswa, zakhe igama elithi “iqiniso.” Leli gama lakhiwa ngohlamvu lokuqala, olweshumi nantathu, nolokugcina lwe-alfabhethi yesiHebheru, futhi lumelela uJesu kungabi njengeQiniso kuphela, kodwa futhi njengo-Alfa no-Omega. “Umlando ofihlekile” uqala uphinde uphele ngokudumala, futhi unokuvukela phakathi nendawo, ngokuba “ishumi nantathu” liyinombolo emele ukuvukela.

Unyaka ka-1843, oboniswe eshadini lokuqala, ukhomba ukudumala kokuqala kanye nokufika kwesikhathi sokulibala. Isikhathi sokulibala siholela ekufikeni komlayezo Wokukhala Kwaphakathi Kwamabili, lapho ukuvukela kwezintombi eziyiziwula kubonakaliswa khona. Umlayezo Wokukhala Kwaphakathi Kwamabili ube usumenyenzelwa kuze kube sekudumaleni kokugcina. Lowo “mlando ofihlekile” Wokukhala Kwaphakathi Kwamabili uyaphindwa (ngokwezinhlamvu uqobo) ezinsukwini zokugcina.

“Ngivame ukuqondiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo ezazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso ugcalisekile futhi uyakugcaliseka kwaze kwaba sezinhlamvini zawo uqobo, ngoba unokusetshenziswa okukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, usugcalisekile futhi uyoqhubeka uyibe iqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Uma kuqondwa ngokufanele, isitatimende esandulele sibonisa ukuthi okuwukuphela kweqembu labantu ezinsukwini zokugcina elinethuba lokuba yizintombi eziyiziwula noma ezihlakaniphileyo, ngabantu abangaphakathi kweqembu eliye lahlushwa ukudumazeka. Lokho kudumazeka yikho okukhiqiza isikhathi sokulibala, futhi umfanekiso othi “uye wagcaliseka futhi uzogcaliseka ngokohlamvu lwawo impela” usekelwe emiphumeleni ekhiqizwa ngaphakathi ezintombini ngesikhathi sokulibala esiqala ngokudumazeka. Lokho kudumazeka okwabulala “ofakazi ababili” emgwaqweni womuzi, kwabanciphisa baba ngamathambo afile, omile esigodini sokufa, kwenzeka ngoJulayi 18, 2020. Ubu-Adventist, ngokwengxenywe enkulu, abuzange bubandakanyeke kulokho kudumazeka. Uma kukhona, bona bagubha lokho kubikezela okuhlulekile njengoba “ofakazi ababili” belele bebulewe emgwaqweni. Ngokohlamvu lwawo impela kusho “ngokohlamvu lwawo impela”.

Emlandweni wamaMillerite, abantu besivumelwano sangaphambili (ubuProthestani), bagubha ukubikezela okwehlulekile kuka-1843 (ukudumazeka kokuqala), futhi ngaleso sikhathi amaProthestani adlula imingcele yesikhathi sawo sokuvivinywa sokuhlolwa. Isikhathi sokuhlolwa saqala ngo-Agasti 11, 1840, lapho ingelosi enamandla yesAmbulo seshumi yehla ekugcalisekeni kwesiprofetho sesikhathi sosizi lwesibili (i-Islam). AmaProthestani enqaba isikhathi sesiprofetho

ekudumazekeni kokuqala, ngokuba ukubikezela okuyiphutha kwawanika izaba zokungabe besafuna iqiniso. Indikimba yazo zonke izimpawu zendlela zomlando wamaMillerite yayiwukuthi “isiprofetho sesikhathi”.

NgoSeptemba 11, 2001, ingelosi yeSambulo isahluko 18 yehla ekugcwalisekeni kwesiprofetho soMaye wesithathu (iSulumane). Indikimba yazo zonke izimpawu zendlela ezinsukwini zokugcina yiSulumane. Ukudumala kokuqala kuphawula ukuphela kokuhlanzwa kwabantu besivumelwano sangaphambili, njengoba abantu besivumelwano sangaphambili base benikezwe isizathu sokungabe besafuna iqiniso. Isikhathi sokuvivinywa sabe sesiqala “sezintombi” zezinsuku zokugcina, ngokuba ukuvivinywa kwabantu besivumelwano sangaphambili, okwaqala ngokwehla kwengelosi, kwaphela ekudumaleni kokuqala. Ngakho-ke, kwaqala ukuvivinywa kwalabo abamelwe njengezintombi, futhi leyo nqubo yokuvivinywa ekugcineni iyoveza ukuthi lezo zintombi zingaba yiziwula noma zihlakaniphile.

Phakathi kokudumazeka kokuqala nokokugcina kukhona umlayezo Wokukhala Kwaphakathi Nobusuku. Indikimba yomlayezo Wokukhala Kwaphakathi Nobusuku kumaMillerite yayiyisikhathi, kanti indikimba yomlayezo Wokukhala Kwaphakathi Nobusuku ezinsukwini zokugcina yi-Islam. Ephusheni likaMiller uvuswa ngokumemeza (ukukhala), futhi ngaleso sikhathi amagugu akhe acwebezela ngokuphindwe kayishumi kunokuba ayecwebezela ngaphambili. Amagugu asemashadini aveza ngokuqondile isibikezelo sezinsuku zokugcina yi-Islam kanye nokwahlulela kophenyo. Ngakho-ke, izivivinyo “zomlayezo” Wokukhala Kwaphakathi Nobusuku kanye “nokuhlangenwe nakho” okumelwe ukwahlulela kophenyo, akuzona ezabantu besivumelwano sangaphambili, kodwa ezalabo abazishoyo ukuthi bayizintombi zokugcina.

Umfanekiso ovelayo lapho womabili amashadi ehlanganiswa ndawonye, nowukhomba umlando kusukela ekudumazekeni kokuqala kuze kube kokokugcina, ukhomba ukuthi ngesikhathi lapho kwenzeka khona “umlando ofihlekile” weziDumo eziyisiKhombisa, umsebenzi wokugcina wokwahlulela okuphenyayo uyafezwa. Lowo msebenzi wokugcina uwukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, futhi wenzeka phakathi “kwezikhathi ezinzima” zikaDanilyeli isahluko sesishiyagalolunye, ngesikhathi sokuthukutheliswa kwezizwe kusAmbulo ishumi nanye, ukubanjwa “kwemimoya emine” yesAmbulo isahluko sesikhombisa, “ukuvimbela komoya onamandla ngosuku lomoya wasempumalanga,” luka-Isaya isahluko samashumi amabili nesikhombisa, kanye nokubanjwa emuva kwehhashi “elithukuthele elifuna ukuphunyuka lilethe ukufa nokubhujiswa” phezu komhlaba. Bonke laba bofakazi besiprofetho bamele i-Islam yoMaye wesithathu, njengoba kubonisiwe emashadini angcwele.

Izici ezintathu eziyinhloko zamashadi amabili angcwele kaHabakuki, ezikhuluma ngokukhethekile ngezehlakalo ezazisazokwenzeka ngemva kokushicilelwa kwalawo mashadi, zingukubekwa uphawu kwabazinkulungwane eziyikhulu namashumi amane nane, i-Islamu, kanye nokugcwaliseka komfanekiso wezintombi eziyishumi. Amashadi abonisa ukuvivinywa, inqubo yokubekwa uphawu kokubili “kokuhlangenwe nakho” kanye “nomlayezo.” Ukuhlangenwe nakho okudingekayo entombini eyisiwula ngu “uKristu kini, ithemba lenkazimulo,” okumela ukuphelela okumelwe yilabo abayizinkulungwane eziyikhulu namashumi amane nane.

Ngisho naleyo mfihlakalo ebifihliwe kusukela ezikhathini zasendulo nasezizukulwaneni, kepha manje seyembuliwe kwabangcwele bakhe; labo uNkulunkulu athande ukubazisa ukuthi buyini ubunotho benkazimulo yale mfihlakalo phakathi kwabezizwe; okuyiKristu kini, ithemba lenkazimulo; esimmemezelayo thina, sixwayisa wonke umuntu, sifundisa wonke umuntu kukho konke ukuhlakanipha; ukuze simise wonke umuntu ephelele kuKristu Jesu. Kolose 1:26–28.

Abayizinkulungwane eziyikhulu namashumi amane nane bavezwa njengeqembu labantu abaphume “ekuthunjweni”. Ukuthunjwa okuvezwa ngokuqondile encwadini yeSambulo kungukuthunjwa kokuba befile emgwaqweni izinsuku ezintathu nengxenye, njengoba kuvezwe eSambulweni isahluko seshumi nanye. Ukuthunjwa kokufa okungokomfanekiso kumelele “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, futhi lolo kuthunjwa ludinga ukubonakaliswa kokuphenduka, njengoba kuboniswa ngumkhuleko kaDanilyeli, esahlukweni sesishiyagalolunye.

Lapho amathambo omile afileyo ebuyiselwa ekuphileni, ngokushesha aphakanyiswa abe “uphawu”. Ekufeni ayengenaye uKristu phakathi kwawo, ithemba lenkazimulo. Ingxenye yokuphenduka kwawo okwakufunwa kwakuwukuvuma kwawo ukuthi ayehambe ephikisana noNkulunkulu, nokuthi noNkulunkulu wayehambile ephikisana nawo. Lapho ehlangabezana nezimfuneko ezikhonjwe ngokwesiprofetho, uKristu khona-ke “uza ngokuzumayo ethempelini laKhe”, bese kufinyelelwa “kokuhlangenwe nakho” okudingekayo ukuze umuntu abe yilungu lophawu olube seluphakanyiswa.

“Isipiliyoni” eboniswa lapho la mashadi amabili ehlanganiswa ndawonye, ifezwa ngumsebenzi wokugcina kaKristu endlini engcwele yasezulwini. Leyo “isipiliyoni” imelelwa ngombono we-“mareh”, okuwumbono “wokubonakala”. “Umlayezo” odingekayo ungumbono we-“chazon”, womlando wesiprofetho. Lowo “mlayezo” uqondwa njengomyalezo wokwahlulela kukaNkulunkulu okusondelayo phezu kwezwe elihlubukayo, okulethwa ubuSulumane boMaye wesithathu.

Ngo-1856, iNkosi yafuna ukuqedela ukwakhiwa kabusha kweJerusalema yomoya ngaphakathi kwe-Adventism. Ngaphansi kokufika kwezingelosi ezintathu kusukela ngo-1798 kuze kube ngu-1844, ithempeli lamaMillerite lase lakhiwe phezu kwezisekelo, ezimelelwa “ngamagugu” ephusheni likaMiller, njengoba kwamelelwa amaqiniso esiprofetho emashadini amabili amavulandlela (1843 no-1850) agcwalisa isahluko sesibili sikaHabakuki. Wase ehola abantu baKhe ukuba bamise udonga lomthetho waKhe lweSabatha losuku lwesikhombisa, wabuyisela bona “ezindleleni zakudala” zakwa-Israyeli wasendulo ukuze kuqedelwe umsebenzi “womgwaqo wokuhamba kuwo”. KODWA, indlela yakudala yayihlanganisa imfundiso, isiprofetho, esasenzelwe ukubavivinya nokubahlukanisa. Ngo-1863, i-Adventism yehluleka uvivinyo “lwezikhathi eziyisikhombisa”, yaqala ukuzulazula ehlane laseLawodikeya.

Umhla ka-22 kuMfumfu 1844 umelela ngomfanekiso umthetho weSonto ozofika maduze, futhi ngesikhathi somthetho weSonto kuzofezwa umsebenzi omelwe yiminyaka engamashumi amane nesishiyagalolunye yokuphothulwa komgwaqo nodonga ezikhathini zokuhlupheka, njengoba

kukhonjisiwe nguDaniyeli.

Yazi-ke uqonde ukuthi, kusukela ekuphumeni komyalo wokuvuselela nokwakha iJerusalema kuze kube nguMesiya iNkosana kuyakuba ngamaviki ayisikhombisa, nangamaviki angamashumi ayisithupha nambili; umgwaqo uyakuphinde wakhiwe, nodonga futhi, yebo nangezikhathi zokuhlupheka. Daniyeli 9:25.

Bonke abaprofethi bayavumelana omunye nomunye, futhi “izikhathi zobunzima” zikaDaniyeli nazo zikhonjwe kuleyo ndima evela ku-Early Writings ebesiyicubungula.

“Ngaleso sikhathi, ngesikhathi umsebenzi wensindiso usufinyelela ekupheleni, inkathazo iyakufikela umhlaba, nezizwe ziyakuthukuthela, nokho zibanjwe ukuze zingawuvimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yakamuva,’ noma ukuqabuleka okuvela ebukhoneni beNkosi, kuyakuza, ukunika amandla izwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme esikhathini lapho izinhluho eziyisikhombisa zokugcina ziyakuthululwa.” Early Writings, 85.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Uma nje labo abathi babambelele eqinisweni besakhonza uSathane, isithunzi sakhe sesihogo siyosinqamula isibono sabo ngoNkulunkulu nangezuluwini. Bayoba njengalabo abalahlekelwe luthando lwabo lokuqala. Abakwazi ukubona amaqiniso aphakade. Lokho uNkulunkulu asilungiselele khona kumelwe eZekariya, izahluko 3 no-4, naku-4:12–14: ‘Ngase ngiphendula futhi, ngathi kuye, Yini le amagatsha amabili omnqumo, okuthi ngemibhobho emibili yegolide athulule kuwo amafutha egolide ephuma kuwo? Wayesephendula wathi kimi, Awazi yini ukuthi yini le? Mina ngase ngithi, Qha, Nkosi yami. Wayesethi yena, Laba yibo abagcotshiweyo ababili, abemi eceleni kweNkosi yomhlaba wonke.’”

“INkosi inezinsiza eziningi ngokugcwele. Ayintuli ngalutho kwezinto zokusebenza. Kungenxa yokuntula kwethu ukholo, okokwasemhlabeni kwethu, inkulumo yethu eshibhile, ukungakholwa kwethu, okubonakaliswa engxoxweni yethu, ukuthi izithunzi ezimnyama ziyanqwabelana zisizungeze. UKristu akavezwa ngezwi noma ngesimilo njengoYena omuhle ngokupheleleyo, noyinhloko phakathi kwezinkulungwane eziyishumi. Lapho umphefumulo weneliseka ukuziphakamisa uye eze ekuyize, uMoya weNkosi ungenza okuncane kuwo. Umbono wethu omfishane ubona isithunzi, kodwa awukwazi ukubona inkazimulo engale kwaso. Izingelosi zibambe imimoya emine, emelwe njengehhashi elithukuthelelifuna ukugqashula lizikhulule futhi ligijime phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala khona kanye emngceleni womhlaba ongunaphakade na? Ingabe siyoba buthuntu, sibande, futhi sifile na? O, sengathi emabandleni ethu singaba noMoya nomphefumulo kaNkulunkulu uphefumulelwa kubantu baKhe, ukuze beme ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela iminyene, nesango lincane. Kodwa njengoba sidlula ngesango elincane, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.