

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalombili Nesithupha

*Ukwambulwa Kweziprofetho: Ukuqonda Ukwanda Kolwazi Nomyalezo
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Sibhekene nokuhambisana phakathi kweminyakazo yezingelosi zokuqala nezesithathu, ukuze siqonde kangcono lokho ukwanda kolwazi okukumela ngokomfanekiso lapho kwambulwa ekupheleni kwesikhathi. Sizama ukukhombisa ukuthi kumela ukukhuphuka kweqiniso okugcina kufinyelela esicongweni njengemvula yokugcina, okuwumyalezo Wokukhala Kwaphakathi Kwamabili. Njengomfanekiso, “ukwanda kolwazi” kuthathwe encwadini kaDaniyeli, futhi khona kukhonjwa njengolwazi lwesiprofetho oluvivinya futhi olukhiqiza izinhlobo ezimbili zabakhulekeli.

Wasesethi, Hamba indlela yakho, Daniyeli; ngokuba amazwi avaluwe futhi ananyathiselwe uphawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlazwa, benziwe mhlophe, futhi bavivinywe; kepha ababi bayokwenza okubi; futhi akukho noyedwa kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Ngo-1989 kwambulwa “ukwanda kolwazi” okuyogcina kubonakalise izigaba ezimbili zabakhulekeli. Lezo zigaba ezimbili ziboniswa kumongo wokuthi zihlobana kanjani nomlayezo wemvula yangasemuva. Ababi abayiqapheli futhi abayemukeli imvula yangasemuva, kodwa abahlakaniphileyo bayayiqaphela futhi bayayamukela. Ngakho-ke ababi ababoni lapho imvula yangasemuva iqala ukuwa, futhi yaqala ukuwa lapho izizwe zithukuthela ngoSeptemba 11, 2001. Besikhuluma nobuholi be-Adventism yaseLawodikeya njengoba bumelwe kuHezekeli izahluko zesishiyagalombili nesesishiyagalolunye, kanye naku-Isaya isahluko samashumi amabili nesishiyagalombili. Ku-Isaya “amadoda adelelayo” enza “amanga” aba “isiphephelo” sawo futhi “azifihla” “ngaphansi kwamanga.”

Ngakho-ke yizwani izwi leNkosi, nina bantu bokweyisa, enibusa laba bantu abaseJerusalema. Ngokuba nithi, Senze isivumelwano nokufa, futhi sivumelene nendawo yabafuleyo; lapho isishayo esikhukhulayo sidlula, asiyikusifinyelela thina; ngokuba senze amanga abe yisiphephelo sethu, futhi sizifihlile ngaphansi kwamanga. Isaya 28:14, 15.

Amadoda asendulo aseJerusalema ezinsukwini zokugcina ayasilela esivivinyweni “sokuphumula nokuqabuleka” esimelwe indlela yokusebenza ethi “umugqa phezu komugqa,” evumela abahlakaniphileyo ukuba baqaphele imvula yamuva yezinsuku zokugcina, ngomfanekiso womlando wemvula yamuva emlandweni wamaMillerite. Isici esingokwesiprofetho “samadoda adelelayo” u-Isaya asigcizelela kule ndima, ngamanga nobuqili abazifihla ngaphansi kwabo futhi abazenza isiphephelo sabo. Ngakho-ke, mayelana novivinyo lomyalezo wemvula yamuva (ukuphumula nokuqabuleka ababengafuni ukukuzwa), amadoda asendulo aseJerusalema amukele

amanga.

Umlayezo wemvula yokugcina ufika nenkulumpikiswano, njengoba kuvezwe kuHabakuki isahluko sesibili, lapho umlindi lapho ebuza uNkulunkulu ukuthi kufanele aphenandle athini “enkulumompikiswaneni” yomlando wakhe, ngoba igama elithi “reproved” evesini lokuqala lesahluko sesibili lisho ukuthi “argued with”.

Ngiyokuma embhoshongweni wami, ngizimise embhoshongweni wokulinda, ngibheke ukuze ngibone ukuthi uyakuthini kimi, nokuthi ngiyakuphendula ngithini lapho ngisolwa. Habakuki 2:1.

Abahlakaniphileyo ngesikhathi senkulumpikiswano yemvula yokugcina baveza amaqiniso amelwe njengamajoyela kaMiller, angamaqiniseko ayisisekelo futhi ahlonziwe, aqiniswa, futhi avezwa ngabaMillerite. Lawo maqiniso amelwe njengoKristu, iDwala lePhakade.

“Mababe ngabantu labo abema njengabalindi bakaNkulunkulu ezindongeni zeSiyoni, babe ngamadoda akwazi ukubona izingozi zingakafiki kubantu,—amadoda akwazi ukuhlukanisa phakathi kweqiniso nephutha, ukulunga nokungalungi.

“Isixwayiso sesifikile: Akufanele kuvunyelwe ukuba kungene lutho oluzophazamisa isisekelo sokholo ebesilokhu sakha phezu kwaso selokhu umlayezo wafika ngo-1842, 1843, nango-1844. Mina ngangikulo lo mlayezo, futhi kusukela lapho bengilokhu ngimi phambi kwezwe, ngithembekile ekukhanyeni uNkulunkulu asiphe kona. Asihlosile ukususa izinyawo zethu esiteji esabekwa kuso njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakuyeka ukukhanya uNkulunkulu anginike kona na? Kufanele kube njengeDwala Laphakade. Bekulokhu kungihola selokhu nganikezwa kona.” Review and Herald, Ephreli 14, 1903.

Amadoda asendulo aletha umlayezo wamanga wemvula yokugcina, omelwe ngu-Isaya njeng “amanga” nokuyinkohliso. KuHezekeli isahluko sesishiyagalombili, kukhona umlando okhomba isikhathi lapho amadoda asendulo aseJerusalema ekhothamela ilanga, futhi ehlukani nabalabo abamukela uphawu lukaNkulunkulu esahlukweni esilandelayo. Isinengiso sesithathu (isizukulwane), simelela umlayezo wamanga wemvula yokugcina, njengoba umelelwa “ngokukhalela uTamusi.” Esizukulwaneni sesithathu sobu-Adventist, esaqala ngo-1919, kwangeniswa “amanga” mayelana nevangeli lamanga elamenyezwe obala ngu-W. W. Prescott eNgqungqutheleni yeBhayibheli ka-1919. Lawo “manga” ayisihloko esiqondile sesizukulwane sesithathu, futhi lawo “manga” ayisisekelo samanga somlayezo wamanga wemvula yokugcina, omelwe “ngokukhalela uTamusi.”

Kubalulekile ukuchitha isikhathi sikhomba ngokuqondile “amanga” esiprofethweni, ngokuba “amanga” ayisizathu esikhulu sokuba ubu-Adventisti baseLawodikeya bungeke bukubone ukwanda kolwazi ngowe-1989. “Amanga” awukuthi “okwemihla ngemihla” encwadini kaDanyeli kumela inkonzo kaKristu yasethempelini lasezulwini. Ukusebenzisa “okwemihla ngemihla” ngokwesiprofetho njengenkonzo kaKristu yasethempelini lasezulwini kuyisicelo sesiprofetho esingamanga nesingesona, kodwa “amanga” awagcini nje ngokukhomba lowo mfanekiso wamanga “wokwemihla ngemihla” njengophawu lwesiprofetho; futhi amele “amanga” athi uDade

White wavumelana nalokho kusetshenziswa kwamanga, bese kusetshenziswa lowo mbumbulu ukusimamisa lesi siculo esingasona njengeqiniso elimisiwe.

Ukuqondwa okuyikho kwamavesi ayisithupha okugcina kaDaniyeli ishumi nanye kufanekiselwe amavesi amathathu kuya kwamashumi amathathu nesithupha, futhi lapho uDadewethu White ekhomba ukugcwaliseka okuphelele kwesahluko seshumi nanye sikaDaniyeli, uthi “izigameko ezifana nalezo ezichaziwe” emavesini amathathu kuya kwamashumi amathathu nesithupha “ziyophindwa.”

Ukusebenzisa incazelo engamanga ethi “okwemihla ngemihla” kuveza uhlaka lomlando olungamanga. Umlando omelelwe kuDaniyeli isahluko 11, amavesi 30 kuya ku-36, uhlanganisa ukususwa “kokwemihla ngemihla.” “Okwemihla ngemihla” kungaba ukusetshenziswa kwamaMillerite, noma ukusetshenziswa kukaPrescott noDaniells. Kuncike ekutheni kukhethwa kuphi ukusetshenziswa, kuzovela izakhiwo zomlando ezimbili ezehlukene.

Izikhali ziyakuma ngasohlangothini lwakhe, zingcolise indlu engcwele yamandla, zisuse umnikelo wensuku zonke, zibeke isinengiso esichithayo. Daniyeli 11:31.

Ngokokuphefumulelwa, umlando wesiprofetho omelwe kuleli vesi, nowuhlanganisa nevesi lamashumi amathathu, kanye namavesi amashumi amathathu nambili kuya kwamashumi amathathu nesithupha, uzophindwa kumavesi amashumi amane kuya kwamashumi amane nanhlano kaDaniyeli ishumi nanye.

“Isiprofetho esahlukweni seshumi nanye sikaDaniyeli sesicishe safinyelela ekugcwalisekeni kwaso okuphelele. Umlando omningi owenzekile ekugcwalisekeni kwalesi siprofetho uyakuphindwa. Evesini lamashumi amathathu kukhulunywa ngamandla athile athi ‘ayakudabuka, [uDaniyeli 11:30–36 ucashuniwe.]’

“Izigameko ezifana nalezo ezichazwe kula mazwi ziyokwenzeka.” Manuscript Releases, inombolo 13, 394.

Ivesi lapho sithola khona “okwemihla ngemihla,” ivesi lamashumi amathathu nanye.

Futhi amabutho ayakuma ohlangothini lwakhe, angcolise indlu engcwele yamandla, asuse umnikelo wansuku zonke, abeke isinengiso esichithayo. Daniyeli 11:31.

“Izingalo” kuleli vesi zimi “ngakuyena.” “Izingalo” zingamandla, njengalowo ezimela ngokuthi “zime” ngakuye. Yizo “izingalo” kuleli vesi “ezima ngakuyena,” futhi yizo “izingalo” “ezingcolisa indlu engcwele yamandla,” futhi yizo “izingalo” “ezisusa umnikelo oqhubekayo,” futhi futhi yizo “izingalo” “ezibeka isinengiso esenza incithakalo.” Encwadini yesAmbulo isahluko seshumi nantathu, udrako, oyisiRoma lobuhedeni, unikeza upapa izinto ezintathu.

Futhi isilo engasibonayo sasinjengengwe, nezinyawo zaso zazinjengezinyawo zebhere, nomlomo waso unjengomlomo webhubesi; kanti udrako wasinika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu. IsAmbulo 13:2.

Isilo esinjengengwe sikhonjwa nguDade White njengobupapa, kanti esahlukweni seshumi nambili uDade White uveza ukuthi udrako unguSathane, futhi uyilo kanye neRoma yobuqaba.

“Ngakho-ke, nakuba udrako, ngokuyinhloko, emele uSathane, ngokomqondo wesibili uwuphawu lweRoma lobuqaba.” The Great Controversy, 439.

Evesini lesibili, zesAmbulo isahluko seshumi nantathu, iRoma yobuqaba yanika ubupapa amandla ayo ezempi, “izingalo” zayo, kuqalwa ngoClovis inkosi yamaFransi (iFrance), ngonyaka ka-496. IRoma yobuqaba yanika iRoma yobupapa isihlalo sayo sobukhosi ngonyaka ka-330, lapho umbusi uConstantine eshiya umuzi waseRoma futhi ehambisa inhloko-dolobha yeRoma yobukhosi wayiyisa emzini waseConstantinople. IRoma yobuqaba yanika ubupapa igunya lombuso ngonyaka ka-533, lapho uJustinian ekhipha isimemezelo esichaza ubupapa njengenkosi yawo wonke amabandla, nomlungisi wabahlubuki.

Evesini lamashumi amathathu nanye, “izingalo” ezivukayo zingamabutho ezempi eRoma yobuhedeni, avukela ukweseka upapa kuqala ngoClovis ngonyaka ka-496. Ngenxa yalesi senzo, upapa ukhomba iFrance njengokuthi “izibulo leBandla lamaKatolika,” futhi ngezinye izikhathi njengokuthi “indodakazi endala yeBandla lamaKatolika.” Evesini lamashumi amathathu nanye, emva kokuba uConstantine emise umthetho weSonto ngonyaka ka-321, wabe esehambisa inhloko-dolobha esuka emzini waseRoma wayiyisa emzini waseConstantinople ngonyaka ka-330, umbuso owawukade ungenakunqotshwa waqala ukubhidlikela, njengoba amandla amane okuqala eziMpondo zesAmbulo isahluko sesishiyagalombili aqala impi eqhubekayo elwa nombuso waseRoma. Ukugxila kokuhlasela okwenziwa abaHlubuki noGenseric kwaqondiswa emzini waseRoma, owawungaphambi konyaka ka-330 “uyingcwele yamandla” ombuso waseRoma. Kusukela ngonyaka ka-330 kuya phambili, impi yokuhlasela yabaHlubuki yayizakungcolisa “ingcwele yamandla,” kwaze kwaba yilapho “izingalo” zeRoma yobuhedeni sezivukela ukweseka upapa, kuqala ngonyaka ka-496.

IRoma lobuqaba ayigcinanga ngokunikeza umbuso wobupapa izinto ezintathu, ngokuwunika amandla ezempi, igunya lombuso, nesihlalo somuzi waseRoma, kodwa futhi yasusa izimpondo ezintathu ngenxa yeRoma yobupapa.

Ngacabanga ngezimpondo; bheka, kwase kuvela phakathi kwazo olunye uphondo oluncane; phambi kwalo kwahluthwa ezintathu zezimpondo zokuqala nezimpande zazo; bheka, kulolu phondo kwakunamhlo anjengamehlo omuntu, nomlomo owakhuluma izinto ezinkulu. Daniyeli 7:8.

Izimpondo ezintathu ezazizaku “sishulwa” kuDaniyeli isahluko sesikhombisa, zazimelela imibuso emithathu eyinhloko eyayimelana nokuphakama kobupapa emandleni. Eyokugcina kulezo zimpondo ezintathu yasuswa lapho amaGoth exoshwa emzini waseRoma ngonyaka ka-538. Axoshwa emzini “yizingalo” zeRoma yobuhedeni, ngoba lezo “zingalo” kwakumelwe zibeke ubupapa (isiningiso sencithakalo), esihlalweni sobukhosi sezwe elalaziwa ngaleso sikhathi ngonyaka ka-538.

Ivesi lamashumi amathathu nanye likaDaniyeli isahluko 11, lichaza izinto ezine “izingalo” (iRoma yobuhedeni) ezazizokwenza. Zazizakuthi “zime” zisekele ubupapa, njengoba zenza ngonyaka ka-496. Zazizakungcolisa “indawo engcwele yamandla,” njengoba kufanekiswa yimizabalazo yezempi eyayiqhutshwa phezu komuzi waseRoma cishe amakhulu amabili eminyaka. Zazizakuthi

“zibeke” ubupapa esihlalweni sobukhosi somhlaba ngonyaka ka-538, futhi zazizakuthi futhi “zisuse okuqhubekayo.”

Igama lesiHeberu elihunyushwe ngokuthi “susa” kuleli vesi (sur), lisho ukuthi “ukukhipha” noma “ukususa.” Ngonyaka ka-508, ukumelana kobuqaba okwakukhona embusweni waseRoma, okwakusebenza ukuvimbela ukuphakama kobupapa emandleni, kwase kulethwe ngokuphelele ekuthobekeni noma kwase kuqedwe nya.

Ukukhomba “umhlatshelo wansuku zonke,” njengenkonzo kaKristu yasethempelini elingwele kuyindlela yokusetshenziswa engamanga; kodwa umsebenzi wangempela owafezwa emlandweni wama-Adventist aseLaodicea, owakhomba lokho kusetshenziswa okungamanga njengeqiniso, wawusekelwe “emangeni” athile agcwaliswa esizukulwaneni sesithathu sobu-Adventist. Ukuqondisa kukaDade White kokuthi umlando wamavesi angamashumi amathathu kuya kwangamashumi amathathu nesithupha uyophindwa ekugcwalisekeni kokugcina kukaDaniyeli ishumi nanye, kwenza kwaba yinto engenakwenzeka ukuba “amadoda adelelayo” abusa iJerusalema abeke ukuhumusha evesini lamashumi amathathu nanye ngaphandle kokuthi ngesikhathi esifanayo alahle uMoya Wokuprofetha.

“Abadelelayo” bafundisa ukuthi ubupapa kwasusa ukuqonda kweqiniso ngenkonzo kaKristu endlini yakhe engcwele, ngokwethulwa kwemisa yobupapa, eyisifaniso-mbumbulu somsebenzi kaKristu endlini engcwele yasezulwini. Uma lokhu bekuyincazelo yangempela “yokuqhubekayo,” khona-ke “izingalo” ezavuka evesini lamashumi amathathu nanye zaziyo ubupapa, ngoba ukwakheka kohlelo lolimi kwevesi kufuna ukuthi “izingalo” zibe ngamandla asusa “okuqhubekayo.”

Ukuze basekele isitsha sabo sezinganekwane, baphikisa ngokuthi upapa (izingalo) wangcolisa indlu engcwele yasezulwini kaKristu. Igama lesiHeberu elihunyushwe ngokuthi “indlu engcwele (miqdash) yamandla” lingasho indlu engcwele yabahedeni noma indlu engcwele kaNkulunkulu. Uma uDaniyeli wayefuna ukuveza ukuthi indlu engcwele kaNkulunkulu yayizongcoliswa upapa, wayeyosebenzisa igama lesiHeberu elithi “qodesh”, elingamela kuphela indlu engcwele kaNkulunkulu. Ngakho-ke kubhalwe kuphi eBhayibhelini noma eMoyeni Wokuprofetha ukuthi indlu engcwele yasezulwini yake yangcoliswa noma iyoke ingcoliswe upapa?

Ngokuqinisekile, izono zamaKristu ziyabhaliswa ezincwadini zendlu engcwele yasezulwini, kodwa lowo mfanekiso awusho ukuthi indlu engcwele kaNkulunkulu yayingcolisiwe. Ukuhlanzwa kwendlu engcwele kwakumele ukuhlanzwa kwezincwadi zemibhalo ezitholakala endlini engcwele. Ngaphezu kwalokho, amandla obupapa awakaze abe ngobuKristu, ngakho awakaze afakwe ezincwadini zokwahlulela kophenyo. Ukwahlulela okuwukuphela kwako okukhonjiswe ngabo ubupapa kuwukwahlulela kokwenziwa kolaka lukaNkulunkulu.

“Izingalo” nayo kwakumelwe “ibeke isinengiso esibhubhisayo,” okwakuzoba ngubani amandla? Yimaphi amandla ubupapa obawabeka? Futhi yimaphi amandla lawo ubupapa obawamela, ekuqaleni impela kwevesi lamashumi amathathu nanye?

Abangafundile kubu-Adventism baseLawodikea, ababeke ukuphila kwabo okuphakade ezandleni zabantu abachazwe njengabangakwazi ukufunda incwadi ebekwe uphawu, bangase bazizwe bekhululekile ngokuba izindlebe zabo ezihawukelayo zithotshiswe ngalolo hlobo lokusebenzisa iBhayibheli okonakele, kodwa kuyisiphukuphuku esikhulu kakhulu nakakhulu ukuzama ukuthatha umlando okufanele bawukhombwe ukuze basekele iphutha labo, bawuvumelanise namavesi ayisithupha okugcina kaDaniyeli ishumi nanye.

Emlandweni oholele ekuweni kweSoviet Union, okungaboniswa ukuthi imelelwa njengeNkosi yaseNingizimu evesini lamashumi amane kuDaniyeli ishumi nanye, amandla ezempi e-United States ame esekela ubupapa, njengoba uRonald Reagan akha umfelandawonye oyimfihlo nomphikukristu wesiprofetho seBhayibheli. Ngokwenza kanjalo, kwakubonisa ukuthi noma yikuphi ukumelana kobuProthestani nokuvuka kobupapa kwakunqotshiwe e-United States, njengoba kufanekiswa ngokususwa kokumelana kobuqaba ngonyaka ka-508. INkosi yaseNyakatho (ubupapa) kulesi siqephu yaqala ngokukhukhula iSoviet Union ngo-1989, futhi yakwenza lokho ngokubambisana “nezingqola” kanye “nabagibeli bamahhashi,” okumela amandla ezempi e-United States, kanye namandla omnotho e-United States njengoba emelwa “yimikhumbi.”

I-United States yayiyizingalo “ezama” upapa. UbuProthestani basuswa, njengoba nje ukumelana kobuhedeni kwanqotshwa ngonyaka ka-508. Evesini lamashumi amane nanye i-United States iyakunqotshwa upapa, futhi uMthethosisekelo wase-United States, oyilo “itende lokuqina” le-United States, uyakuketulwa njengoba i-United States ibeka iNkosi yaseNyakatho (upapa) esihlalweni sobukhosi bomhlaba, njengoba kwenza iRoma yobuqaba ngo-538. Uma ufunda izihloko ezikule ngosi, khona-ke ungasawuniloda umagazini othi The Time of the End, bese ufunda ukwethulwa okuphelele ngokwengeziwe kwamavesi ayisithupha okugcina kaDaniyeli ishumi nanye, kodwa manje simane sikhomba ukuthi ukuhlonza “okwemihla ngemihla” njengenkonzo kaKristu yasethempelini kuwukusetshenziswa okungamanga kwalolu phawu. Lokhu sikwenza ukuze sibonise ukuthi lokhu kusetshenziswa okungamanga kwehliselwa phezu kobu-Adventist baseLawodikeya ngamanga enziwe ngenhloso.

Sizoqhubeka sicubungula amanga esiprofetho esihlokweni esilandelayo.

“Asisenaso isikhathi sokulahlekelwa. Izikhathi ezinzima ziphambi kwethu. Umhlaba uvuswe ngumoya wempi. Maduze izigigaba zokuhlupheka ezikhulunywe ngazo eziprofethweni ziyokwenzeka. Isiprofetho esisesahlukweni seshumi nanye sikaDaniyeli sesicishe safinyelela ekugcwalisekeni kwaso okuphelele. Okuningi komlando osekwenzekile ekugcwalisekeni kwalesi siprofetho kuyophindwa.”

“Evesini lamashumi amathathu kukhulunywa ngamandla ‘azakulila, abuyele emuva, athukuthelele isivumelwano esingcwele; enze kanjalo; yebo, azabuya, abe nokuzwana nalabo abashiya isivumelwano esingcwele. Amasosha ayakuma ohlangothini lwakhe, angcolise indlu engcwele yamandla, asuse umnikelo wansuku zonke, futhi amise isinengiso esichithayo. Nalabo abenza okubi ngokumelana nesivumelwano uyakubadukisa ngokuthopha; kodwa abantu abamaziyo uNkulunkulu wabo bayakuqina, benze izenzo ezinkulu. Futhi abaqondayo phakathi kwabantu bayakufundisa abaningi; nokho bayakuwa ngenkemba, nangelangabi, nangokuthunjwa, nangokuphangwa, izinsuku eziningi. Manje lapho bewa, bayakusizwa

ngosizo oluncane; kodwa abaningi bayakunamathela kubo ngokuthopha. Futhi abanye babo abaqondayo bayakuwa, ukuze babavivinye, babahlanze, futhi babenze babe mhlophe, kuze kube yisikhathi sokuphela; ngokuba kusekhona isikhathi esimisiwe. Inkosi iyakwenza ngokwentando yayo; iziphakamise, izenze ibe nkulu ngaphezu kwawo wonke unkulunkulu, ikhulume izinto ezimangalisayo ngokumelana noNkulunkulu wawonkulunkulu, iphumelele kuze kuphele ukuthukuthela; ngokuba okumisiwe kuyakwenziwa.’ Daniyeli 11:30–36.”

“Izigaba ezifana nalezo ezichazwe kula mazwi zizokwenzeka. Siyabona ubufakazi bokuthi uSathane ushesha ukuthola ukulawula izingqondo zabantu abangenakho ukwesaba uNkulunkulu phambi kwabo. Bonke mabafunde baqonde iziprofetho zale ncwadi, ngoba manje sesingena esikhathini sosizi okwakhulunywa ngaso:

“Ngaleso sikhathi uMikayeli uyakusukuma, inkosana enkulu emele abantwana babantu bakho; futhi kuyakuba khona isikhathi sokuhlupheka esingakaze sibe khona selokhu kwaba khona isizwe kwaze kwaba yilesa sikhathi; futhi ngaleso sikhathi abantu bakho bayakusindiswa, wonke oyakufunyanwa ebhaliwe encwadini. Futhi abaningi balabo abalele othulini lomhlaba bayakuvuka, abanye baye ekuphileni okuphakade, abanye baye ehlweni nasekudeleleni okuphakade. Futhi abahlakaniphileyo bayakukhanya njengokukhazimula kwesibhakabhaka; nalabo abaphendulela abaningi ekulungeni bayakuba njengezinkanyezi kuze kube phakade naphakade. Kepha wena, Daniyeli, vala amazwi, unamathisele incwadi uphawu, kuze kube yisikhathi sokuphela: abaningi bayakugijima beya le nale, nolwazi luyakwengezwa.’ Daniyeli 12:1–4.” Manuscript Releases, inombolo 13, 394.