

# **Incwadi kaJoweli kanye neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo Yeshumi Nesishiyagalombili**

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## **Inombolo Yeshumi Nesishiyagalombili**

Sicabangela isivumelwano sika-Abrama, futhi asikakabheki leso sici sesiprofetho sika-Abrama esinokuxhumana okuqondile namavesi okuqala encwadi kaJoweli. Isiprofetho sika-Abrama seminyaka engama-400 yobugqila kanye neminyaka engama-430 kaPawulu kuveza uhlaka lwesiprofetho oluhambisana neminyaka eyi-1290 kaDaniyeli 12:11. Isiprofetho seminyaka eyi-1290 sevesi leshumi nanye siyisikhathi sesiprofetho se-omega somugqa weminyaka engama-430 ka-Abrama noPawulu. Leli qiniso liyingxenye yalokho okwambulwa ezinsukwini zokugcina okuhlukanisa abahlakaniphileyo nababi.

Okuhlobene nesiprofetho se-omega seminyaka engama-430 kwakukhona uphawu “Iwezizukulwane ezine,” olukhomba isikhathi sokuvivinywa kwesizwe esabamba abantu bakaNkulunkulu abakhethiweyo ebugqilini. KuMose kwakuyiGibhithe; kwabeyizinkulungwane eziyikhulu namashumi amane nane, abacula ingoma kaMose, kuwumlando we-United States kusukela ngo-1798 kuze kube ngumthetho weSonto. I-United States, emelwe “njengesilo somhlaba” kuSambulo 13, iqala njengewundlu bese iphetha ngokukhuluma njengodrako. UJosefa, uphawu lweWundlu, umelela isikhathi sokuthula okulinganiselwe eGibhithe, kwaze kwaba khona uFaro omusha kwaqala ubugqili. Ngakho-ke, isizwe esahlulelwa esizukulwaneni sesine, esasiyiGibhithe kuMose, siyi-United States. Insali yahlulelwa ngomthetho weSonto njengoba kufanekiswa izinhlu pho ezafinyelela umvuthwandaba kumaHeberu ngegazi ezinsikeni zeminyango yawo, futhi emva kwalokho esizweni saseGibhithe oLwandle Olubomvu. UJosefa noMose bamele uFaro omuhle noFaro omubi, okuyinto, nge-United States, kuqala iwundlu, bese kuba ngudrako.

Isiprofetho sika-Abrama sokwahlulelwa esizukulwaneni sesine sasihlanganisa iqiniso lokuthi ukuvalwa kwesikhathi somusa kuyaqhubeka ngokulandelana, ngoba ekugcwalisekeni kukaMose isiprofetho sika-Abrama, akusikho kuphela ukuthi isikhathi somusa savalwa ngeGibhithe, kodwa kwakusasele isikhathi sokuthi ama-Amori agcwalise indebe yawo yesikhathi somusa sokuphenduka—ngemva kokuba iGibhithe seligcwalise eyalo. ULwandle Olubomvu eGibhithe lwalungumthetho weSonto e-United States, bese kuthi “wonke amanye amazwe emhlabeni wonke” “alandela isibonelo” se-United States, njengoba emelwe ama-Amori ngemva kokuvalwa kwesikhathi somusa kweGibhithe.

Ama-Amori angesinye sezizwe eziyishumi ezikhomba umhlaba kusukela emfuleni waseGibhithe kuze kube semfuleni waseBhabhiloni, esivumelwaneni sika-Abrama; ngakho-ke ama-Amori amele

izizwe zomhlaba, eziwuvala ngokwehlukana kwazo isikhathi sazo sokuvivinywa njengezizwe, emva komthetho weSonto e-United States. Ama-Amori ayisibonakaliso seBhayibheli sokwahlulela okuvaleka phezu komhlaba, futhi lokhu kwenzeka esizukulwaneni sesithathu nesesine. ULwandle Olubomvu luyisibonakaliso sokuvalwa kwesikhathi sokuvivinywa kwe-United States, kanti ama-Amori amele izizwe ezivala kancane kancane isikhathi sazo sokuvivinywa kuze kuvalwe isikhathi sokuvivinywa kwesintu. Ngakho-ke, ama-Amori ayisibonakaliso sesikhathi senhlekelele yomthetho weSonto eLwandle Olubomvu kuze kube sekukhululweni komoya wasempumalanga, lapho indlela yokukhululwa ivulelwa abantu bakaNkulunkulu.

Kodwa isiprofetho sika-Abrama asikhulumi nje kuphela ngesizukulwane sesine ngokubhekisela e-United States njengeGibhithe, nasezweni njengama-Amori; kodwa okubaluleke kakhulu, sibeka isizukulwane sabantu bakaNkulunkulu esiwela uLwandle Olubomvu njengesizukulwane “sesine.” Lapho sesivuse kabusha lokho esingakuvusa ekuqondeni “izizukulwane ezine” esinyathelweni sokuqala kwezintathu zika-Abrama, siyobe sesicabangela izinyathelo zesibili nezesithathu zesivumelwano sika-Abrahama. Isinyathelo sesibili yisahluko seshumi nesikhombisa, kanti esesithathu, kambe nje, yisahluko samashumi amabili nambili.

Esahlukweni seshumi nambili sikaDaniyeli, kukhonjwa izikhathi ezintathu zesiprofetho, futhi zonke zimelela isikhathi sesiprofetho esaphela ngo-1844. Lezo zikhathi ezintathu zambulwa ezinsukwini zokugcina, futhi lezo zikhathi ezintathu zimelela ukwanda kolwazi okwenzekela abantu bakaNkulunkulu ezinsukwini zokugcina. UKristu njengendoda eyayembethe ilineni, ubeka obala esokuqala kulezo zikhathi ezintathu zesiprofetho evesini lesikhombisa, futhi ngokwenza kanjalo, Uzihlanganisa nengelosi yesAmbulo 10, engemi phezu kwamanzi, kodwa emi phezu komhlaba nolwandle.

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

Evesini lesikhombisa sesahluko seshumi nambili, indoda eyayembethe ilineni nayo yafunga ngoYe ophila kuze kube phakade.

Ngase ngizwa indoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ngasezulwini, yafunga ngaye ophilayo kuze kube phakade ukuthi kuyakuba isikhathi, izikhathi, nengxenye yesikhathi; futhi lapho isiqedile ukuhlakaza amandla abantu abangcwele, zonke lezi zinto ziyakuphela. Daniyeli 12:7.

Saziswa ngokuphefumulelwa ukuthi lowo mngqa ofanayo wesiprofetho otholakala encwadini kaDaniyeli uqhubekiselwa encwadini yeSambulo, futhi ukuqonda kwamaMillerite kuwukuthi lezi zincazelo ezimbili ziyiziqephu ezihambisanayo zikaKristu. UKristu njengeNgelosi enencwadi encane, ekhomba ukuphela kokusebenza kwesikhathi sesiprofetho ngowe-1844 encwadini yeSambulo, noKristu njengeNdoda eyembethe ilineni encwadini kaDaniyeli, ekhomba ukuthi lapho umthetho weSonto e-United States ufika, zonke izimangaliso zombono wokugcina kaDaniyeli ziyobe seziphelile. Ngaphakathi kwalowo mlando ongcwele, owandulela futhi

ofinyelela esiphethweni emthethweni weSonto, abantu bakaNkulunkulu kwakumelwe bahlakazwe isikhathi esimelwe uphawu luka-1260. Leso sikhathi sokuhlakazwa esandulela umthetho weSonto sibekwe eSambulweni isahluko seshumi nanye lapho uMose no-Eliya bebulawa futhi belele befile emgwaqweni izinsuku ezintathu nengxenye, okuwuphawu luka-1260.

Evesini lesikhombisa, indoda eyayembethe ilineni ivera ukuthi lapho ukuhlakazeka kwamandla abantu abangcwele sekuphelise izinsuku zayo ezintathu nengxenye, “izimangaliso” ezehlela abantu bakaNkulunkulu bezinsuku zokugcina ziyobe seziphelile. Sivale isihloko sokugcina ngamazwi kaDadewethu White achaza uZakariya isahluko sesithathu. Umusho wokuqala wathi, “Umbono kaZakariya ngoJoshuwa neNgelosi usebenza ngamandla akhethekile ekuhlangenwe nakho kwabantu bakaNkulunkulu ezigcawini zokuvala zosuku olukhulu lokubuyisana.” Kuleso sahluko, nasekuchazeni okuphefumulelwe kukaDadewethu White ngaleso sahluko, abayizinkulungwane eziyikhulu namashumi amane nane bayibo “amadoda amangaliswayo.” “Izimangaliso” zombono wokugcina kaDaniyeli, ezifezwa ngumthetho weSonto, ziyizo “izimangaliso” ezihlobene nokubekwa uphawu kwabantu bakaNkulunkulu.

Isahluko seshumi nambili sikaDaniyeli sinikeza ukukhanya okusindisa inkulungwane eyikhulu namashumi amane nane ezinsukwini zokugcina. Lokho kukhanya kumelwe yizikhathi ezintathu zesiprofetho, zonke ezaboniswa futhi zaqiniswa njengeqiniso emlandweni wamaMillerite. Lezo zikhathi ezintathu zethulwa emavesini amathathu futhi ziyizinsika ezintathu ezisekela isakhiwo seqiniso. Isakhiwo seqiniso sisekelwa ngenqubo yezinyathelo ezintathu. Leyo nqubo yezinyathelo ezintathu imelwe, ngaphakathi kwalesi siqephu samavesi ayisishiyagalolunye (4–12), ngamavesi amathathu aveza isikhathi sesiprofetho. Lezo zikhathi ezintathu zesiprofetho, lapho zisondelwa ngokuqonda okuyisisekelo kwamaMillerite, zikhinqiza izikhathi ezintathu ezingokomfanekiso ezichazwa ngokuvumelana nokuqonda kwamaMillerite, kodwa zingasebenzisi isici sesikhathi.

Lezo zikhathi ezintathu zitholakala ngaphakathi kwaso lesi siqephu somBhalo esichaza “inqubo yesiprofetho yokubekwa uphawu—bese sivulwa,” kuhlenganise nencazelo yakudala yeBhayibheli yenqubo yokuvivinywa ephindwe kathathu. Amavesi ayisishiyagalolunye aqala lapho uDaniyeli etshelwa ukuba abeke uphawu encwadini yakhe, yiwo impela amavesi lapho lezo zikhathi ezintathu zibekwa khona obala, futhi kulawo mavesi ayisishiyagalolunye inqubo yokuhlanjululwa ezezwa lapho iqiniso livulwa ibonakaliswa ngokuthi “bahlanjululwa, benziwa mhlophe, bavivinywa.” Lezo zikhathi ezintathu kulawo mavesi amathathu ziyikho ukwanda kolwazi, ngesikhathi sokuphela, ezinsukwini zokugcina, okumelela inqubo yokugcina yokuvivinywa nokubekwa uphawu kwabantu besivumelwano sikaNkulunkulu. Lowo mlendo yiwo lapho kubekwa khona obala “izimangaliso” ezingokomfanekiso ezehlela abantu bakaNkulunkulu ezinsukwini zokugcina. Ngiyacela, fundani lesi sigaba futhi.

Izikhathi ezintathu, emavesini amathathu kuleso siqephu esinamavesi ayisishiyagalolunye, zimelela umvuthwandaba wencwadi kaDaniyeli, futhi umvuthwandaba omelelwe lapho ungumvuthwandaba wolayini wangaphakathi wesiprofetho; uyindaba yokuthi idwala “ligawulwa” kanjani entabeni, kungekho zandla, okuyindaba yensali. Lowo layini wangaphakathi umelelwe ezahlukweni zeshumi neshumi nambili, futhi umvuthwandaba wolayini wangaphandle wesiprofetho usemavesini okuvala esahluko seshumi nanye, nasemavesini ambalwa okuqala

kaDaniyeli 12.

Lezo zikhathi ezintathu nazo ziyisiqongo semibono yobufakazi bemifula yomibili, i-Ulai neHiddekel, futhi lawo mavesi amathathu aqukethe inkathi yesiprofetho emele ukugcwaliseka okuphelele kakhulu kwesiprofetho sesikhathi sesivumelwano esinikeza bobabili u-Abrama noPawulu njengofakazi. UJesu, njengoMuntu ogqoke ilineni, usevesini lesikhombisa, ehamba phezu kwamanzi. Evesini leshumi nanye amazwi amabili, nawo ayilizwi likaKristu, u-Abrama noPawulu, ami ukuze afakaze. Evesini leshumi nambili kumelwe umlando wokubekwa uphawu kwabantu bakaNkulunkulu, ngokuba abayizinkulungwane eziyikhulu namashumi amane nane bayizintombi, futhi izintombi zidlula emfanekisweni wezintombi eziyishumi, futhi isibusiso esisevesini leshumi nambili siphezu kwalabo abalindayo. Labo abalindayo emfanekisweni, futhi “ababusiwe,” yilabo abamukela isambatho esibavumela ukuba bangene emshadweni, lapho umnyango usuvaliwe.

Evesini lesikhombisa, uJesu uhamba phezu kwamanzi, okudala ukwesaba, kodwa uPetru uzimisela ukukholwa futhi uqala ukuhamba nokunika uNkulunkulu inkazimulo; kodwa uPetru uvame ukuba uphawu lwazo zombili izigaba, futhi leyo nkazimulo ibuyiselwa emuva ekwesabeni, njengoba ihora lakhe lokwahlulelwa lase lifikile. Isikhathi sokuqala esitholakala evesini lesikhombisa simelela umlayezo wengelosi yokuqala. UJesu uphezu kwamanzi, okuwuphawu lokwesaba kanye nengelosi yokuqala. Khona-ke uJesu uchaza isikhathi lapho eyakukhazimulisa khona abantu bakhe ngaphambi kokwahlulelwa komthetho weSonto. Zontathu izingxenye zezingelosi ezintathu zingaphakathi kwevesi lesikhombisa, ngokuba ivesi lesikhombisa lingelokuqala emavesini amathathu amele izingelosi ezintathu.

Ivesi leshumi nanye linikeza “ukuphindwaphindwa” ngobufakazi balo be-omega emazwini e-alpha ka-Abrama noPawulu. Amazwi abo “aphindiwe kabili” ayahlangana ukuze abeke obala isiprofetho sesikhathi sesivumelwano, futhi ivesi leshumi nanye ligcwalisa lesi siprofetho njenge-omega, ngokukhomba inkathi yesiprofetho ephetha ngokuwa kweBabiloni ngo-1798, futhi ngalokho lifanekisa ukuwa kweBabiloni lapho uMikayeli esukuma ezinsukwini zokugcina. Evesini leshumi nanye sinokuphindwaphindwa kwabaprofethi, nesikhathi esimelela ukuwa okubili kweBabiloni, ngalokho simelela umlayezo wengelosi yesibili owamemezela ukuthi, “Liwile, liwile iBabiloni.”

Ivesi yesikhombisa siwumyalezo wengelosi yokuqala, kanti ivesi leshumi nanye siwumyalezo wengelosi yesibili; bese ivesi leshumi nambili, okuyiDaniyeli 12\*12 noma uDaniyeli 144, limayelana nomehluko phakathi kwabahlakaniphileyo nabayiziwula, owenziwa ngenqubo yokwahlulela ephetha ngokubonakaliswa kwesimilo enkingeni yokwahlulela. Ivesi leshumi nambili siwumyalezo wengelosi yesithathu, ochaza indlela umhlaba ohlukaniswe ngayo waba yizigaba ezimbili; futhi uhlangothi oluhambisanayo nokwethulwa kwangaphandle kwengelosi yesithathu kwalokho kwehlukaniswa uqobo, ngukwehlukaniswa kwangaphakathi kwengelosi yesithathu okumelelwe evesini leshumi nambili. Ivesi lesikhombisa, eleshumi nanye, neleshumi nambili kungumyalezo wezingelosi ezintathu, futhi la mavesi angukukhanya okwembulwa ezinsukwini zokugcina. Ukwembulwa kwalawa mavesi amathathu ezinsukwini zokugcina kuhambisana neSambulo isahluko seshumi.

UKristu njengengelosi enamandla, kanye neNgonyama yesizwe sakwaJuda esahlukweni seshumi, wamemeza njenge “ngonyama,” futhi ukubhonga kwaKhe kwaveza izulu elidumayo okuyisikhombisa okwavalwa uphawu, njengoba kwaba njalo nangesahluko seshumi sikaDaniyeli. Lezi yizindima ezihambisanayo. Ngalesi sizathu, izikhathi ezintathu ezisesahlukweni seshumi nambili, nazo ziyizulu elidumayo eliyisikhombisa lesAmbulo seshumi.

“Amazulu ayisikhombisa” ayigama nje elinye likaKristu njengo-Alfa no-Omega, ngokuba uphawu oluyinhloko “Iwamazulu ayisikhombisa” luwukuthi lumele “ukulandelaniswa kwezehlakalo” ezenzeka kusukela ngo-1798 kwaze kwaba ngu-1844, okuphindwayo “ezigamekweni zesikhathi esizayo” “eziyokwambulwa ngokulandelana kwazo” emlandweni walabo abayikhulu namashumi amane nane ayizinkulungwane. “Amazulu ayisikhombisa” ngalokho-ke ayisibonakaliso sika-Alfa no-Omega; yena futhi oyisiqalo nesiphetho; owokuqala nowokugcina, isisekelo nethempeli; itshe legumbi netshe lokuphuthula—amazulu ayisikhombisa.

Ukukhanya kwezikhathi ezintathu ezingokomfanekiso kuDaniyeli 12 kumelwe kuvumelane nokukhanya kwemidumo eyisikhombisa, ngokuba kuyilowo nalowo mugqa ofanayo wesiprofetho. Esikhathini sokuqala uKristu uphakamisela izandla zombili ezulwini, njengoba enza ngesandla esisodwa kuSambulo 10. KuSambulo 10, isandla saKhe siba uphawu lokuphela kokusetshenziswa kwesikhathi sesiprofetho, kuphawula uguquko oluvela ezikhathini zesiprofetho luye ezikhathini kuphela zesiprofetho. Lolo guquko lomthetho omkhulu wesiprofetho owawusetshenziswa amaMillerite, lwafaniswa ngoguquko olukhulu oluvela kokungokoqobo luye kokomoya esikhathini sikaKristu.

Umphostoli uPawulu wavuselwa ukusungula umthetho omkhulu wesiprofetho oxhumene nomugqa wesiprofetho wabantu abakhethiweyo. Ekuqaleni impela kuka-Israyeli womoya, kusungulwa umthetho omkhulu wesiprofetho ochaza kabusha sona kanye isivumelwano uqobo. Kusukela lapho kuya phambili, ukuba ngumntwana ka-Abrahama kwakuwukuba ngumntwana ka-Abrahama ngokukholwa, hhayi ngegazi. Lowo mgomo wesiprofetho wamiswa ngokuyinhloko ngosiba lukaPawulu, owathi kulokhu wafanekisa uKristu encwadini yesAmbulo isahluko seshumi, eguqula futhi eqeda ukusetshenziswa kwesiprofetho kwesikhathi ngo-1844.

Isivumelwano nesintu simelwe ngothingo lwenkosazana, futhi umkhumbi kaNowa umelela isikhathi, ngaphambi nangemva kukazamcolo, lapho kwakungekho bantu abakhethiweyo ababehlukaniswe ngokucacile. Ukubizwa kuka-Abrahama kwamelela uguquko olukhulu nolubalulekile ebudlelaneni besiprofetho bukaNkulunkulu nesintu. Isivumelwano esenziwa no-Abrahama samelela ukuphambuka okukhulu emgudwini womlando wesivumelwano, futhi ngokwenza kanjalo saba ngumfanekiso wokuphambuka okukhulu kusuka kokungokoqobo kuya kokomoya ezinsukwini zikaPawulu, kanye nokusuka ekusetshenzisweni kwesikhathi kuya ekungasetshenzisweni kwesikhathi ngo-1844.

Ukuguquka kokuqala esivumelwaneni sikaNkulunkulu nesintu kwakuyiNsimu, futhi uguquko olwamenezelwa kwakuyizivimbelo ezabekwa phezu komuthi wokuphila, futhi lwabuye lwakhiqiza nokuguquka kwezingubo, kusuka ekukhanyeni kokomoya kuya esikhunjeni semvu sangokoqobo. Uguquko olulandelayo olukhulu emlandweni wesivumelwano yisikhukhula, uNowa

amele sona, njengoba no-Adamu enza ekuguqukeni kokuqala okukhulu kwesivumelwano. Kwase kuba nokuguquka kuya esizweni esikhethiweyo ngo-Abrama, okwafinyelela kuMose, owethula izimiso ezingokwesiprofetho zokuthi usuku lumelela unyaka. Leso simiso sisebenza kuze kube ngu-1844, lapho kwaba khona olunye uguquko olukhulu lwesivumelwano. Ezikhathini ezinkulu zomlando wesivumelwano kuhlale kukhona uguquko olukhulu esimisweni seZwi likaNkulunkulu esingokwesiprofetho. Lolo guquko phakathi nomlando wabayizinkulungwane eziyikhulu namashumi amane nane luwukuthi i-Alpha Omega iyiQiniso. I-Alpha ne-omega yisimiso sokuthi ukuphela kuhlale kuboniswa ngesiqalo eZwini likaNkulunkulu. Esinamathiselwe kuleso simiso se-alpha ne-omega, yisakhiwo esiphindwe kathathu segama lesiHeberu elithi “iqiniso.”

Ukuguquka okukhulu kwesiprofetho ngesikhathi somlando wensali kumelwe ngokuqondile emlandweni ngamunye omkhulu wesivumelwano, futhi kunjalo nakwezinye imigqa yeqiniso. “Isihluthulelo” esabekwa phezu kuka-Eliyakimi ku-Isaya 22:22 yiso leso sihluthulelo esanikezwa uPetru ePaniumu kuMathewu isahluko seshumi nesithupha. Leso sihluthulelo sanikezwa ibandla laseFiladelfiya, futhi nguWilliam Miller owanikezwa isihluthulelo esamvumela ukuba axhumane nesimiso sosuku ngonyaka kanye ngqo usuku esasirekhodwe nguMose ngesikhathi somlando kaMose, owawuyisifanekiso somlando wamaMillerite. Ukuxhumana kukaMiller nesiprofetho sikaMose kwakumelwe ukuxhumana kukaPawulu nesiprofetho sika-Abrama. Futhi kungani uMiller engafanele axhumane noMose, insindiso kaMose emkhunjini yayixhumene nensindiso kaNowa emkhunjini ukuze kuhlenganiswe zombili izivumelwano. Ukuguquka kokusetshenziswa kwesiprofetho okuqala e-Edene kukhomba ukuthi isambulo esikhulu sokukhanya kwesiprofetho sibonakala emlandweni wabantu besivumelwano sokugcina—abayikhulu namashumi amane nane ezinkulungwane. Ngiphikisa ngokuthi ukuguquka okukhulu kwesiprofetho kumelwe imidumo eyisikhombisa, exhunywe ngokuqondile nezikhathi ezintathu kuDaniyeli isahluko seshumi nambili, futhi lokhu kuqashelwa kuphela lapho kusetshenziswa izimiso ze-alfa ne-omega phezu kokusetshenziswa komugqa phezu komugqa okuma phezu kwesakhiwo sezinyathelo ezintathu seqiniso.

Emavesini andulela masinyane isimemezelo esithi “isikhathi asisekho,” uKristu wethula izulu eziyisikhombisa, zona, njengamaqiniso akuDaniyeli isahluko seshumi nambili—zavalwa. Umongo womuntu owembethe ilineni ephakamisa izandla zombili esahlukweni seshumi nambili uwukwambulwa kwencwadi kaDaniyeli, kanti umongo kaKristu iNgonyama kusAmbulo isahluko seshumi uwukuvalwa kwezulu eziyisikhombisa. UDade White ufanisa ukuvalwa kwezulu eziyisikhombisa nokuvalwa kwencwadi kaDaniyeli.

“Emva kokuba lezi zulu eziyisikhombisa zizwakalise amazwi azo, kwafika umyalo kuJohane njengakuDaniyeli maqondana nencwadi encane, wokuthi: ‘Vala uphawu lezo zinto ezakhulunywa yizulu eziyisikhombisa.’ Lezi zihlobene nezehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Imidumo eyisikhombisa ichazwa yiSambulo isahluko seshumi nangoMoya Wokuprofetha, nangomlando wamaMillerite kusukela ngowe-1840 kuze kube ngowe-1844, ophindwayo emlandweni wezinkulungwane eziyikhulu namashumi amane nane. Kuleso sigaba esifanayo

kuthiwa, “Ukukhanya okukhethekile okwanikwa uJohane, okwavezwa yimidumo eyisikhombisa, kwakuyisichasiselo sezehlakalo ezaziyokwenzeka ngaphansi kwemilayezo yengelosi yokuqala neyesibili. Kwakungelona icebo elingcono ukuba abantu bazazi lezi zinto, ngokuba ukukholwa kwabo kwakufanele ngempela kuvivinywe. Ngokohlelo lukaNkulunkulu amaqiniso amangalisayo kakhulu naqhubekela phambili ayezomenyezelwa.” AmaMillerite awazange aqonde ukuthi ayeyobhekana nokudumazeka okubili, ngoba ukuswela kwawo ukuqonda kwakuhloselwe ukuba kuwavivinye. AmaMillerite awazange asole noma yimaphi “amaqiniso aqhubekela phambili,” okusho ukuthi, ayengalindele noma yiziphi “izinguquko ezinkulu zesiprofetho” emlandweni wesivumelwano.

Nakuba “kwakungeluhle kakhulu ukuba” abantu bamaMillerite “bazazi lezi zinto,” abayizinkulungwane eziyikhulu namashumi amane nane bayavivinywa ngomlando ofanayo, kodwa hhayi ngokungawuqondi ngomqondo omsulwa lowo mlando, kunalokho ngokungawuqondi umlando okumelwe ukuba niwazile. Kuyisivivinyo esifanayo, kuphela siphendukile. UJohane kuSambulo isahluko seshumi, okokuqala nokukhulu umelela abayizinkulungwane eziyikhulu namashumi amane nane, bese ngokwesibili kuphela umelela inhlangano yamaMillerite yezingelosi zokuqala nezesibili. Lokhu kuyabonakala lapho nibona uJohane etshelwa kusengaphambili, ngaphambi kokuba adle incwadi encane, ukuthi iyakuba mnandi bese iba muncu. Kwakungeluhle kakhulu ukuba amaMillerite azi ukuthi lokho kwakusho ukuthini, kodwa uJohane umelela abantu abazi kusengaphambili okwenzekayo lapho amaMillerite edla incwadi encane.

Ngase ngiya engelosini, ngathi kuyo: Nginike incwadana. Yase ithi kimi: Yithathe, uyidle; futhi iyakwenza isisu sakho sibe muncu, kodwa emlonyeni wakho iyakuba mnandi njengolusi. Ngase ngiyithatha incwadana esandleni sengwezi, ngayidla; futhi emlonyeni wami yayimnandi njengolusi; kwathi masinyane sengiyidlile, isisu sami saba muncu. IsAmbulo 10:9, 10.

UJohane utshelwa kusengaphambili ngolwazi olubabayo nolumnandi lwango-1840 kuya ku-1844, umlando omelelwe esahlukweni seshumi. Lolo lwazi olumelelwe ngokucace kangaka emavesini esishiyagalolunye neshumi luphinde lukhonjiswe ngokusobala emavesini esibili kuya kwesine.

Futhi wayephethe esandleni sakhe incwadi encane ivuliwe; wabeka unyawo lwakhe lokunene phezu kolwandle, nolwesokhohlo phezu komhlaba, wamemeza ngezwi elikhulu, njengalapho ibhubesi libhonga; kwathi lapho esememezile, izulu eziyisikhombisa zakhuluma ngamazwi azo. Kwathi lapho izulu eziyisikhombisa sezikhulumile ngamazwi azo, ngangisengizakubhala; ngezwa izwi livela ezulwini lithi kimi: Namathisela uphawu ezintweni ezikhulunywe yizulu eziyisikhombisa, ungazibhali. IsAmbulo 10:2–4.

“Ukuduma okuyisikhombisa” kumele “ukuchazwa kwezehlakalo” ezaziyokwenzeka ngaphansi kwengelosi yokuqala neyesibili, futhi futhi “nezehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo.” “Ukuduma okuyisikhombisa” kumele iqiniso lokuthi umlando wamaMillerite uyaphindwa emlandweni wezinkulungwane eziyikhulu namashumi amane nane, futhi amaqiniso avululwa ngesikhathi sokuphela kusukela ngonyaka ka-1798 kuya phambili, amele ukuvulwa kweqiniso ezinsukwini zokugcina zabantu bakaNkulunkulu. UJesu kuSambulo ishumi, uhambisana noJesu kuDaniyeli ishumi nambili. Kuzo zombili lezi zingxenye kubekwa obala ukuvalwa nokuvulwa kweqiniso lokuvivinya ezinsukwini zokugcina.

Abanye bangase baphikise ngokuthi uJesu uyakhuluma evesini lesikhombisa, kodwa uGabriyeli ukhuluma noDaniyeli emavesini eleshumi nanye neleshumi nambili; nokho kungabuye kuqondwe ukuthi uJesu uyakhuluma kuzo zonke lezi zingxenye ezintathu. Noma ngabe kuthathwa luphi uhlangothi lwendaba, yizwi likaKristu elikhuluma ngoDaniyeli, futhi izikhathi ezintathu zesiprofetho esahlukweni seshumi nambili zingamazwi kaKristu, futhi Yena ubeka phambili lezo zikhathi ezintathu esakhiweni seqiniso. Zontathu lezi zikhathi zivalwe uphawu, okwenza zibe uphawu olulodwa oluphindwe kathathu.

Ivesi lesikhombisa likhuluma ngokuqedwa kwezimangaliso, likhomba umsebenzi wokugcina kaKristu eNdaweni Engcwele Kakhulu lapho esula izono zalabo abayikhulu namashumi amane nane ezinkulungwane, futhi ebabeka uphawu. Ivesi lokuqala likhomba “izimangaliso,” kanti elokugcina kula mavesi amathathu nalo likhomba “izimangaliso” njengalabo ababusiweyo ngokulinda nangokuhlangabezana nokudumala kokuqala. Inkathi ephakathi ikhomba ukuhlubuka kwesintu ngesikhathi senhlekelele yomthetho weSonto, kanti ngesikhathi esifanayo ikhomba nenkathi ehlela emthethweni weSonto njengenkathi yokulungiselela abayikhulu namashumi amane nane ezinkulungwane. Wonke la mavesi akhomba ngokuqondile “okuyokwehlela” abantu bakaDaniyeli “ezinsukwini zokugcina.” Wonke la mavesi amathathu akhuluma ngendikimba yokuhlazwa kwabayikhulu namashumi amane nane ezinkulungwane. Inkathi yokuqala ihambisana nenkathi yesithathu, kanti inkathi ephakathi imelela ukuhlubuka komhlaba wonke njengoba bemasha beya e-Armagedoni.

Uma lezo zikhathi ezintathu nazo ziyimibani eyisikhombisa, khona-ke la mavesi amathathu kumelwe akhombwe “izehlakalo zesikhathi esizayo, eziyoba [zembulwa] ngokulandelana kwazo,” futhi lezo “zehlakalo zesikhathi esizayo” ziyohambisana “nokuchazwa kwezehlakalo ezenzeka ngaphansi kwengelosi yokuqala neyesibili” kusukela ngo-1840 kuya ku-1844. Kukhona amaqiniso amaningana la msebenzi owamukele ahluke ngokusobala ekuqondeni kwamaphayona, nokho wonke lawo maqiniso ayavumelana nokuqonda kwamaphayona. Kube khona uguquko olukhulu lwesiprofetho kusukela kumaMillerite kuze kube manje. Umgomo wosuku njengonyaka uyisibonelo esijwayelekile, kodwa kukhona nezinye. Isibonelo suguquko olukhulu lwesiprofetho simelwe maqondana nemibani eyisikhombisa.

Emva kokuba uJohane etshelwe evesini lokugcina lesahluko seshumi ukuthi kumelwe aphrofethe futhi, ngaleyo ndlela kugcizelelwa ukuthi umlando wesahluko seshumi wawumele kokubili ukunyakaza kwamaMillerite nabayizinkulungwane eziyikhulu namashumi amane nane, wanikwa induku yokulinganisa ithempeli, kodwa watshelwa ukuba ayeke iguma langaphandle.

Ngase ngiphiwa umhlango ofana nenduku; ingelosi yema, yathi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, nalabo abakhonza kulo. Kepha igceke elingaphandle kwethempeli lishiye ngaphandle, ungalilinganisi; ngokuba linikezwe abeZizwe; futhi bayakulinyathela ngomlenze idolobha elingwele izinyanga ezingamashumi amane nambili. IsAmbulo 11:1, 2.

Lapho kukalwa ithempeli ngemva kuka-1844, uJohane utshelwa ukuba ashiye abeZizwe, abamelwe njengengaphandle lethempeli. Lo mfanekiso ngo-1844 wawubonisa ukuthi uNkulunkulu wayesanda kukhetha umakoti wesivumelwano esisha, kwase kwenziwa umehluko phakathi

komakoti waKhe nengaphandle lethempeli. USister White ucacisa ukuthi ingaphandle lethempeli limelela abeZizwe, kanti ithempeli lingabantu bakaNkulunkulu abakhethiweyo; vele ufunde isahluko esithi, The Outer Court, encwadini ethi The Desire of Ages.

UJohane ufanekisa amaMillerite, ayesanda kuba ngabantu bakaNkulunkulu abakhethiweyo ngo-1844. Kwabekwa umehluko phakathi kwamaMillerite, ayesanda kuba sehlangenwe nomlayezo omnandi-nobabayo, nayo yonke enye ingxenye yomhlaba ozibiza ngobobuKristu, emelwe njengabeZizwe.

Isisekelo sabekwa kusukela ngo-1840 kwaze kwaba ukudumazeka kokuqala, futhi ithempeli laqedwa ngesikhathi sokumenyenzelwa koKhalelo Lwaphakathi Kobusuku. Khona-ke kwafika ukudumazeka okukhulu, futhi uJohane utshelwa ukuba asukume alinganise, kodwa ashiye abeZizwe. UJohane ubonisa ukuvulwa kokwahlulela, futhi ngenxa yalesi sizathu ugqozi lusebenzisa ukulinganisa kukaJohane kulawo mavesi njengophawu lokwahlulela kophenyo. Lokho esisanda kukubeka ngoJohane njengophawu lokulinganisa kuyavumelana nokuqonda okujwayelekile kwama-Adventist, kodwa kulo mnyakazo kwaba nokuguquka okukhulu ekuqondeni lolu phawu.

Ngokuvumelana nokuqonda kwamaMillerite, safinyelela ekuboneni ukuthi emlandweni wamaMillerite, omelwe nguJohane esahlukweni seshumi, kwakukhona futhi isiprofetho sokunyakaza okufanayo okwakuyoba yizinkulungwane eziyikhulu namashumi amane nane. Saqaphela ukuthi uma uthatha izilinganiso zomlando wamaMillerite, bese ushiya ngaphandle isikhathi sabeZizwe, wawungabona yona impela ithempeli uJohane ayelilinganisa.

Saqonda ukubona esinye isiprofetho sesikhathi seminyaka engu-2520 siphela ngo-1798, kanti esinye siphela ngo-1844, ngaleyo ndlela kwembulwa isikhathi seminyaka engamashumi amane nesithupha uKristu akha ngaso ithempeli lamaMillerite. UJohane wakhomba igceke njengabeZizwe, futhi kukhona “izikhathi zabeZizwe” zesiprofetho.

Futhi bayakuwa ngenkemba ebukhali, bathunjelwe kuzo zonke izizwe; futhi iJerusalema liyonyathelwa phansi ngabezizwe, kuze kugcwaliseke izikhathi zabeZizwe. Luka 21:24.

“Izikhathi” zabeZizwe zisebuningini, futhi zimelela izinkathi ezimbili lapho kokubili u-Israyeli ongokoqobo no-Israyeli ongokomoya banyathelwa phansi. Esokugcina salezo zikhathi ezimbili zokunyathelwa phansi, sobuhedeni obalandelwa ubupapa, saphela ngo-1798. Naphezu kwalokho okungase kushiwo, “izikhathi zabeZizwe” zaphela ngo-1798, ngokufika kwengelosi yokuqala. UJohane kwakufanele aqale ukulinganisa ngo-1798, hhayi ngaphambi kwalokho. Wabekwa emlandweni ka-1844, ngakho-ke ukushiya ngaphandle inkathi eyaphela ngo-1798, kwakungukushiya ngaphandle igceke; futhi ngokwenza kanjalo uveza iminyaka engamashumi amane nesithupha lapho ithempeli labaMillerite lakhiwa khona yiSithunywa seSivumelwano. Amaqiniso amaningi ahambisanayo avela kulokhu kusebenza, kodwa ngikusebenzisa nje lokhu njengesibonelo sokukhanya okuhlukile ekuqondeni kwamaphayona, kodwa okuwukhanya okungaphikisani namaqiniso okuqala, kepha okungabe kusasebenzisa isikhathi.

Lelo qiniso elithile laqashelwa ngaphambi kuka-9/11, kodwa lasungulwa ngokujulile ngempela ngemuva kuka-9/11. Iqiniso ngoJohane olinganisa ithempeli alinakuhlukaniswa nezidumo eziyisikhombisa, ngoba yilo kanye iphaseji elifanayo. Kukhona iqiniso mayelana nokusetshenziswa kwezidumo eziyisikhombisa elalivalwe ngophawu kwaze kwaba yisikhathi lapho “izimangaliso” zesahluko seshumi nambili sikaDaniyeli sezipheleliswa. Ukusetshenziswa “kwezidumo eziyisikhombisa” okwembulwa ngemuva kukaJulayi 2023 kuhambisana ngokuphelele, noma mangisho ukuthi kuyaphelelisana, namavesi amathathu kaDaniyeli 12 ngendlela ejulile.

UDade White usebenzisa igama elithi complement, hhayi igama elithi compliment, ukuchaza ubudlelwane bezincwadi zikaDaniyeli neSambulo. I-Complement, elisho ukuthi “ukuletha ekupheleleni,” yilokho lezi zincwadi ezimbili zesiprofetho ezikwenzela esinye nesinye. Izulu eziyisikhombisa, lapho zivulwa uphawu kuDaniyeli isahluko seshumi nambili ngemva kukaJulayi 2023, ziletha umlayezo okulo ekupheleleni. Okuvula izulu eziyisikhombisa kuyisimiso se-alpha ne-omega sihlange ne sakhiwo seqiniso.

“Izikhathi” zabezizwe zagcwaliseka ngo-1798, futhi zimelela izikhathi ezimbili zeminyaka engu-1260 lapho ubuqaba kwase kulandelwa ubuPapa kunyathela phansi indlu engcwele kanye nebutho. Lapho silinganisa ithempeli, kufanele siyeke iguma, futhi iguma lelulela ku-1798, kodwa emva kuka-1844, isikhathi asisekho. Namuhla iminyaka engu-1260 imelela nje inkathi yesikhathi ekhomba umehluko phakathi kwethempeli neguma. Ngenxa yalesi sizathu, kusukela ngoJulayi 18, 2020 kuze kube nguJulayi ka-2023 ukunyathela phansi kwafezwa. Ukulinganisa ithempeli namuhla, ngokuhlanganyela nemidumo eyisikhombisa emele ukumakwa ngokucacile kwezehlakalo ezenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili, kuwumsebenzi owabelwe uJohane. “Umsebenzi wethu omkhulu” uwukuba “sihlanganise” imiyalezo yezingelosi ezintathu, ngaleyo ndlela sikhombe umsebenzi wesiprofetho owawungakaze wenziwe emlandweni wesivumelwano wangaphambili, futhi owenziwa kanqabile kakhulu ngisho namanje. Lapho siyeka iguma elimelela izikhathi zabezizwe, siyeka iminyaka engu-1260 yokushushiswa kobuPapa eyaphela ngesikhathi sokuphela ngo-1798.

Ithempeli elakhiwa eminyakeni engamashumi amane nesithupha emlandweni wamaMillerite ikhomba ithempeli elakhiwa kusukela ngoJulayi ka-2023 kuze kube ngaphambi nje komthetho weSonto. Lowo mlando uyisikhathi sezulu eziyisikhombisa “izehlakalo zesikhathi esizayo,” “eziyaku”, hhayi ezingase zibe, “zembulwe ngokulandelana kwazo.”

Lapho sihlanganisa umlando wengelosi yokuqala nowengelosi yesibili, sithola ukuthi lowo mlando uqala ngokudumazeka kwe-alpha futhi uphetha ngokudumazeka kwe-omega. Lapho siqondanisa izimpawu zendlela ezingokwesiprofetho emlandweni wengelosi yokuqala kusukela ngo-1840 kuze kube ngu-April 19, 1844, nezimpawu zendlela zengelosi yesibili eyafika ngaleso sikhathi futhi yaqhubeka kwaze kwaba ukufika kweyesithathu ngo-October 22, 1844—siba nezikhathi ezimbili ezombili eziqala futhi ziphethe ngokufika kwengelosi. Umlando wengelosi yokuqala kuze kufike eyesibili ufanekisa umlando wengelosi yesibili kuze kufike eyesithathu.

Ubufakazi besiprofetho bokuthi lokhu kuwukusetshenziswa okufanelekile butholakala ku-alpha no-omega kwalokho kusetshenziswa. Imigqa emibili ehambisanayo esetshenziswa ndawonye, kanye nesiqalo nesiphetho sayo yomibili le migqa, kukhomba ukufika kwengelosi. Khona-ke, lapho ihlanganiswa ndawonye, umugqa phezu komugqa, ibe umugqa owodwa, isiqalo siphawula ukudumala kokuqala kuthi isiphetho siphawule ukudumala okukhulu. Obunye ubufakazi butholakala ezimisweni ze-alpha no-omega ezikhomba ukuphela njengokukhulu kunesiqalo. Ukudumala kwe-alpha okuphetha ngokudumala okukhulu kwe-omega kukhomba ingxenye encane nenkulu ye-alpha no-omega.

Lapho siqala ngo-Ephreli 19, 1844, (ukufika kwengelosi yesibili okuholela ekufikeni kweyesithathu ngo-Okthoba 22, 1844); bese futhi siqala umugqa wesibili ngo-Agasti 11, 1840, ophela ngo-Ephreli 19, 1844, sithola ukuthi ukudumala kwango-Ephreli 19, 1844 kuyikho kokubili i-alpha ne-omega yomugqa wesiprofetho okhizizwa ngokuhlanganisa umugqa wesiprofetho wengelosi yokuqala nowengelosi yesibili.

Ekupheleni kwaleso sikhathi, unengelosi yesithathu efikayo kanye nengelosi yesibili, ngaleyo ndlela kufanekiswa u-9/11, kanye namazwi amabili engelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili. Lawo mazwi amabili angowomlayezo wengelosi yesibili nowengelosi yesithathu, futhi lezo zingelosi ezimbili zathintana ngo-October 22, 1844, futhi ziphinde zihlangane lapho leyo milando emibili ilethwa ndawonye umugqa phezu komugqa. Zilethwe ndawonye ngale ndlela zimelela umlando wokudumazeka kokuqala kuze kube sekudumazekeni okukhulu, futhi uphawu lwendlela oluphakathi kwalowo mlando ngesikhathi samaMillerite kwakuwumhlangano wekamu lase-Exeter lapho kwabonakaliswa khona izigaba ezimbili zabakhulekeli, zimelela ukuvukela kwezintombi eziyiziwula emzekelisweni, futhi zikhomba uphawu lwendlela oluphakathi njengokuvukela.

Izulu eziyisikhombisa zimelela umlando wemiyalezo yengelosi yokuqala neyesibili ihlanganisiwe, umugqa phezu komugqa, okube sekukhomba umlando osuka ekudumazekeni kokuqala uya ekudumazekeni okukhulu emlandweni wabantu abayizinkulungwane eziyikhulu namashumi amane nane. Ukuqonda lokho lowo mlando okumelelayo ngokwesiprofetho kuhambelana ngokufanayo ncamashi nomyalezo omelwe kuDaniyeli ishumi nambili njengovalwele uphawu kuze kube yisikhathi sokuphela.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo, kodwa ngizoshiya leyo ngxenye yombono wokugcina kaDaniyeli ephathelene kuphela nomfanekiso kaDaniyeli wabantu bakaNkulunkulu ezinsukwini zokugcina. Qaphela, ngokomongo womthetho wokukhulunywa kokuqala, ukuthi evesini lokuqala uDaniyeli useqenjini lalabo abawuqondayo umbono. Into yokuqala ekhulunywa ngayo embonweni ingumfanekiso kaDaniyeli njengowabahlakaniphileyo abaqondayo, futhi amavesi ayisishiyagalolunye okugcina wonke akhuluma ngabahlakaniphileyo abaqondayo ngosuku lwamashumi amabili nambili.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwambulwa udaba kuDaniyeli, ogama lakhe lalibizwa ngokuthi uBeliteshasari; lolu daba lwaluyiqiniso, kodwa isikhathi esimisiweyo saside; waluqonda lolu daba, waba nokuqonda kombono.

Ngalezo zinsuku mina Daniyeli ngangilusizi amasonto amathathu agcwele. Angidlanga sinkwa esimnandi, nenyama noma iwayini akungenanga emlonyeni wami, futhi angizigcobanga nakancane, kwaze kwagcwaliseka amasonto amathathu aphelele. Kwathi ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngisemngceleni womfula omkhulu, oyiHidekeli; ngase ngiphakamisa amehlo ami, ngabheka, bheka,

indoda ethile embethe ilineni, izinkalo zayo ziboshwe ngegolide elicwengekileyo lase-Uphazi; nomzimba wayo wawunjengeberile, nobuso bayo bunjengokubonakala kombane, namehlo ayo enjengezibani zomlilo, nezingalo zayo nezinyawo zayo zinjengokukhazimula kwethusi elipholishiwe, nezwi lamazwi ayo linjengezwi lesixuku.

Mina Daniyeli ngedwa engabona lo mbono; ngoba amadoda ayenami awawubonanga umbono; kodwa ukuqhaqhazela okukhulu kwehlela phezu kwawo, aze abaleka ayocasha. Ngakho ngasala ngedwa, ngabona lo mbono omkhulu, kwase kungasekho mandla kimi; ngoba ubuhle bami baguqulwa ngaphakathi kwami baba ukubola, angabe ngisagcina mandla.

Nokho ngezwa izwi lamazwi akhe; kwathi lapho ngizwa izwi lamazwi akhe, ngase ngilele ubuthongo obukhulu ngobuso bami, ubuso bami bubheke phansi. Futhi, bheka, isandla sangithinta, sangimisa ngamadolo ami nasezintendeni zezandla zami. Wayesethi kimi,

O Daniyeli, wena muntu othandwa kakhulu, qonda amazwi engiwakhuluma kuwe, ume uqonde: ngokuba manje ngithunyelwe kuwe.

Kwathi esekhulume leli zwi kimi, ngema ngiqhaqhazela. Wayesethi kimi,

Ungesabi, Daniyeli; ngokuba kusukela ngosuku lokuqala owabeka ngalo inhliziyo yakho ukuba uqonde, nokuba uzithobe phambi kukaNkulunkulu wakho, amazwi akho ezwiwa; mina sengifikile ngenxa yamazwi akho. Kepha isikhulu sombuso wasePheresiya sangimelana izinsuku ezingamashumi amabili nanye; kodwa bheka, uMikayeli, omunye wezikhulu ezinkulu, weza ukungisiza; mina ngase ngisala lapho kanye namakhosi asePheresiya.

Manje sengifikile ukuzokwazisa okulindele ukwenzeka kubantu bakho ezinsukwini zokugcina; ngoba umbono usesezinsukwini eziningi ezizayo.

Kwathi esekhulume kimi amazwi anjalo, ngabhekisa ubuso bami phansi, ngase ngiba yisimungulu. Futhi, bheka, ofana nesifaniso samadodana abantu wathinta izindebe zami; khona-ke ngavula umlomo wami, ngakhuluma, ngathi kuye owayemi phambi kwami,

O nkosi yami, ngombono usizi lwami luguqukele phezu kwami, futhi angisalondolozanga mandla. Ngokuba inceku yale nkosi yami ingakhuluma kanjani nale nkosi yami na?

ngokuba mina, masinyane amandla angabe esasele kimi, futhi akukho kuphefumula okwasala kimi. Khona-ke kwabuya futhi kwangithinta lowo owayenokubonakala okufana nokomuntu, wanginika amandla, Wathi,

O muntu othandekayo kakhulu, ungesabi; ukuthula makube kuwe; qina, yebo, qina. Kwathi esekhulume kimi, ngaqiniswa, ngase ngithi, INkosi yami ayikhulume; ngokuba ungi phe amandla. ...

Kepha wena, Daniyeli, vala la mazwi, unamathisele uphawu encwadini kuze kube yisikhathi sokuphela; abaningi bayakugijima beyodukuzela ngapha nangapha, nolwazi luyakwandiswa.

Mina, mina Daniyeli ngabheka, futhi, bheka, kwakumi abanye ababili, omunye ngapha osebeni lomfula, nomunye ngale osebeni lomfula. Omunye wase ethi endodeni eyayembethe ilineni, eyayiphezu kwamanzi omfula: Koze kube nini kube sekupheleni kwalezi zimangaliso na?

Ngase ngizwa indoda eyayembethe ilineni, eyayiphezu kwamanzi omfula, lapho iphakamisa isandla sayo sokunene nesandla sayo sobunxele ezulwini, yafunga ngaye ophila kuze kube phakade ukuthi kuyakuba ngokwesikhathi, nezikhathi, nengxenye yesikhathi; futhi lapho isiqedile ukhlakaza amandla abantu abangwele, zonke lezi zinto ziyakuphela.

Ngase ngizwa, kodwa angiqondanga; ngase ngithi, O Nkosi yami, kuyakuba yini ukuphela kwalezi zinto na?

Wathi, Hamba ngendlela yakho, Daniyeli; ngokuba la mazwi avaliwe, futhi afakwe uphawu kuze kube yisikhathi sokuphela. Abaningi bayakuhlazwa, benziwe mhlophe, futhi balingwe; kodwa ababi bayakwenza okubi; futhi akekho kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda.

Kusukela esikhathini lapho umnikelo wemihla ngemihla uyakususwa, nokumiswa kwesinengiso esichithayo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye.

Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu.

Kodwa hamba wena endleleni yakho kuze kube sekupheleni; ngokuba uyakuphumula, futhi uyakuma esabelweni sakho ekupheleni kwezinsuku. Daniyeli 10:1–18; 12:4–13.