

# Incwadi kaDaniyeli - Inombolo Enye Namakhulu Amathathu

*Ukuvula Isiprofeto: Ukuqonda Ukusetyenziswa Okuphindwe Kathathu  
Kwezakhelo Zesiprofeto*

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Besicinga ukusetyenziswa kathathu kwesiprofeto. Sikwenza oku ngenjongo yokuchonga ukuba xa iNkosi yatyhila amatywina kwiiivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye ngokuwiswa kweSoviet Union “ngexesha lesiphelo” ngowe-1989, kwaveliswa “ukwanda kolwazi” olwalumele ukuvavanya eso sizukulwana sabantu bakaThixo.

Wathi yena, Hamba indlela yakho, Daniyeli; kuba la mazwi avaliwe aza atywinwa kude kube lixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa abalumkileyo baya kuqonda. Daniyeli 12:9, 10.

Nanini na inyaniso ityhilwa yiNgonyama yesizwe sakwaYuda, uSathana usebenza ukuxhathisa isigidimi. Uxhathiso olwenziwa nxamnye neenyano ezatyhilwayo kwezo ndinyana zokugqibela zikaDaniyeli ishumi elinanye lwanyanzelisa uphando olunzulu ngakumbi ngeenyano ezinxulumene nezo ndinyana, ukuze ukhuseleko olungcwalisiweyo nxamnye neempazamo ezaziphakanyiswa ukuze zijongele phantsi iinyano ezatyhilwayo lungabi nakuma. Omnye wemigaqo eyavezwa phakathi kwaloo mpikiswano, yayikukusetyenziswa kathathu kwesiprofeto. Oku kwaqalwa ukuqondwa ngokunxulumene nesidingo sokuchaneka malunga nokuba “iminikelo yamihla le” encwadini kaDaniyeli yayimela ntoni (ubuhedeni), kwanembali echanileyo enxulumene “nokuthatyathwa kweminikelo yamihla le” (508 AD).

Ukuqondwa kwamagunya amathathu okwenza inkangala njengesiseko sesiprofeto, okuhambelana nesakhelo sesiprofeto samaMillerite esingamagunya amabini okuqala okwenza inkangala, kwanokuchongwa kwamaMillerite “kwemihla ngemihla” njengobuhedeni, kwavelisa imbali eyayivumelana neendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, njengoko uDade White wathi kufanelekile ukuba kube njalo. Ngaloo ndlela, ukuchasana nolwazi olwalungatyhilwanga ngexesha lesiphelo ngo-1989, kwavelisa ukukhanya okukhulu ngakumbi, njengoko ulwazi lwalusanda, yaye kwachonga nemithetho ethile ecacileyo yentshukumo yengelosi yesithathu, eyayihambelana nokuphuhlisa kwemithetho ethile yesiprofeto eyayiqokelelwe yaza yasetyenziswa kwintshukumo yengelosi yokuqala nguWilliam Miller.

Siqwalasele ukusetyenziswa okuthathu kweRoma ezintathu, ukuwa kathathu kweBhabhiloni, noEliya abathathu, yaye ngoku sijongene nabathunywa abathathu abalungisa indlela yoMthunywa woMnqophiso. Siye saqaphela ukungqamana okusondeleyo nokuhambelana kweRoma ezintathu nokuwa kathathu kweBhabhiloni, kwanokuhambelana okusondeleyo noEliya abathathu kunye nabathunywa abathathu abalungisa indlela. Kwiintsuku zokugqibela uWilliam Miller kwakunye

neFuture for America bobabini bamele uEliya wesithathu kwanomthunywa wesithathu olungisa indlela. UYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento, yaye intshukumo yengelosi yokuqala ihambelana nentshukumo yengelosi yesithathu.

“UThixo uyinike imiyalezo yeSityhilelo 14 indawo yayo kumgca wesiprofeto, yaye umsebenzi wayo awuyi kuyeka kude kube sekupheleni kwembali yalo mhlaba. Imiyalezo yengelosi yokuqala neyesibini iseyinyaniso kweli xesha, yaye imele ukuhamba ihambisana nale ilandelayo. Ingelosi yesithathu ivakalisa isilumkiso sayo ngezwi elikhulu. ‘Emva kwezi zinto,’ watsho uYohane, ‘ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu, yaye umhlaba wakhanyiswa bubuqaqawuli bayo.’ Kolu khanyiso, ukukhanya kwayo yonke le miyalezo mithathu kudityanisiwe.” *The 1888 Materials*, 803, 804.

Intshukumo yengelosi yokuqala neyesibini yayikhokelwa nguWilliam Miller. UDade White uchaza uMiller “njengesithunywa esinyuliweyo.”

“UWilliam Miller wayiphazamisa ubukumkani bukaSathana, yaye olo tshaba lukhulu aluzange lufune kuphela ukuthintela ukusebenza komyalezo, kodwa nokutshabalalisa umthunywa ngokwakhe.” *Spirit of Prophecy*, volume 4, 219.

Ukwachaza kananjalo ukuba uMiller wayefuziselwe nguEliya nangoYohane uMbaptizi bobabini.

“Amawaka-waka akhokelwa ukuba amkele inyaniso eyayishunyayelwa nguWilliam Miller, yaye kwabakho abakhonzi bakaThixo abavuswayo ngomoya nangamandla kaEliya ukuze bavakalise esi sigidimi. NjengoYohane, umanduleli kaYesu, abo babeshumayela esi sigidimi sinobunzima baziva benyanzelwa ukuba babeke izembe engcambu yomthi, baze babize abantu ukuba bavelise iziqhamo ezifaneleyo inguquko.” *Early Writings*, 233.

UYohane uMbaptizi, lowo ngokukaYesu wayenguEliya wesibini, wayekwangumthunywa wokuqala owawuza kulungisa indlela yoMthunywa woMnqophiso. Ngoko ke kuyacaca ukuba intshukumo yengelosi yesithathu iya kuba “nomthunywa onyuliweyo.” Loo mthunywa uya kuba ubengumfuziselo owaboniswa nguEliya, uYohane uMbaptizi noWilliam Miller. Bekunye noMiller, aba bathunywa babini banyuliweyo bamele isiqalo nesiphelo sentshukumo yeengelosi ezintathu yeSityhilelo seshumi elinesine, yaye ngokwenjenjalo, bekunye bamele bobabini uEliya wesithathu kwanomthunywa wesithathu oza kulungisa indlela yoMthunywa woMnqophiso.

Ukuchasa isigidimi somthunywa onyuliweyo nokuba sesasekuqaleni okanye sesasekugqibeleni kukufa, yaye isigidimi seFuture for America sisekelwe ekusetyenzisweni kobuprofeti kwe-“line upon line,” eyindlela yokusebenza yemvula yasemva. Ngokusebenzisa i-“line upon line” kumiselwa ukuba intshukumo yamaMillerite yayiluphawu lwangaphambili lwentshukumo yeFuture for America. Omnye umqondiso wembali yamaMillerite nguWilliam Miller, “umthunywa onyuliweyo.” Ukuchasa loo mqondiso kukuchasa isigidimi, ngoko ke kumiselwa ngesiqalo nangesiphelo soBuAdventist, ukuba ukuchasa umthunywa kukwangokunjalo ukuchasa isigidimi, kuba isigidimi sichaza umthunywa onyuliweyo. Ngako oko, ukuchasa isigidimi kukuchasa umthunywa, yaye kunjalo nangokuchaseneyo. Ngaphandle komdanisi, akukho mdaniso.

“Ndabuyiselwa kwisibhengezo sokufika kokuqala kukaKristu. UYohane wathunywa ngomoya nangamandla kaEliya ukuba alungise indlela kaYesu. Abo bayalayo ubungqina bukaYohane abazange baxhamle kwiimfundiso zikaYesu. Ukuchasa kwabo isigidimi esasixela kwangaphambili ukuza kwaKhe kwabafaka kwindawo apho babengenako ukwamkela ngokukhawuleza obona bungqina bunamandla bokuba wayenguMesiya. USathana wabakhokelela abo basilayo isigidimi sikaYohane ukuba baqhubele phambili ngakumbi, bamale baze bambethelele emnqamlezweni uKristu. Ngokwenza oku bazibeka kwindawo apho babengenako ukwamkela intsikelelo yosuku lwePentekoste, eyayiya kubafundisa indlela eya engcweleni yasezulwini. Ukrazulwa kwesigqubuthelo setempile kwabonisa ukuba amadini nemimiselo yamaYuda zazingasayi kuphinda zamkelwe. Idini elikhulu lalinikelwe, laza lamkelwa, yaye uMoya oyiNgcwele owehla ngomhla wePentekoste wasusa iingqondo zabafundi kwengcwele yasemhlabeni wazisa kweyasezulwini, apho uYesu wayengene khona ngegazi laKhe ngokwaKhe, ukuze athululele phezu kwabafundi baKhe iingenelo zocamagusho lwaKhe. Kodwa amaYuda ashiywa ebumnyameni obupheleleyo. Alahlekelwa lulo lonke ukhanyiso ababenokuba nalo ngesu losindiso, aza asaqhubeka ethembele kumadini awo nakwiminikelo yawo engenamsebenzi. Ingcwele yasezulwini yathabatha indawo yaleyo yasemhlabeni, ukanti ayengazi nto ngolo tshintsho. Ngako oko ayengenakuxhamla kulamlo lukaKristu endaweni engcwele.

“Abaninzi bakhangelela ngoloyiko indlela amaYuda awaziphatha ngayo ekumkhanyeleni nasekumbetheleleni emnqamlezweni uKristu; yaye njengoko befunda imbali yokuphathwa kakubi kwakhe okuhlazisayo, bacinga ukuba bayamthanda, nokuba ngebengazange bamkhanyele njengoko wenza uPetros, okanye bambethelele emnqamlezweni njengoko enjenjalo amaYuda. Kodwa uThixo, ofunda iintliziyo zabo bonke, ulubeke eluvavanyweni olo thando ngoYesu ababevuma ukuba bayaluva. Izulu lonke lalubukele ngomdla onzulu indlela owamkelwa ngayo umyalezo wengelosi yokuqala. Kodwa abaninzi ababesithi bayamthanda uYesu, nabathi balila iinyembezi xa befunda ibali lomnqamlezo, bawugculela umyalezo olungileyo wokubuya kwakhe. Endaweni yokuwamkela loo myalezo ngovuyo, bathi bubuxoki. Babathiya abo babekuthanda ukubonakala kwakhe baza babagxotha emabandleni. Abo bawalayo umyalezo wokuqala babengenakuncedwa ngowesibini; kwananjalo abancedwanga sisikhalo saphakathi kobusuku, esasimele ukubalungiselela ukuba bangene noYesu ngokholo bangene kweyona ngcwele kwingcwele yengcwele yasemazulwini. Kwaye ngokuwala loo myalezo mibini yangaphambili, benze ukuqonda kwabo kwamnyama kangangokuba abakwazi ukubona kukhanya kumyalezo wengelosi yesithathu, obonisa indlela eya kweyona ngcwele. Ndabona ukuba njengoko amaYuda ambethelele emnqamlezweni uYesu, ngokunjalo amabandla abizwa ngegama nje aye ayibethelele emnqamlezweni le miyalezo, yaye ngenxa yoko akanalwazi lwendlela eya kweyona ngcwele, yaye awanakuncedwa kukuthethelela kukaYesu apho. NjengamaYuda, awayenikela imibingelelo yawo engenamsebenzi, nawo anyusa imithandazo yawo engenamsebenzi aya kuloo ndawo uYesu ayishiyileyo; yaye uSathana, evuyiswa yile nkohliso, uthabatha isimilo senkolo, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu azise kuye, esebenza ngamandla akhe, ngemiqondiso yakhe nangezimanga ezixokisayo, ukuze abaqinise emgibeni wakhe.” Early Writings, 259–261.

Abo “bayalayo ubungqina bukaYohane abazuzanga kwiimfundiso zikaYesu,” yaye abo “bayalayo umyalezo wokuqala abazange bazuzwe ngowesibini; kanjalo abazange bazuzwe sisikhalo sasezinzulwini zobusuku.” Ubulungiseleli bukaYohane bandulela ubhaptizo lukaKristu, owathi kungekudala emva koko wayihlambulula itempile ekuqaleni kobulungiseleli baKhe. Ubulungiseleli bukaMiller balungiselela ukuba uKristu awahlambulule oonyana bakaLevi xa Weza ngesiqophe ngo-Oktobha 22, 1844. Kubo bobabini abo bangqina babini, ukwaliwa komthunywa olungisa indlela kulingana nokufa.

Ukucocwa nokuhlanjululwa okwafezekiswa nguKristu emsebenzini waKhe njengoMthunywa woMnqophiso kwakungenxa yokuvusa abantu ukuze bafeze umsebenzi wokuthwala isigidimi sosindiso basise ehlabathini. Lo msebenzi ugqitywa kwangaphambili phambi kwexesha elimela ixesha aqala ngalo umgwebo wesigqeba. Ukutshatyalaliswa kweYerusalem kwimbali yabafundi kumela umgwebo wesigqeba, yaye ubu-Adventism babuyeka uxanduva lwabo lokufeza loo msebenzi, kodwa iNkosi yayizame ukubahlanganisela ndawonye. Yayikhokele abantu baYo ukuba bapapashe ishathi ka-1850 njengomboniso-ngqondweni wesigidimi ababebenokusithwala basise ehlabathini.

“Yayingesosisi ukuthanda kukaThixo ukuba uSirayeli abhadule iminyaka engamashumi amane entlango; wayenqwenela ukubakhokelela ngqo ezweni laseKanan aze abamise khona, bengabantu abangcwele, abonwabileyo. Kodwa ‘ababa nako ukungena ngenxa yokungakhohwa.’ Hebhre 3:19. Ngenxa yokubuyela umva kwabo nokuwexuka kwabo batshabalala entlango, kwaza kwaphakanyiswa abanye ukuba bangene eLizweni leDinga. Kwangokunjalo, yayingesosisi ukuthanda kukaThixo ukuba ukuza kukaKristu kulibaziseke ixesha elide kangako nokuba abantu baKhe bahlale iminyaka emininzi kangako kweli hlabathi lesono nentlungu. Kodwa ukungakhohwa kwabahlukanisa noThixo. Njengoko bala ukwenza umsebenzi awayebabekele wona, kwaphakanyiswa abanye ukuba bavakalise isigidimi. Ngenceba kwihlabathi, uYesu ulibazisa ukuza kwaKhe, ukuze aboni babe nethuba lokuva isilumkiso baze bafumane kuYe ikhusi phambi kokuba ingqumbo kaThixo ithululwe.” Imbambano Enkulu, 458.

Ukuba ubu-Adventist babebambebele ngokuqinileyo kuphela elukholweni lwabo, “umsebenzi wabo ngewugqityiwe.”

“Ukuba ama-Adventist, emva kokudana okukhulu ngowe-1844, ayebambebele nkqi elukholweni lwawo aza aqhubekeka emanyene kwinkokelo evulayo yobungqina bukaThixo, esamkela isigidimi sengelosi yesithathu, aze ngamandla kaMoya oyiNgcwele asibhengeze ehlabathini, ebeya kuba ekubonile ukusindisa kukaThixo, iNkosi yayiya kuba isebenze ngamandla amakhulu kunye nemizamo yawo, umsebenzi wawuya kuba ugqityiwe, yaye uKristu ngewayesele efikile kudala ukuba amkele abantu baKhe emvuzweni wabo. Kodwa ngexesha lokuthandabuza nokungaqiniseki elalandela oko kudana, abaninzi kwabakhohwayo ekuzeni kukaKristu balulahla ukholo lwabo.... Ngaloo ndlela umsebenzi wathintelwa, laza ihlabathi lashiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawumanyene phezu kwemithetho kaThixo nokholo lukaYesu, imbali yethu ngeyayahluke kangakanani na!” Evangelism, 695.

Ngentwasahlobo ka-1844, uMthunywa woMnqophiso wawuhlambulula umbutho wamaMillerite, waza emva koko ekwindla wazisa isigidimi sengelosi yesithathu. UMiller, isigidimi sakhe, nombutho awayewumela, babewuzalisekisile umzekeliso weentombi ezilishumi. Entlanganisweni yenkampu yase-Exeter, NH, kwafika isigidimi soKhalelo lwasezinzulwini zobusuku, yaye kwiinyanga nje ezimbini ezimfutshane kwabonakaliswa ukuba nguwuphi kwiintombi owayeneoli. Iindidi ezimbini zabonakaliswa, yaye ingelosi yesithathu yafika inesigidimi esandleni sayo esasimele sidliwe, kodwa iintombi ezilumkileyo “zanikela ukholo lwazo” “ngexesha lokuthandabuza nokungaqiniseki.”

“Ixesha lokuthandabuza nokungaqiniseki” lalimelwe ngabafundi ekufeni kwaKhe, kodwa ngomhla wesithathu waqalisa ukuvulela abafundi baKhe umyalezo wokuvuka kwaKhe, yaye abazange “banikele ukholo lwabo.” Ixesha lokuthandabuza nokungaqiniseki leentombi ezizizilumko zentshukumo yemiyalezo yengelosi yokuqala neyesibini laqhubeka malunga neminyaka emithathu, ngelo xesha iNkosi yatyhila kuDade White ukuba yayolule isandla saYo ukuze iphinde iqokelele intsalela yabantu baYo. Yakhokela abantu baYo ukuba baqalise umsebenzi wabo wokushicilela nokuba bavelise itafile yesibini kaHabakuki, kodwa “abaninzi kwabakholwayo kwi-advent banikela ukholo lwabo.... Ngaloo ndlela umsebenzi wathintelwa, yaye ihlabathi lashiywa ebumnyameni.”

Ngo-1849, uWilliam Miller, umthunywa onyuliweyo wesigidimi sengelosi yokuqala neyesibini, wabekwa ekuphumleni. Ukuba iintombi ezizizilumko zango-Oktobha 22, 1844 “zazibambelele ngokuqinileyo elukholweni lwazo zaza zaqhubeka zimanyene ngokunxulumene nolwalathiso oluvulekileyo lobabalo lukaThixo,” iNkosi ngeyayivuse omnye umthunywa ngomoya nangamandla kaEliya. Endaweni yoko “ukuza kukaKristu” “kwalibaziseka yaye abantu baKhe” “ngendlela efanayo” noSirayeli wamandulo babeya “kuhlala” “iminyaka emininzi kweli hlabathi lesono nentlungu.”

Emva kweminyaka elikhulu elinamashumi amabini anesithandathu emva kovukelo luka-1863, iNkosi yaphakamisa umthunywa onyuliweyo wengelosi yesithathu. Umsebenzi wakhe wawukukwalungisa indlela ukuze uMthunywa woMnqophiso afike ngequbuliso etempileni yaKhe aze angene kubudlelane bomnqophiso nabalikhulu elinamashumi amane anesine amawaka, ngexesha leziganeke zokugqibela zomgwebo wophando, kodwa kwakunjalo nokubeka phambi kwabantu umyalezo ojongana nomanyano oluphindwe kathathu luka-Ahabhi, uIzebhele nabaprofeti bakhe kwixesha loMgwebo oLawulayo, oqala ngomthetho weCawa osondeleyo ukufika.

Umthunywa wesithathu olungisa indlela umele umsebenzi, isigidimi, umthunywa, nentshukumo ngexesha lezigaba zokugqibela zoMgwebo woPhando. U-Eliya wesithathu umele umsebenzi, isigidimi, umthunywa nentshukumo ngexesha lezigaba zokugqibela zoMgwebo wokuFezekiswa. Isigidimi somthunywa olungisa indlela, nesigidimi sikaEliya, sisigidimi sesithathu kweziLishwa zintathu zeSityhilelo izahluko zesibhozo ukuya kweshumi elinanye.

Kwimbali emelwe sisigidimi esilungisa indlela, umyalezo woYeha lwesithathu umele iXilongo elibiza ubu-Adventism baseLawodike ukuba “buthe ndisela igolide elivavanywe emlilweni, ukuze

ube sisityebi; neengubo ezimhlophe, ukuze wambathiswe, ukuze ihlazo lobuze bakho lingabonakali; uthambise namehlo akho ngamafutha wamehlo, ukuze ubone.” Ngumyalezo wothando lukaThixo obonisa abantu bakaThixo izikreko zabo, kuba “bonke abo” Abathandayo, “uyabakhalmela, abaqeqeshe.” Ngumyalezo wobulungisa bukaKristu obubiza abantu ukuba bamkele isimilo saKhe, esibonakaliswa kwixesha apho uMthunywa woMnqophiso esenza umsebenzi wokuhlambulula itempile yomphefumlo, yaye ngenxa yoko ubabiza abo Abathandayo ukuba babonakalise isimilo saKhe baze “ngoko ke nibe nenzondelelo, niguquke,” kuba “use emnyango” wolawulo lwamaxesha, olumele ukuvalwa kwexesha lovavanyo, apho “uya kuhlanza” ubu-Adventism baseLawodike “buphume” “emlonyeni” waKhe. Loo “mnyango” wolawulo lwamaxesha nguloo mnyango awu “vulayo, kungabikho mntu uvalayo; avale, kungabikho mntu uvulayo.”

Kukho ukuphikisana okubonakalayo okusonjululwa kukusetyenziswa komgaqo othi “umgca phezu komgca,” kodwa abaninzi basenokungakuqapheli nokuba kukho oko kuphikisana kubonakalayo. Xa kusonjululwa, kongeza ukucaca kuguquko olusuka kuMgwebo woPhando luye kuMgwebo wokuPhumeza olwenzeka kumthetho weCawa oza kungekudala. Kusonjululwa ngokwamkela ukuba iPentekoste ifuzisela umthetho weCawa oza kungekudala eUnited States. Ukuze sigqibezele ukuqwalasela kwethu komthunywa wesithathu olungisa indlela njengophawu kuMgwebo woPhando, ngokuchaseneyo noEliya wesithathu ongumfuziselo woMgwebo wokuPhumeza, siza kujongana noku kuphikisana kubonakalayo.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Ingelosi emanyanisa ekubhengezeni isigidimi sengwele yesithathu iya kukhanyisa umhlaba wonke ngobuqaqawuli bayo. Apha kuxelwe kwangaphambili umsebenzi onobubanzi behlabathi liphela namandla angaqhelekanga. Intshukumo yokufika kukaKristu ka-1840–44 yaba yimbalasane yobuqaqawuli yamandla kaThixo; isigidimi sengwele yokuqala sasiwa kuzo zonke izikhululo zobuvangeli emhlabeni, yaye kwamanye amazwe kwabakho owona mdlala mkhulu kwezenkolo owakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kugqithwa yintshukumo enamandla ephantsi kwesilumkiso sokugqibela sengwele yesithathu.

“Umsebenzi uya kufana nowoMhla wePentekoste. Njengokuba ‘imvula yokuqala’ yanikwa, ekuthululweni koMoya oyiNgcwele ekuvulweni kwevangeli, ukuze kubangele ukuhluma kwembewu exabisekileyo, ngokunjalo ‘imvula yasemva’ iya kunikwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Sothi ke sazi, ukuba sithe saqhubeka ukumazi uYehova: ukuphuma kwakhe kulungisiwe njengokusa; yaye uya kuza kuthi njengemvula, njengemvula yasemva nemvula yokuqala emhlabeni.’ Hosea 6:3. ‘Yibani nemihlali ke ngoko, nina bantwana baseZiyon, nivuye kuYehova uThixo wenu: kuba uninike imvula yokuqala ngomlinganiselo, kwaye uya kuninisa imvula, imvula yokuqala, nemvula yasemva.’ Joel 2:23. ‘Ngemihla yokugqibela, utsho uThixo, ndiya kuthulula uMoya wam phezu kwayo yonke inyama.’ ‘Kwaye kuya kuthi, bonke abaya kubiza egameni leNkosi basindiswe.’ Acts 2:17, 21.

“Umsebenzi omkhulu weendaba ezilungileyo awuyi kugqitywa ngokubonakaliswa kwamandla kaThixo okungaphantsi kunoko okwaphawula ukuvulwa kwawo. Iziprofeto ezazalisekiswa

ekuthululweni kwemvula yokuqala ekuvulweni kweendaba ezilungileyo ziya kuphinda zizaliseke kweyokugqibela ekuvalweni kwazo. Nantsi 'amaxesha okuphumla' awathi umpostile uPetros wawajonga phambili xa wayesithi: 'Guqukani ke ngoko, niguqulwe, ukuze izono zenu zicinywe, xa amaxesha okuphumla aya kuza evela ebusweni beNkosi; yaye Iya kuthumela uYesu.' IZenzo 3:19, 20." The Great Controversy, 611.