

Incwadi kaDaniyeli - Inani Ikhulu Elinethoba

Ukutyhila UkuSetyenziswa Kathathu KweSiprofeto: Intsingiselo Yesiprofeto yeSahluko seSithoba seSityhilelo noMbutho Wokuhlaziya Wale Mihla

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Isiqingatha sokuqala sesahluko sesithoba seSityhilelo sichaza ixilongo lesihlanu, elililo usizi lokuqala, yaye isiqingatha sesibini sesahluko sichaza ixilongo lesithandathu, elililo usizi lwesibini. Omabini amaxilongo aboniswe ngokucacileyo kwiitshathi zoovulindlela zika-1843 neka-1850. Xa iindinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye zatyhilwayo ngexesha lokuphela ngowe-1989, kunye nokuwiswa kweSoviet Union, kwaqala intshukumo yohlaziyo yabali-ikhulu elinamashumi amane anesine amawaka.

Phakathi kweenyaniso ezaziqondwa ngowe-1989, kwakukho iintshukumo ezinkulu zohlaziyo kwimbali yeBhayibhile, kwanokuba zonke zazihambelana ngokufanayo. Bonke abaprofeti, yaye ngenxa yoko yonke imbali engcwele, kuquka neentshukumo ezingcwele zohlaziyo, zibonakalisa intshukumo yokugqibela enkulu yohlaziyo yabaliwaka elinamakhulu alikhulu anamashumi amane anesine amawaka, ekwayiyo nentshukumo enamandla yengelosi yesithathu. Xa inkqubo yokutywinwa iqala, kunjalo ke, kuqala nokutshizwa kwemvula yasemva. Ukutyhilwa kweentshukumo zohlaziyo ngowe-1989, kulandelwa kukutyhilwa kweevesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye ngowe-1992, kwavelisa imeko yokuchasa, njengoko kusoloko kusenzeka xa inyaniso entsha neyangoku ityhilwa.

Ekuchaseni nenyano yeendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, iNkosi yavula inyaniso yokuba imbali yesiprofeto yaseRoma yobuhedeni, idityaniswe nembali yesiprofeto yaseRoma yobupopu, njengoko imiselwe phezu kwamangqina amabini, ichaza imbali yesiprofeto yaseRoma yanamhlanje. Umthetho wokusetyenziswa okuphindwe kathathu kwesiprofeto waqondwa, waza emva koko wasetyenziswa ukukhusela ngokuchasene nempazamo nokuchonga nokumisela inyaniso. Imithetho egcina ukuba wonke umgca wohlaziyo uhambelana neminye imigca yohlaziyo, kunye nemithetho enxulumene nokusetyenziswa okuphindwe kathathu kwesiprofeto, yaba lilitye lesiseko lemithetho eyamiselwa kwintshukumo yengelosi yesithathu, njengoko kwakufanekisiwe yimithetho eyamiselwa, yasetyenziswa, yaza yapapashwa kwimbali yabaMillerite.

Ukusetyenziswa kathathu kwesiprofeto, njengomgaqo, kwatyhilwa ngenxa yentshukumo yabaliwaka elinye anamakhulu amane anamashumi amane anesine, kuba bona bayintshukumo yemvula yasemva, yaye ubuSilamsi beshwangusha lesithathu ngumyalezo wemvula yasemva. Umgaqo wokusebenza kathathu kwesiprofeto waqondwa yiNgonyama yesizwe sakwaYuda, kudala ngaphambi kokuba ubuSilamsi beshwangusha lesithathu bufike embalini ngoSeptemba 11, 2001, kuba Yena wayenqwenela ukuba abantu baKhe bemihla yokugqibela bawuqonde ngokulula umyalezo omelwe kukufika kweshwangusha lesithathu xa Wabuyisela abantu baKhe kwiindlela zakudala zikaYeremiya.

Ukuqonda kwabaseki ngecilongo lesihlanu nelesithandathu njengoko kubekwe kwisiTyhilelo isahluko sesithoba, kwaqondwa njengesiqendu sencwadi yesiTyhilelo esasixhaswa ngokomeleleyo nangokucacileyo yimbali. U-Uriah Smith uqala intetho yakhe ngesiTyhilelo isahluko sesithoba ngokusebenzisa amazwi embhali-mbali uKeith ukuze enze kanye loo ngongoma.

“Ukuze sinike ingcaciso yale xilongo, siya kuphinda sithathe kwizibhalo zikaMnu. Keith. Lo mbhali uthetha inyaniso xa esithi: ‘Akukho kunqabile ukuvumelana okungako phakathi kwabatoliki malunga nayo nayiphi na enye inxalenye ye-Apocalypse njengoko kunjalo ngokuphathelele ukusetyenziswa kwexilongo lesihlanu nelesithandathu, okanye oweha wokuqala nowesibini, kumaSaracen nakumaTurkey. Kucace gca kangangokuba akunakwenzeka phantse ukuba kuqondwe gwenxa. Endaweni yokuba kubekho ivesi enye okanye ezimbini ezichaza nganye kuzo, sonke isahluko sesithoba seSityhilelo, sahlulwe ngokulinganayo, sixakeke kukuchazwa kwazo zombini.’ Uriah Smith, Daniel and Revelation, 495.

Ulwahlulo lwezahluko lwe-shwa yokuqala neyesibini lwahlula imbali yesihwa sokuqala, esimelwe nguMohammed. Ngokwendawo, sibekwe koko umbhali-mbali uAlexander Keith akubiza ngokuba ngamaSaracen, nto leyo thina namhlanje esingayibiza ngokuba yiArabhiya. Imbali yesihwa sesibini, esimelwe nguOsman 1, ngokwendawo ibekwe eTurkey, apho umbhali-mbali akuchaza njengamaTurkey. Imbali yesihwa sokuqala yabekwa yaza yazaliseka eArabhiya, indawo yokuzalwa kobuSilamsi noMohammed. Imbali yesihwa sesibini yabekwa yaza yazaliseka eTurkey, indawo yokuzalwa yoBukhosi bama-Ottoman.

Imbali yeshwangusha lokuqala ichaza imfazwe eyayijoliswe nxamnye neRoma ngamagorha azimeleyo ekuphela komanyano lwawo omnye nomnye lwaluyinkolo yobuSilamsi. Imbali yeshwangusha lesibini ichaza imfazwe eyayijoliswe nxamnye neRoma yinkolo ehleliweyo namandla ombuso, ekuthiwa yiKhalifati. Nokuba kunjalo, nokuba yimfazwe ezimeleyo nxamnye neRoma kwimbali emelwe nguMohammed, okanye yimfazwe ehleliweyo emelwe nguOttoman, okanye uBukhosi bama-Ottoman, indlela yemfazwe yayikukuhlasela ngesiqophe nangokungalindelekanga. Yayingeyomfazwe eyayiqhutywa ngokunxibisa onke amajoni iiyunifomu ezinemibala efanayo, emva koko kuququzelelwe amajoni abe ngumqolo aze anyuselwe phambili angene emlilweni wemipu, njengoko kwakulisiko lomkhosi ngelo xesha. Igama elithi “umbulali ofihlakeleyo” lisekelwe kwindlela yamaSilamsi yemfazwe yokubetha ngesiqophe nangokungalindelekanga, nto leyo edla ngokuphumela ekufeni komhlaseli naye.

Igama elithi “assassin” lisuselwa kwigama lesiArabhu elithi “hashshashin,” elivela ku “hashish,” elithetha “hashish” okanye “cannabis.” Eli gama ekuqaleni lalisetyenziswa ukubhekisa kwiqela elifihlakeleyo nelinenkolo egqithisileyo lamaSilamsi amaNizari Ismaili kuMbindi Mpuma ngexesha lamaXesha Aphakathi. Amalungu eli qela ayesaziwa ngeendlela zawo ezingaqhelekanga nezisoloko zinobundlobongela, kuquka ukusetyenziswa kokubulala kwezopolitiko ukuze afezekise iinjongo zawo. Kuthiwa ngamanye amaxesha babesela okanye basebenzise i-hashish ukuze bazilungiselele imisebenzi yabo, nto leyo eyakhokelela ekusetyenzisweni kwegama elithi “hashshashin” okanye “assassins” kwilizwe laseNtshona. Ama-Assassins ayesebenza ngexesha lamaXesha Aphakathi, ikakhulu ePersi naseSiriya, yaye adlala indima ebalulekileyo kwiingxabano

ezahlukeneyo zezopolitiko nakwiziganeko zokubulala zelo xesha. Igama elithi “assassin” ekugqibeleni langena kwiilwimi zaseYurophu, apho laqalisa ukusetyenziswa ngokubanzi ngakumbi ukubhekisa kubantu abenza ukubulala kwezopolitiko okanye ukubulala okujoliswe kumntu othile.

Le ndlela yemfazwe luphawu olubalulekileyo lwesiprofeto lwezo zintlekele zintathu, kuba indima yesiprofeto yobuSilamsi kukuzisa imfazwe. UbuSilamsi njengomfuziselo bujikeleze ngokupheleleyo imfazwe, yaye kwisiTyhilelo isahluko sesithoba, ubuSilamsi bentlekele yokuqala neyesibini ngumzekeliso wemfazwe yabo. Imfazwe yabo ichongiwe encwadini yesiTyhilelo njengesenzo esicaphukisa iintlanga, kanye phambi kokuba kuvalwe ixesha lovavanyo.

Neentlanga zaba nomsindo, yaye ukufutheka kwakho kufikile, kwafika nexesha labafileyo, lokuba bagwetywe, nokuba ubanike umvuzo abakhonzi bakho abaprofeti, nabangcwele, nabo baloyikayo igama lakho, abancinane nabakhulu; nokuba ubatshabalalise abo batshabalalisa ihlabathi. ISityhilelo 11:18.

“Iintlanga” zenziwa “zibe nomsindo”, kanye ngaphambi kokuba kufike ingqumbo kaThixo, yaye ingqumbo kaThixo, njengoko imelwe encwadini yeSityhilelo, zizibetho ezisixhenxe zokugqibela ezifikayo xa ithuba lovavanyo loluntu livaliwe. Kukho imiqondiso emithathu kwivesi; ukuvutshelwa kweentlanga ngumsindo, ingqumbo kaThixo, nexesha lokugweba abafileyo. Umgwebo wabafileyo ekubhekiswe kuwo apha ngumgwebo wabafileyo abangendawo owenzeka ebudeni beminyaka eliwaka, hayi umgwebo wophando lwabafileyo owaqalayo ngo-Oktobha 22, 1844. UDade White ucacile ukuba imiqondiso emithathu ekule vesi yahlukile, yaye yenzeka ngokolandelelwano olukule vesi.

“Ndabona ukuba umsindo weentlanga, ingqumbo kaThixo, nexesha lokugweba abafileyo zazizezinto ezahlukeneyo nezicacileyo, zilandelana enye emva kwenye; ndabona kanjalo ukuba uMikayeli wayengekasukumi, nokuba ixesha lembandezelo, elinjengelingazange libekho, lalingekaqali. Iintlanga ngoku ziya ziba nomsindo; kodwa xa uMbingeleli wethu Omkhulu egqibile umsebenzi waKhe engcweleni, uya kusukuma, anxibe izambatho zempindezelo, aze ke zithululwe izibetho ezisixhenxe zokugqibela.

“Ndabona ukuba iingelosi ezine ziya kuyibamba imimoya emine de umsebenzi kaYesu ugqitywe engcweleni, kuze ke kufike izibetho ezisixhenxe zokugqibela.” Early Writings, 36.

Indima yamaSilamsi kwincwadi yokugqibela yeBhayibhile kukucaphukisa iintlanga, yaye bakwenza oku ngemfazwe. Indima yamaSilamsi kwincwadi yokuqala yeBhayibhile kukuhlanganisa isandla somntu wonke ehlabathini ukuba simelane namaSilamsi, amelwe njengoIshmayeli.

Yathi ingelosi kaYehova kuye, Yabona, umithi, uya kuzala unyana, umbize igama elinguIshmayeli; ngokuba uYehova ukuvile ukubandezeleka kwakho. Yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nabantu bonke, nezandla zabantu bonke zibe nxamnye naye; yaye uya kuhlala phambi kwabazalwana bakhe bonke. Genesis 16:11, 12.

Igama elithi “isandla,” njengomqondiso, linjengayo yonke imiqondiso yeBhayibhile, yaye linokuba nentsingiselo engaphezu kwenye ngokuxhomekeke kumxholo apho lisetyenziswe khona. Ngokukodwa, “isandla,” njengomqondiso kwisiprofeto seBhayibhile, singumqondiso wemfazwe. Igama lesiHebhere eliguqulelwe ngokuthi “indoda yasendle,” ligama ledonki yasendle yaseArabhiya, eneziphumo ezininzi ezibalulekileyo zesiprofeto, enye yazo ikukuba idonki yaseArabhiya lilungu losapho lwezilwanyana i-Equidae, njengoko kunjalo ngehashe. Kwisahluke sesithoba seSityhilelo, nakuzo zombini iitshathi ezingcwele zikaHabhakuki (iitshathi zovulindlela zika-1843 no-1850), ihashe lisetyenziswa njengomqondiso wemfazwe emelwe bubuSilamsi bezaye ezintathu. Ukukhankanywa kokuqala nokokugqibela kobuSilamsi, njengoko bumelwe encwadini yeGenesis nakwincwadi yeSityhilelo, kubonakalisa ubuSilamsi ngomqondiso wosapho lwe-Equidae (idonki okanye ihashe), yaye kokubini kugxininisa indima yobuSilamsi njengokuba kukuzisa imfazwe “kumntu wonke” (kwiintlanga).

Encwadini yeSityhilelo, kwisahluke SETHOBA, kwindima YESHUMI ELINANYE, isimilo seSilamsi siyachongwa, kuba ngokwesiprofeto isimilo simelwa ligama. Igama elinikwe ukumkani olawula phezu kweSilamsi libonakalisa eso salathiso sokuqala seSilamsi encwadini yeGenesis, apho kubhaliweyo ukuba isimilo okanye umoya kaIshmayeli “uya kuhlala phambi kwabazalwana bakhe bonke.” Ukumkani olawula phezu kweSilamsi sonke ngumoya kaIshmayeli (ukumkani wabo), osandla sakhe “sichasene nomntu wonke”.

Kwaye babenokumkani phezu kwabo, onguye ingelosi yomngxuma ongenasiphelo, ogama lakhe ngesiHebhere linguAbhadon, kanti ngesiGrike igama lakhe linguApollyon. ISityhilelo 9:11.

KwiTestamente eNdala, emelwe sisiHebhere, okanye kwiTestamente eNtsha, emelwe sisiGrike, isimilo esilawula phezu kwabalandeli benkolo yamaSilamsi sichongwa njengo-Abhadon okanye uApoliyon, nto ezo zombini ithetha ukuthi “ukufa nentshabalalo.” Ukufa nentshabalalo sisimilo sobuSilamsi, nokuba bumelwe kwiTestamente eNdala okanye eNtsha. Iimpawu ezithile zomoya olawulayo ngaphakathi komlandeli ngamnye wobuSilamsi, zinxulumene nomfuziselo wedonki okanye wehashe, zizo zombini izinto ezikwiingqalo nezasekupheleni zezikhankanyo zobuSilamsi. Ezi mpawu zimbini zobuprofeti ziphethe uphawu luka-Alfa no-Omega. Xa uDade White echonga umyalezo ozisa ikhulu elinamashumi amane anesine amawaka ebomini njengomkhosi onamandla wengelosi yesithathu, uthi oku kulandelayo:

“Izingelosi zibamba imimoya emine, emelwa lihashe elinomsindo elifuna ukuzikhulula lize ligaleleke phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emdeni wehlabathi elingunaphakade? Ngaba siya kuba buthuntu, sibande, size sifile? Owu, akwaba besinokuba noMoya nokuphefumla kukaThixo emabandleni ethu kuphefumlelwa ebantwini baKhe, ukuze beme ngeenyawo zabo baze baphile. Kufuneka sibone ukuba indlela imxinwa, nesango limxinwa. Kodwa xa sidlula esangweni esimxinwa, ububanzi balo abunamda.” Manuscript Releases, umqulu 20, 217.

Imimoya emine ibanjwa ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, kwaye imimoya emine “lihashe elinomsindo” elithwala “ukufa nentshabalalo endleleni yalo.”

NgoSeptemba 11, 2001, lwafika usizi lwesithathu kwimbali yesiprofeto luzisa “ukufa nentshabalalo,” ngaloo ndlela “lucaphukisa iintlanga,” xa lwaluhlasela ilizwe lozuko elingokomoya “ngequbuliso nangokungalindelekanga.” Ngo-Oktobha 7, 2023, usizi lwesithathu lwaqhubeka endleleni yalo “yokufa nentshabalalo,” ngaloo ndlela luqhubeka “lucaphukisa iintlanga,” xa lwaluhlasela ilizwe lozuko langokoqobo “ngequbuliso nangokungalindelekanga.” Uhlasele lokuqala olungalindelekanga lwaphawula ukuqala kwexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, kwaye uhlaselo lwakutshanje lwango-Oktobha 7, 2023, luphawula ukuqala kwexesha lokugqibela, okanye “ukuvalwa,” kokutywinwa kwekhulu elinamashumi amane anesine amawaka. Singalala na kanye emngciphekweni womda welizwe elingunaphakade?

Kuzo zombini iitshathi ezingcwele zoovulindlela, ubuSilamsi beshwangusha lokuqala nelesibini bubonise ngokucacileyo ngemizobo yamajoni amaSilamsi ekhwele amahashe awo emfazwe. Umkhweli ophezu kwehashe lemfazwe leshwangusha lokuqala kwezi ziboniso zombini uphethe umkhonto, kanti umkhweli wehashe elimele ishwangusha lesibini udubula ngompu. Lo mahluko uchongwe ngokucacileyo kwiSityhilelo isahluko sesithoba, kuba kwimbali yesibini ishwangusha apho kwaqanjwa umgubo wompu kwaza kwaqalwa ukuwusebenzisa emfazweni. Echaza ngeendinyana zeshumi elinesixhenxe ukuya kweleshumi elinesithoba zeSityhilelo isahluko sesithoba, u-Uriah Smith ubhala oku kulandelayo:

“Inxalenye yokuqala yale nkcazo inokuba ibhekisa kwinkangeleko yaba bakhweli-mahashe. Umlilo, umele umbala, umi ebomvu, kuba ‘obomvu njengomlilo’ sisaci esisetyenziswa rhoqo; ijasinte, okanye ihayasinte, imi oluhlaza okwesibhakabhaka; nesalfure imi omthubi. Kwaye le mibala yayiphambili kakhulu ezingubeni zala maqhawe; kangangokuba le nkcazo, ngokwalo mbono, yayiya kufanela ngokuchanileyo iyunifomu yamaTurkey, eyayakhiwe kakhulu ngobomvu, okanye obubomvu-obuqaqambileyo, oluhlaza okwesibhakabhaka, nothubi. Intloko zamahashe zazingathi ziintloko zeengonyama ngenkangeleko, ukubonakalisa amandla azo, isibindi, noburhalarhume bazo; logama ke inxalenye yokugqibela yale ndima ngokungathandabuzekiyo ibhekisa ekusetyenzisweni komgubo wemipu nezixhobo zomlilo ngeenjongo zemfazwe, ezazisandula nje ukwaziswa ngelo xesha. Njengoko amaTurkey ayedubula izixhobo zawo zomlilo esekhwele amahashe, kwakungabonakala kulowo ubukele ekude ngathi umlilo, umsi, nesalfure ziphuma emilonyeni yamahashe, njengoko kubonisiwe kumfanekiso ohamba nalo.”

“Ngokubhekisele ekusetyenzisweni kwemipu ngamaTurkey kwimikhankaso yawo yokulwa neConstantinople, uElliott (Horae Apocalypticae, Umqulu I, amakh. 482–484) uthetha ngolu hlobo:—‘Yayikungenxa “yomlilo nomsi nesulfure,” oko kukuthi, ngenxa yezixhobo ezinkulu zokudubula nemipu kaMahomet, apho kwabangelwa khona ukubulawa kwesithathu sabantu, oko kukuthi, ukuthinjwa kweConstantinople, yaye ngenxa yoko ukutshatyalaliswa kobukumkani bamaGrike. Kwakusele kudlule ngoku iminyaka eliwaka nekhulu, nangaphezulu, ukususela ekusekweni kwaso nguConstantine. Ekuhambeni kwayo, amaGoth, amaHun, amaAvar, amaPersi, amaBulgar, amaSaracen, amaRashiya, kwanamaTurkey ama-Ottoman ngokwawo, aye ahlasele ngobutshaba, okanye asinga ngakuwo. Kodwa iinqaba zalo zokuzikhusela zazingangeneki kubo. IConstantinople yasinda, yaye kunye nayo

ubukumkani bamaGrike. Ngenxa yoko kwabakho ukuxhalaba kukaSultan Mahomet lokufumana oko kwakunokususa loo mqobo. “Ungakwazi na ukuphosa umpu omkhulu,” lowo yayingumbuzo wakhe kumbumbi wemipu owabalekela kuye, “wobukhulu obunokwanela ukutyumza udonga lweConstantinople?” Emva koko kwasekwa indawo yokunyibilikisa intsimbi eAdrianople, kwaphoswa umpu omkhulu, zalungiselelwa izixhobo zokudubula, yaza kwaqalisa ingqingo.”

“Kufanele ngokwenene kuphawulwe indlela uGibbon, osoloko engumhlalutyi ongazi nto yesiprofeto se-Apocalypse, asibeka ngayo esi sixhobo sitsha semfazwe phambili kumfanekiso wakhe, kwingxelo yakhe ethetha kakuhle nenamandla ngentlekele yokugqibela yobukumkani bamaGrike. Ekwenzeleni amalungiselelo ayo, unika imbali yokuveliswa okutsha nje komgubo wemipu, ‘olo mxube wesalt peter, isalfure, namalahle;’ abalise ngokusetyenziswa kwawo kwangaphambili nguSultan uAmurath, kwananjengoko kutshiwo ngaphambili, ngesikhululo sokuphosa iinkanunu ezinkulu sikaMahomet eAdrianople; aze ke, ekuqhubekeni kongqingo ngokwalo, achaze indlela ‘izikhukula zemikhonto neentolo ezazihamba zikhatshwa ngumsi, sisandi, nangumlilo wemipu neenkanunu;’ indlela ‘umqolo omde wemipu yamaTurkey wawujoliswe kwiindonga, iibhetri ezilishumi elinesine zibhonga ngaxeshanye kwezona ndawo zifikelelekayo;’ indlela ‘iinqaba ezazime kangangeenkulungwane zichasene nobundlobongela beentshaba zakhutshwa zangenamandla macala onke ziinkanunu zama-Ottoman, kwavuleka iintanda ezininzi, yaye kufuphi nesango likaSt. Romanus, iinqaba ezine zawiswa zalingana nomhlaba;’ indlela, njengoko ‘ukusuka emideni, kwiigaleyi, nasebhulorhoni, imipu yama-Ottoman yayiduduma macala onke, inkampu nesixeko, amaGrike namaTurkey, zagutyungelwa lilifu lomsi, elalinokugxothwa kuphela kukuhlangulwa kokugqibela okanye ukutshatyalaliswa kobukumkani bamaRoma;’ indlela ‘iindonga eziphindwe kabini zancitshiswa ziinkanunu zaba yimfumba yamabhodlo;’ nendlela amaTurkey ekugqibeleni, ‘enyuka ngeentanda,’ ‘iConstantinople yoyiswa, ubukumkani bayo babhukuqwa, nenkolo yayo yanyathelwa eluthulini ngaboyisi bamaSilamsi.’ Ndithi, kufanelekile ngokwenene ukuqwalaselwa indlela uGibbon, ngokucacileyo nangokumangalisayo, anika ngayo ukubanjwa kwesixeko, yaye ngaloo ndlela ukutshatyalaliswa kobukumkani, kumipu yama-Ottoman. Kuba yintoni na le ngaphandle kokuba yingcaciso ngamazwi esiprofeto sethu? ‘Ngaba bathathu ezi zinto kwabulawa ngazo inxalenye yesithathu yabantu, ngomlilo, nangomsi, nangesalfure, eyaphuma emilonyeni yazo.”

“INDIMA 18. Ngezi zinto zintathu kwabulawa isahlulo sesithathu sabantu, ngomlilo, nangomsi, nangangesulfure, ezaziphuma emilonyeni yazo. 19. Kuba amandla azo asemilonyeni yazo, nasezintweni zazo; kuba iintsi zazo zazinje ngeenyoka, zineentloko, yaye ngazo zenza umonakalo.”

“Ezi ndinyana zivakalisa isiphumo esibulalayo sendlela entsha yemfazwe eyaziswayo. Kwakungale ndlela yezi zixhobo,—umgubo wompu, imipu, neenkanunu,—apho iConstantinople yoyiswa ekugqibeleni, yaza yanikelwa ezandleni zamaTurkey.” Uriah Smith, Daniel and Revelation, 510–514.

Siya kuqhubeka nesifundo sesithathu isijwili, kwinqaku elilandelayo.

“Ndavuka ebuthongweni bam phezolo ndinobunzima obukhulu engqondweni yam. Bendinikezela umyalezo kubazalwana noodade bethu, yaye ibingumyalezo wesilumkiso nowokuyalelwa ngokuphathelele umsebenzi wabathile abameli iingcamango eziphosakeleyo ngokwamkelwa koMoya oyiNgcwele, nokusebenza kwawo ngabasebenzi abangabantu.

“Ndafundiswa ukuba inzondelelo egqithisileyo efana naleyo sasibizelwe ukuba sijongane nayo emva kokudlula kwexesha ngo-1844 yayiya kuphinda ingene phakathi kwethu ngemihla yokugqibela yesigidimi, nokuba kufuneka sijongane nobo bubi ngoku ngokungagungqiyo kanye njengokuba sajongana nabo kumava ethu okuqala.

“Simi emnyango weziganeko ezikhulu nezindilisekileyo. Iziprofeto ziyazaliseka. Imbali engaqhelekanga nezaliswe ziziganeko iyabhalwa ezincwadini zezulu—iziganeko ekwakubhengezwe ukuba ziya kusuka nje zandulele usuku olukhulu lukaThixo. Yonke into ehlabathini ikwimo yokungazinzi. Iintlanga zinomsindo, yaye kwenziwa amalungiselelo amakhulu emfazwe. Isizwe siqulunqa amayelenqe nxamnye nesinye isizwe, nobukumkani nxamnye nobunye ubukumkani. Usuku olukhulu lukaThixo luyakhawuleza kakhulu. Kodwa nangona iintlanga ziqokelela imikhosi yazo ukuze zilwe zize zichithe igazi, umyalelo eziwunikwe iingelosi usasebenza, wokuba zibambe imimoya yomine de kubekwe itywina ebunzini babakhonzi bakaThixo.” Selected Messages, incwadi 1, 221.