

Incwadi kaDaniyeli - Inani Lekhulu Elinamashumi Amathandathu

*Ukubaluleka Kobuprofeti Kombono Wokugqibela KaDaniyeli: Ukuveza
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UDaniyeli uchongwa kwisahluko seshumi njengovusiweyo ephuma kwimihla yokuzila ngenkqubo enamanyathelo amathathu yeendaba ezilungileyo ezingunaphakade. Emva koko uGabriyeli unika uDaniyeli imbali yesiprofeto yesahluko seshumi elinanye, ngaloo ndlela echonga imbali yokukhanya koMlambo omkhulu iHiddekel.

“Kufuneka kubekho ukufundwa okusondeleyo ngakumbi kweLizwi likaThixo. Ngokukodwa ke uDaniyeli neSityhilelo mabanikwe ingqalelo kunanini na ngaphambili kwimbali yomsebenzi wethu. Kusenokwenzeka ukuba sibe nokuncinane esinokukuthetha kwezinye iindlela, ngokuphathelele amandla amaRoma nobupopu, kodwa sifanele ukubhekisa ingqalelo koko abaprofeti nabapostile abakubhalileyo phantsi kwempemfumelelo yoMoya kaThixo. UMoya oyiNgcwele uzilungelelanisile izinto ngolo hlobo, kokubini ekunikweni kwesiprofeto, nakwiziganeko ezibonisiweyo, ukuze kufundiswe ukuba ummeli ongumntu umele agcinwe engabonakali, efihliwe kuKristu, aze iNkosi uThixo wezulu nomthetho waYo baphakanyiswe.

“Yifundeni incwadi kaDaniyeli. Khumbulani, inqaku ngenqaku, imbali yezikumkani ezimelwe apho. Bonani amagosa ezopolitiko, amabhunga, imikhosi enamandla, nibone indlela uThixo awasebenza ngayo ukuze athobe ikratshi labantu, abeke uzuko lomntu eluthulini. NguThixo yedwa omelwe njengomkhulu. Embonweni womprofeti ubonakala ewise phantsi omnye umlawuli onamandla, emisa omnye. Utyhilwa njengoMlawuli ongukumkani wendalo yonke, osele eza kumisa ubukumkani baKhe obungunaphakade—uMdala wemihla, uThixo ophilileyo, uMthombo wabo bonke ubulumko, uMlawuli weli xesha langoku, uMtyhili wezinto ezizayo. Fundani niqonde ukuba ulihlwempu kangakanani, utyhafile kangakanani, unobomi obufutshane kangakanani, ulahlekayo kangakanani, unetyala kangakanani, umntu ekuphakamiseni umphefumlo wakhe kubuze.”

“UMoya oyiNgcwele ngoIsaya usalathisa kuThixo, uThixo ophilayo, njengento ephambili ekufuneka inikwe ingqalelo—kuThixo njengoko etyhilwe kuKristu. ‘Kuba sizalelwe umntwana, sinikiwe unyana; nobukumkani buya kuba segxalabeni lakhe; negama lakhe liya kubizwa ngokuba nguMmangaliso, uMcebisi, uThixo onamandla, uYise ongunaphakade, iNkosana yoXolo’ [Isaya 9:6].”

“Ukukhanya awakwamkelayo uDaniyeli ngokuthe ngqo kuThixo kwanikelwa ngokukodwa ngenxa yale mihla yokugqibela. Imibono awayibonayo ngasemlanjeni iUlai neHiddekel, imilambo emikhulu yaseShinare, ngoku isekuqhubekeni kokuzaliseka kwayo, yaye zonke iziganeko ezaxelwayo kungekudala ziya kuba sele zenzekile.” Manuscript Releases, volume 16, 333, 334.

UMoya oyiNgcwele “wazimisa ngolo hlobo izinto” ekunikelweni kwesiprofeto “neziganeko” zombono wokugqibela kaDaniyeli, kangangokuba isahluko sokuqala (ishumi), simela amava abantu bakaThixo ngemihla yokugqibela, njengoko kusenjalo nesahluko sokugqibela (ishumi elinesibini). Ukumiselwa kwezo zahluko zintathu ezenza ukukhanya koMlambo iHiddekel, okwathi “kwanikelwa ngokukodwa le mihla yokugqibela,” kwakumiselwe ukuthwala inkcazo enamanyathelo amathathu “yenyano.” Kweyokuqala ivumelana neyokugqibela, yaye esebindini imela uvukelo, asinayo kuphela imilo yegama lesiHebhere elithi “inyaniso,” elenziwa ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela boonobumba besiHebhere, kodwa sikwabona nomqondiso ka-Alfa no-Omega.

Isahluko seshumi sikaDaniyeli sichaza ikhulu elinamashumi amane anesine amawaka aqondayo kokubini umbono we-“chazon” weminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, nombono we-“mareh” weminyaka engamawaka amabini anamakhulu amathathu. Abawuqondi nje kuphela loo mibono mibini, kodwa banamava okugwetyelwa ngokholo aveliswa ngumbono we-“marah” wobubhinqa nowobangela, “wokubonakala”.

“Engqondweni nasemphefumleni, ngokunjalo nasemzimbeni, ngumthetho kaThixo ukuba amandla azuzwa ngomzamo. Kukuzilolonga okuphuhlisa. Ngokuvumelana nalo mthetho, uThixo ulungiselele eLizwini laKhe iindlela zophuhliso lwengqondo nolomoya.

“IBhayibhile iqulethe yonke imigaqo abantu abayidingayo ukuze bakulungele nokuba bobu bomi okanye ubomi obuzayo. Kwaye le migaqo inokuqondwa ngabo bonke. Akukho namnye onomoya wokuxabisa imfundiso yayo onokufunda isiqendu esinye eBhayibhileni engafumani kuso ingcinga ethile eluncedo. Kodwa eyona mfundiso ixabisekileyo yeBhayibhile ayifumaneki ngokuyifunda ngamathuba athile okanye ngendlela engadibananga. Inkqubo yayo enkulu yenyano ayiveliswanga ngendlela enokuthi iqondwe ngumfundi okhawulezayo okanye ongakhathaliyo. Uninzi lwamacebo ayo axabisekileyo alele nzulu kakhulu ngaphantsi komphezulu, yaye anokufumaneka kuphela ngophando olukhuthuleyo nangomzamo oqhubekayo. Inyaniso ezakha loo nto inkulu ipheleleyo zimele ziphandwe zize ziqokelelwe, ‘apha kancinane, naphaya kancinane.’ Isaya 28:10.

“Xa zikhangelisiswe ngolo hlobo zaza zahlanganiswa ndawonye, ziya kufunyanwa zifanelekile ngokugqibeleleyo omnye komnye. IVangeli nganye yongezelela kwezinye, sonke isiprofeto sisisichazo sesinye, yonke inyaniso ikukukhuliswa kwenye inyaniso. Iintlobo zoqoqosho lwamaYuda zicaciswa yiVangeli. Wonke umgaqo okwiLizwi likaThixo unendawo yawo, yonke inyani inentsingiselo yayo. Kwaye isakhiwo esipheleleyo, ekuyilweni nasekuphonyezweni kwaso, singqina ngoMbumbi waso. Isakhiwo esinjalo asinakucingwa okanye senziwe nangayiphi na ingqondo ngaphandle kwengqondo yoNgunaphakade.”

“Ekuphandeni amacandelo awahlukeneyo nasekuwafundisiseni ubudlelwane bawo, ezona zakhono ziphakamileyo zengqondo yomntu zibizelwa ekusebenzeni ngamandla amakhulu. Akukho namnye unokuzibandakanya kufundo olunjalo engakhulisi amandla engqondo.

“Kwaye ixabiso lengqondo lokufundwa kweBhayibhile alibandakanyi kuphela ukukhangela inyaniso nokuyiqokelela ndawonye. Libandakanya kwanomzamo ofunekayo ukuze kuqondwe imixholo ebekiweyo. Ingqondo exakeke zizinto eziqhelekileyo kuphela, iyancipha ibe

buthathaka. Ukuba ayikaze inyanzelwe ukuba iqonde iinyaniso ezinkulu nezifikelela kude, ithi ekuhambeni kwexesha ilahlekelwe ngamandla okukhula. Njengesikhuselo nxamnye nokuwohloka, nanjengesikhuthazo sophuhliso, akukho nto inokulingana nokufundwa kwelizwi likaThixo. Njengendlela yoqeqesho lwengqondo, iBhayibhile isebenza ngakumbi kunayo nayiphi na enye incwadi, okanye zonke ezinye iincwadi zidibene. Ubukhulu bemixholo yayo, ubulula obunesidima bezivakalisi zayo, ubuhle bomfanekiso-ngqondweni wayo, kuyakhawulezisa kuphakamise iingcinga ngendlela engenakwenziwa yiyo nayiphi na enye into. Akukho sifundo sinokunika amandla engqondo anjalo njengalawo anikwa ngumzamo wokuqonda iinyaniso ezimangalisayo zesityhilelo. Ingqondo ethi ngaloo ndlela idibane neengcinga zoNgapheliyo, ayinakwenza nto yimbi ngaphandle kokwandiswa nokuqiniswa.”

“Kwaye amakhulu ngakumbi ngamandla eBhayibhile ekuphuhliseni indalo yomoya. Umntu, owadalelwa ubudlelane noThixo, unokufumana kuphela kobu budlelane ubomi bakhe bokwenene nophuhliso lwakhe. Edalelwe ukuba afumane kuThixo uvuyo lwakhe olukhulu kunako konke, akanakufumana kwenye into leyo inokuthomalalisa iminqweno yentliziyo, inokuhluthisa indlala nonxano lomphfumlo. Lowo uthi, enomoya onyanisekileyo novumayo ukufundiswa, afundisise ilizwi likaThixo, efuna ukuqonda iinyaniso zalo, uya kuziswa kunxibelelwano noMbhali walo; kwaye, ngaphandle kokuba kube ngokuzikhethela kwakhe, akukho mda kumathuba ophuhliso lwakhe.”

“Kuluhlu lwayo olubanzi lwesimbo nezihloko iBhayibhile inento enokutsala umdla kuyo yonke ingqondo ize ichukumise yonke intliziyo. Kumaphepha ayo kufumaneka imbali yakudala kunazo zonke; ubomi babantu obubhalwe ngokunyanisekileyo kakhulu ebomini; imigaqo yolawulo yokuphatha urhulumente, neyokumiselwa kwendlu—imigaqo ubulumko bomntu obungazange buyilinganise. Iqulethe ifilosofi enzulu kunazo zonke, imibongo emnandi kakhulu neyona iphakamileyo, eyona izaliswe yimvakalelo nenyibilikisayo kakhulu. Imibhalo yeBhayibhile, kwanaxa iqwalaselwa ngolu hlobo, igqithe ngokungenakulinganiswa ngexabiso kunemisebenzi yakhe nawuphi na umbhali ongumntu; kodwa inommandla obanzi ngokungenasiphelo, inexabiso elikhulu ngakumbi ngokungenasiphelo, xa ijongwa ngokunxulumene nengcinga enkulu engundoqo. Xa ijongwa ekukhanyeni kwale ngcinga, wonke umxholo ufumana intsingiselo entsha. Kwezona nyaniso zichazwe ngokulula kubandakanyiwe imigaqo ephakamileyo njengezulu nequka unaphakade.”

“Umxholo ongundoqo weBhayibhile, umxholo ekuthi yonke eminye kuwo wonke loo mqule ihlangane ngakuwo, sisicwangciso sentlawulelo, ukubuyiselwa komphfumlo womntu ngokomfanekiselo kaThixo. Ukususela kwisaziso sokuqala sethemba kwisigwebo esavakaliswa e-Eden kuse kuthi ga kweso sithembiso sokugqibela esizukileyo seSityhilelo, ‘Baya kububona ubuso baKhe; negama laKhe liya kuba semabunzini abo’ (ISityhilelo 22:4), undoqo wayo yonke incwadi nayo yonke indinyana yeBhayibhile kukutyhileka kwalo mxholo umangalisayo,—ukuphakanyiswa komntu,—amandla kaThixo, ‘asinika uloyiso ngeNkosi yethu uYesu Kristu.’ 1 Korinte 15:57.” Education, 123–125.

Kwisicatshulwa esandula ukucatshulwa kuchongiwe ukuba iBhayibhile, xa iqwalaselwa ngayo nayiphi na indlela yoncwadi, iphakamile kakhulu ngaphezu kwawo nawuphi na umsebenzi oveliswe ngumntu. USister White wathi, “Emaphepheni ayo kufumaneka imbali eyona yamandulo;

ubomi babantu obubhalwe ngokunyanisekileyo kakhulu ebomini; imigaqo yolawulo yokulawulwa korhulumente, neyokumiselwa kwendlu—imigaqo ubulumko bomntu obungazange buyilinganise. Iqulethe ifilosofi eyona inzulu, imibongo eyona ithambileyo neyona iphakamileyo, eyona izaliswe yinkanuko neyona ichukumisayo,” kwanokuba “ulwakhiwo olunjalo akukho ngqondo yimbi ngaphandle kweyoNgunaphakade enokulucingela okanye ilwenze.”

Yonke imithetho eyamkelweyo yobuntu echonga imigaqo enika uncwadi ulwakhiwo lwayo iyagqithwa yiBhayibhile. Imigaqo evezwa kwiiyunivesithi zobuntu, echonga umahluko phakathi koncwadi oluqhelekileyo okanye olungaphantsi, kuse kude kufike kwimisebenzi emikhulu yobugcisa boncwadi lwabantu, nayo yonke iyagqithwa yiBhayibhile. Ngenxa yoko, kufanelekile ukuqaphela ukuba incopho, isiphelo esikhulu sobungqina besiprofeto seBhayibhile yonke, simelwe embonweni wokugqibela kaDaniyeli. Lilitye eliyintloko lobungqina besiprofeto, yaye akukho nanye incopho kuncwadi lwabantu esondela kubungqina bukaDaniyeli isahluko seshumi elinanye, eqala kwindinyana yokuqala iqhube ide ifike kwisahluko seshumi elinesibini indinyana yesine.

Encwadini yeSityhilelo, zonke iincwadi zeBhayibhile zidibana zize ziphelele khona, yaye kwesi sityhilelo kwa kanye imigca efanayo yesiprofeto iyaphindwa njengakwincwadi kaDaniyeli; kodwa ke, ngokuphathelele ulwalamano lwazo omnye komnye, incwadi kaDaniyeli sisikhankanyo sokuqala, ize iSityhilelo sibe sesokugqibela. Yonke into ikhona kwisikhankanyo sokuqala, yaye yonke into ikhona encwadini kaDaniyeli, yaye uvuthondaba lwale ncwadi ngumbono owanikwa ngaseMlanjeni iHidekeli. Uvuthondaba lweziganeko ezimelwe kuloo mbono luqala kwindinyana yamashumi amane, luze luqhubeke de incwadi itywinwe kwindinyana yesine yesahluko seshumi elinesibini. Ezo ndinyana zimele isiphelo esikhulu sazo zonke iinyaniso zesiprofeto ezakha zathethwa okanye zabhalwa ngamadoda angcwele amandulo, kuquka noDade White.

Okukhokelela kweso sigqibo kwisahluko seshumi elinanye ziimbali ezingaphakathi kweso sahluko ezibonelela ngobungqina bokuqonda okuchanekileyo kweendinyana ezintandathu zokugqibela zesahluko seshumi elinanye, apho iintshaba ezintathu zenamba, irhamncwa, nomprofeti wobuxoki ngoku zikhokela ihlabathi ekusondeleni ekuvalweni kwexesha lokuvavanywa koluntu. USista White uchaza ngokuthe ngqo lo migaqo ungaphakathi.

“Asinaxesha lokulahlekelwa. Amaxesha embandezelo aphambi kwethu. Ihlabathi lishukunyiswa ngumoya wemfazwe. Kungekudala iziganeko zembandezelo ekuthethwe ngazo eziprofetweni ziya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwaso okupheleleyo. Inxalenye enkulu yembali eyenzekileyo ekuzalisekiseni esi siprofeto iya kuphindwa. Kwindinyana yamashumi amathathu kuthethwa ngamandla athi ‘uya kuba lusizi, abuye umva, abe nengqumbo nxamnye nomnqophiso ongcwele; enjenjalo ke, abuye, aqonde abo bawushiyayo umnqophiso ongcwele. Kwaye kuya kuma imikhosi ngakwicala lakhe, bayihlambalaze ingcwele, inqaba; basuse umbingelelo wamihla le, bamise into elisikizi echitha kuphanga. Abenza okungendawo ngokuchasene nomnqophiso uya kubonakalisa ukungahloneli ngoobuqhophololo; kodwa abantu abamaziyo uThixo wabo baya komelela, benze imisebenzi emikhulu. Nabo banokuqonda phakathi kwabantu baya kufundisa abaninzi; noko ke baya kuwa likrele, nangumlilo, nangokuthinjwa, nangokuphangwa, imihla emininzi. Xa ke bewile, baya

kuncedwa ngoncedo oluncinane; ke kaloku abaninzi baya kubanamathela ngobuqhophololo. Kwaye abanye kwabanokuqonda baya kuwa, ukuze bavavanywe, bahlanjululwe, benziwe mhlophe, kude kube lixesha lokuphela; ngokuba kusekho ixesha elimiselweyo. Kwaye ukumkani uya kwenza ngokwentando yakhe; aziphakamise, azandise ngaphezu koothixo bonke, athethe izinto ezimangalisayo nxamnye noThixo woothixo; aphumelele de umsindo uzaliseke; kuba oko kumisiweyo kuya kwenziwa.’ Daniyeli 11:30–36.”

“Iziganeko ezifanayo nezo zichazwe kula mazwi ziya kwenzeka. Sibona ubungqina bokuba uSathana ukhawuleza efumana ulawulo lweengqondo zabantu abangenalo ukoyika uThixo phambi kwabo. Bonke mabafunde, baqonde iziprofeto zale ncwadi, kuba ngoku singena kwixesha lembandezelo ekuthethwe ngalo:

“Yaye ngelo xesha uMikayeli uya kusuka eme, inkosana enkulu emi ngenxa yabantwana babantu bakowenu; kuya kubakho ixesha lembandezelo elingazange libekho kwasekwa uhlanga kwada kwangelo xesha; yaye ngelo xesha abantu bakowenu baya kusindiswa, wonke oya kufunyanwa ebhaliwe encwadini. Kwaye abaninzi kwabo balala eluthulini lomhlaba baya kuvuka, abanye baye ebomini obungunaphakade, abanye baye entlazweni nasekudelisweni okungunaphakade. Ke bona abalumkileyo baya kukhanya njengokuqaqamba kwesibhakabhaka; nabo baguqulela abaninzi ebulungiseni baya kukhanya njengeenkwenkwezi ngonaphakade kanaphakade. Ke wena, Daniyeli, wavale la mazwi, uyitywine incwadi kude kube lixesha lesiphelo; abaninzi baya kugidima ukuya naphaya, nolwazi lonyuke.’ Daniyeli 12:1–4.” Manuscript Releases, inombolo 13, 394.

Kule ndima uDade White uqala ngokubhekisa kuDaniel isahluko seshumi elinanye aze ke achaze umgaqo othi “ininzi yembali eye yenzeka ekuzalisekeni kwesi siprofeto iya kuphindwa.” Emva koko ucaphula ngokungqalileyo iindinyana ezingamashumi amathathu ukuya kwamashumi amathathu anesithandathu aze alandele ngengxelo ethi, “izigigaba ezifanayo nezo zichazwe kula mazwi ziya kwenzeka.” Emva kokuchaza iindinyana ezingamashumi amathathu ukuya kwamashumi amathathu anesithandathu, nokuthi izigigaba ezifanayo nezo ndinyana ziya kwenzeka, emva koko uchaza ukuvalwa kwexesha lovavanyo, xa uMikayeli esukuma kwindinyana yokuqala yesahluko seshumi elinesibini. Ngokwenza njalo, wahlula ezo ndinyana zisixhenxe, aze azibeke kwimbali eyandulela ngoko nangoko ukusukuma kukaMikayeli.

Ngaphezu kwesinye siye sathetha ngembali yeendinyana ezingamashumi amathathu ukuya kwezingamashumi amathathu anesithandathu, nendlela ezihambelana ngayo neendinyana ezingamashumi amane ukuya kwezingamashumi amane anesihlanu zikaDaniyeli ishumi elinanye, yaye ngoku siza kuqalisa ukuqwalasela amanye amaxesha embali yesiprofeto kwisahluko seshumi elinanye aphindwayo kwezo ndinyana zintandathu zokugqibela. Noko ke, phambi kokuba senze oko, siya kuphinda kwakhona sinikele isishwankathelo esifutshane sokungqinelana kweendinyana ezingamashumi amathathu ukuya kwezingamashumi amathathu anesithandathu neendinyana ezingamashumi amane ukuya kwezingamashumi amane anesihlanu.

Ivesi yamashumi amathathu iphawula inguquko ukusuka kwiRoma yobuhedeni ukuya kwiRoma yobupopu. Loo mbali yenguqu ibhekiswa kuyo kwiindinyana ezahlukeneyo zesiprofeto ezichaza imihla enjengeminyaka ka-330, 508, 533 no-538. Kukho eminye imiqondiso yesiprofeto kuguquko

olusuka kubukumkani besine lusiya kubukumkani besihlanu besiprofeto seBhayibhile, kodwa kwivesi yamashumi amathathu ananye iRoma yobuhedeni iyasukuma ixhase upopu, njengoko imelwe nguClovis ngonyaka ka-496. Amandla obuhedeni amelwe ekuqaleni nguClovis kweso vesi azalisekisa umsebenzi wokususa nakuphi na ukumelana kobuhedeni (okwemihla ngemihla) nokunyuka kobupopu ngonyaka ka-508. Imfazwe yala maxesha izisa intshabalalo phezu kweSixeko saseRoma ngelo bali, njengoko limelwe “yingcwele yamandla”, yaye ngonyaka ka-538, amagunya obuhedeni abeka ubupopu etroneni yomhlaba, aze ke yena amisele umthetho weCawa ngeCawa kwiBhunga laseOrleans.

Ivesi ezingamashumi amathathu anesibini ukuya kwezingamashumi amathathu anesithandathu zichonga imfazwe yobulali ubupopu obayizisayo ngelo xesha nxamnye nabathembekileyo bakaThixo ngexesha leminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yamaXesha oBumnyama. Ekugqibeleni ubupopu bufikelela esiphelweni sabo kwivesi yamashumi amathathu anesithandathu. Kwivesi yamashumi amane, uReagan wenza umanyano oluyimfihlo nomchasi-Kristu, ephawula ixesha apho ukuxhathisa kobuProtestanti kwakususiwe, njengoko kumelwe ngonyaka wama-508. Ukuzinikela kukaReagan kwezemali namandla omkhosi kwakufuziselwe “ziingalo” eziphakamela ukuxhasa ubupopu ngowama-496. Ukutshatyalaliswa kwengcwele yamandla yeRoma yobuhedeni, emelwe sisixeko saseRoma, kufuzisela ukutshatyalaliswa koMgaqo-siseko wase-United States emthethweni weCawa wangeCawe osondelayo, kuba uMgaqo-siseko uyingcwele yamandla ye-United States. Emthethweni weCawa wangeCawe ubupopu buya kuphinda bubekwe phezu kwetrone yomhlaba, njengoko kumelwe ngonyaka wama-538.

Kuya kuthi ke kuqalise ixesha lokugqibela lentshutshiso yobuPapa enobulali, eya kuziswa phezu kwabathembekileyo bakaThixo, njengoko kwenzeka ngeXesha Lobumnyama ukusuka kowe-538 kuse kowe-1798. Oku kuya kukhokelela ekuvalweni kwethuba lovavanyo loluntu, xa uMikayeli esima, njengoko kumelwe ngu-1798, xa ubuPapa, obabuphumelele iminyaka eliwaka namakhulu amabini anamashumi amathandathu, bamkelayo umsindo wenxeba elibulalayo.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“Ngesinye isihlandlo, xa ndandiseSixekweni saseNew York, ndabizwa ebusuku ukuba ndibone izakhiwo ziphakama, umgangatho phezu komnye, zisingise emazulwini. Ezi zakhiwo zazinikwe isiqinisekiso sokuba azibanjwa ngumlilo, yaye zazakhiwe ukuze kuzukiswe abanini bazo nabazakhi bazo. Zaqhubeka ziphakama, ziphakama ngakumbi nangakumbi ezi zakhiwo, yaye kuzo kwasetyenziswa ezona zinto zibiza kakhulu. Abo zazizezabo ezi zakhiwo babengazibuzi bathi: ‘Sinokumzukisa njani kakuhle ngakumbi uThixo?’ INkosi yayingekho ezingqondweni zabo.

“Ndacinga ndathi: ‘Akwaba abo batyala iindlela zabo ngolu hlobo bangayibona indlela yabo njengoko uThixo eyibona! Bafumba izakhiwo ezimangalisayo, kodwa hayi indlela obubudenge ngayo emehlweni oMlawuli wendalo yonke ukucwancisa nokuyila kwabo. Abafundi ngawo onke amandla entliziyo nengqondo ngendlela abanokumzukisa ngayo uThixo. Bayilibe le nto, engowona msebenzi wokuqala womntu.’”

“Njengoko ezi zakhiwo zide zazinyuka, abanini bazo bavuya ngozingca olunamabhongo kuba babenemali yokuyisebenzisa ekwaneliseni isiqu sabo nasekuvuseleleni umona kubamelwane babo. Inxalenye enkulu yemali ababeyityale ngolo hlobo yayifunyenwe ngokuxhaphaza, ngokucinezela amahlwempu kabuhlungu. Balibala ukuba ezulwini kugcinwa ingxelo yentengiselwano nganye yorhwebo; isivumelwano ngasinye esingalunganga, isenzo ngasinye sobuqhophololo, sibhalwe khona. Liyeza ixesha apho, ngobuqhophololo babo nangokudelela kwabo, abantu baya kufikelela kwinqanaba iNkosi engasayi kubavumela ukuba balidlule, yaye baya kufunda ukuba kukho umda ekunyamezeleni kukaYehova.”

“Umboniso owalandelayo owagqitha phambi kwam wawululumkiso lomlilo. Abantu bajonga izakhiwo eziphakamileyo ekwakusithiwa azinakutshiswa ngumlilo, baza bathi: ‘Zikhuselekile ngokupheleleyo.’ Kodwa ke ezo zakhiwo zatshatyalaliswa ngumlilo ngokungathi zenziwe ngetela. Iinjini zokucima umlilo azaba nakwenza nto ukunqanda loo ntshabalalo. Abacimi-mlilo abazanga bakwazi ukusebenza ngezo njini.”

“Ndiyalelwe ukuba xa kufika ixesha leNkosi, ukuba akukho nguquko iya kube yenzekile ezintliziweni zabantu abanekratshi, abanamabhongo, abantu baya kufumanisa ukuba isandla esasomelele ukusindisa siya komelela ukutshabalalisa. Akukho gunya lasemhlabeni linokuthintela isandla sikaThixo. Akukho nto isetyenziswayo ekwakheni izakhiwo enokusetyenziswa ngendlela eya kuzigcina ekutshatyalalisweni xa kufika ixesha elimisiweyo nguThixo lokuthumela impindezelo phezu kwabantu ngenxa yokungawukhathaleli kwabo umthetho waKhe nangenxa yamabhongo abo okuzingca.”

“Ababaninzi, nkqu naphakathi kwabafundisi neenkokeli zombuso, abangaziqondiyo izizathu ezisisiseko semeko yangoku yoluntu. Abo babambe iintambo zolawulo abanakuyisombulula ingxaki yokonakala kwesimilo, intlupheko, ubuhlwempu, nolwaphulo-mthetho olwandayo. Basokola ngelize ukuzama ukubeka imisebenzi yorhwebo kwisiseko esikhuselekileyo ngakumbi. Ukuba abantu bebeya kunikela ingqalelo engakumbi ekufundiseni kweLizwi likaThixo, bebeya kufumana isisombululo kwiingxaki ezibabambayo.”

“IZibhalo ziyayichaza imeko yehlabathi kanye ngaphambi kokubuya kwesibini kukaKristu. Ngabantu abathi ngokuphanga nangokunyanzelisa baqokelele ubutyebi obukhulu, kubhaliwe kwathiwa: ‘Niziqokelele ubuncwanele imihla yokugqibela. Yabonani, umvuzo wabasebenzi abavune amasimi enu, enawubambayo ngobuqhophololo, uyakhala; nezikhalo zabavunayo zingenile ezindlebeni zeNkosi yeMikhosi. Niphile ngobunewunewu emhlabeni, naziphatha ngokuzingxamela; nityebise iintliziyo zenu, ngokomhlana wokuxhela. Nimgwebile, nambulala olilungisa; yaye akachananga nani.’ Yakobi 5:3–6.”

“Kodwa ngubani ofunda izilumkiso ezinikelwa yimiqondiso yamaxesha ezalisekiswa ngokukhawuleza? Yiyiphi impembelelo eyenziwa kuabantu behlabathi? Loluphi utshintsho olubonakalayo kwisimo sabo sengqondo? Akukho lungaphezu koko lwabonakala kwisimo sabemi behlabathi likaNowa. Bezingene nzulu kushishino nakwiziyolo zehlabathi, abantu bangaphambi konogumbe ‘abazi kwada kwafika unogumbe, wabasusa bonke.’ Mateyu 24:39. Babenazo izilumkiso ezithunyelwe lizulu, kodwa bala ukuphulaphula. Kwaye namhlanje ihlabathi, lingakhathali kwaphela ngelizwi likaThixo elilumkisayo, likhawuleza liye entshabalalweni ungunaphakade.

“Ihlabathi liyaxokozela ngomoya wemfazwe. Isiprofeto sesahluko seshumi elinanye sikaDaniyeli sesisondele kakhulu ekuzalisekeni kwaso okupheleleyo. Kungekudala iziganeko zembandezelo ekuthethwa ngazo eziprofetweni ziya kwenzeka.” Testimonies, umqulu 9, 12–14.