

# Incwadi kaDaniyeli - Inani Elinye Elinamakhulu Amabini Anamashumi Amathandathu Anesithathu

*Ukutyhila Isiprofeto: Ukuhlola Isahluko Seshumi elinanye sikaDaniyeli*

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2024-03-28

Ngoku siza kuqalisa ukuhamba kwisahluko seshumi elinanye sikaDaniyeli.

Nami ngokwam, ngomnyaka wokuqala kaDariyo umMedi, ndema ukuze ndimqinisekise, ndimomeleze. Kaloku ngoku ndiya kukubonisa inyaniso. Yabona, kuseza kuphakama ookumkani abathathu ePersi; owesine uya kuba sisityebi kakhulu kunabo bonke; yaye ngamandla akhe ngenxa yobutyebi bakhe uya kuvusa bonke ukuba bachase ubukumkani bamaGrike. Kuya kuphakama ukumkani onamandla, oya kulawula ngobukhosi obukhulu, enze ngokokuthanda kwakhe. Ke kaloku xa esuka ephakama, ubukumkani bakhe buya kwaphulwa, buhlulwe buye ngasemimoyeni emine yezulu; bungayi kuba bobenzala yakhe, bungabi ngokolawulo lwakhe awalulawulayo; kuba ubukumkani bakhe buya kuncothulwa, bube bobabanye ngaphandle kwabo. Daniyeli 11:1–4.

UGabriyeli uqala ngokwazisa uDaniyeli ukuba naye wasebenza noDariyo ngonyaka wakhe wokuqala, onguloo nyaka umtshana kaDariyo, injengele yakhe, awathabatha ngawo iBhabhiloni waza wambulala uBheleshatsare. Ngokwevesi yokuqala yesahluko seshumi, uDaniyeli wamkela lo mbono ngonyaka wesithathu kaKoreshi, ngoko ke uGabriyeli umisela bobabini uDariyo noKoreshi njengeempawu ezimele “ixesha lesiphelo.” UBheleshatsare neBhabhiloni bathinjwa buBukhosi bamaMedi namaPersi ngonyaka wama-538 BC.

“UKoreshe wayingqinga iBhabheli, awathi walithimba ngobuqinga ngowama-538 BC, yaye ngokufa kukaBheleshatsare, awambulawa ngamaPersi, ubukumkani baseBhabheli bwayeka ukubakho.” Uriah Smith, Daniel and the Revelation, 46.

Ngonyaka ka-538 BC, uDaniyeli wabhala isahluko sesithoba.

“Umbono obhalwe kwisahluko esandulelayo [isahluko sesibhozo] wanikwa ngomnyaka wesithathu kaBheleshatsare, BC 538. Kwangaloo mnyaka, owawukwangowokuqala kaDariyo, zenzeka iziganeko ezilandiswayo kwesi sahluko [isahluko sesithoba].” Uriah Smith, Daniel and the Revelation, 205.

Ngomnyaka wokuqala kaDariyo, owawungowesithathu nowokugqibela kaBheleshatsare, ngowama-538 phambi kukaKristu, iNkosi yalohlwaya ilizwe lamaKaledi, yalenza yaba yinkangala.

Kwaye eli lizwe liphela liya kuba yinkangala, nento eyothusayo; yaye ezi ntlanga ziya kukhonza ukumkani waseBhabheli iminyaka engamashumi asixhenxe. Kwaye kuya kuthi, xa

iminyaka engamashumi asixhenxe izalisekile, ndiya kumohlwaya ukumkani waseBhabheli, nolo hlanga, utsho uYehova, ngenxa yobugwenxa babo, nelizwe lamaKaledi, ndilenze libe yinkangala engunaphakade. Yeremiya 25:11, 12.

Kwivesi yeshumi, iNkosi isebenzisa igama elithi “emva,” njengoko ikhokelela kwisohlwayo saseBhabheli. “Emva” kokuba iBhabheli yenziwe inkangala, iNkosi yayiza kuwufeza umsebenzi wayo olungileyo ngenxa yabantu bakaThixo.

Kuba itsho iNkosi ukuthi, Xa iminyaka emashumi asixhenxe izalisekile eBhabheli, ndiya kunindwendwela, ndilise ilizwi lam elilungileyo kuni, ngokuninika ukuba nibuyele kule ndawo. Yeremiya 25:10.

Ukuthinjwa kweminyaka engamashumi asixhenxe kwaqala ngowama-606 BC.

“Ukuqala kweminyaka engamashumi asixhenxe ngowe-606 BC, uDaniyeli waqonda ukuba ngoku yayisele isondela ekupheleni kwayo.” Uriah Smith, Daniel and the Revelation, 205.

Ukuthinjwa kweminyaka engamashumi asixhenxe kwaqala ngowama-606 BC, kwaza kwaphela ngowama-536 BC, owawungunyaka wesibini emva kokufa kukaBheleshatsare nokwenziwa inkangala kweBhabheli ngowama-538 BC. Lowo yayingunyaka wesithathu kaKoreshi. UGabriyeli ubeka isiprofeto soMlambo iHiddekeli kunyaka wesithathu kaKoreshi, aze aqalise ingxelo yesahluko seshumi elinanye ngokubhekisa kunyaka wokuqala kaDariyo, yaye ngokwenjenjalo uchonga iminyaka emibini ethile. Owona-538 BC nowama-536 BC yomibini yayilixesha elimisiweyo; owama-538 BC yayilixesha elimisiweyo lokuba isiprofeto seminyaka engamashumi asixhenxe sifike esiphelweni, yaye owama-536 BC yayilixesha lesiprofeto elimisiweyo apho “emva” kowama-538 BC, iNkosi yayiza kubenzela abantu bayo umsebenzi wayo olungileyo.

Unyaka ka-538 BC no-536 BC, yomibini ngamaxesha amisiweyo, yaye imelwe ngabantu ababini bembali; omnye wayengukumkani wokuqala wamaMedi, aze owesibini abe ngukumkani wokuqala wasePersi. Ukuphela kweminyaka engamashumi asixhenxe uSirayeli wokoqobo ebuthinjweni eBhabheli yokoqobo, kwamela iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu uSirayeli wokomoya awayesebuthinjweni eBhabheli yokomoya, ukususela kunyaka ka-538 AD kuse kowe-1798. U-1798 wayelixesha “elimisiweyo”, yaye ngoko kwaqalisa ixesha elichongwa ngokwesiprofeto ngokuba “lixesha lesiphelo.” U-538 BC no-536 BC, abamelwe “njengexesha elimisiweyo”, bakwaphawula ukuqala kwexesha elimelwe ngokuba “lixesha lesiphelo.”

“Ibandla likaThixo emhlabeni lalinjengokuba ngokwenene lisekuthinjweni ngalo lonke eli xesha lide lentshutshiso engapheliyo, kanye njengokuba abantwana bakaSirayeli babebanjwe ekuthinjweni eBhabheli ngexesha lokuthinjwa.” Prophets and Kings, 714.

Zonke iziprofeto zijolise ngokukodwa kwimihla yokugqibela ngaphezu kwemihla ezazalisekiswa ngayo ekuqaleni; ngoko ke u-538 BC, noKumkani uDariyo, kunye no-536 BC, noKumkani uKoresi, bamele “ixesha lesiphelo” ngo-1989, yaye abo kumkani babini bafuzisela uMongameli uReagan noMongameli uBush wokuqala. U-538 BC no-536 BC bamele umqondiso obekiweyo othi uzalisekiswe, kuqondwa ukuba omabini la maxesha amele loo mqondiso mnye. Umqondiso

obekiweyo “wexesha lesiphelo” uqulathe iisimboli ezimbini, yaye ngamanye amaxesha, njengoko kunjalo ngoReagan noBush wokuqala, zombini ezoimboli zizalisekiswa kwangaloo nyaka mnye. Kodwa oko kukukhetha okungaqhelekanga emgaqweni, kuba umqondiso obekiweyo “wexesha lesiphelo” ngexesha likaMoses wawukukuzalwa kuka-Aron noMoses, okwahlulwa yiminyaka emithathu. Kwimbali kaKristu, yayikukuzalwa kukaYohane uMbaptizi noKristu okwahlulwa ziinyanga ezintandathu.

Ngeli “xesha lesiphelo,” kwimbali yomchasi-Kristu lalingu-1798 no-1799. UQhushululu lwaseFransi ngumxholo wesiprofeto, yaye lwaqala ngo-1789, lwaza lwaqhubeka iminyaka elishumi, lwaphela ngo-1799, ngexesha lalo elimisiweyo, kanye njengokuba no-1798 wayelixesha elimisiweyo. Ngokudibeneyo, la maxesha achaza inxeba elibulalayo elanikelwa kulo irhamncwa, kwanalo nomfazi owayelikhwele nowayelawula phezu kwalo irhamncwa. UDariyo wayengukumkani owoyisa utshaba lwakhe ngokungenisa umkhosi wakhe “ngodonga,” yaye umele uReagan, owoyisa utshaba lwakhe ngokuwisa udonga “lomkhusane wentsimbi.” UKoreshi umele uBush wokuqala, kuba uKoreshi waziwa njengoKoreshi Omkhulu, yaye uGeorge Bush wokuqala nguBush omkhulu ngakumbi, kanti uBush wokugqibela nguBush omncinane.

Kuba aba kumkani babini nemihla emibini abayimeleyo eneneni bangumqondiso omnye. Omnye uphawula iminyaka engamashumi asixhenxe uBhabheli awayeya kulawula ngayo. Elo xesha leminyaka engamashumi asixhenxe lafikelela kwixesha lalo elimisiweyo ngo-538 BC, yaye limelwe nguDariyo. Ukugqitywa kokuthinjwa kweminyaka engamashumi asixhenxe kwafikelela kwixesha lalo elimisiweyo ngo-536 BC, yaye kumelwe nguKoreshi. Bebonke bamele “ixesha lesiphelo,” xa ukukhanya kwesiprofeto kufuneka kutyhilwe kususwe ukutywinwa kwako. Ngo-1798 ingelosi yokuqala yesiTyhilelo seshumi elinesine yafika “kwixesha lesiphelo,” yaye uDade White uthi loo ngelosi “yayingengomnye ngaphandle kukaYesu Kristu.”

Ngomnyaka wesithathu kaKoreshi, uMikayeli, inkosana yabantu bakaThixo, nengelosi enkulu kwiingelosi, wehla waya kusebenzisana noKoreshi nokumisela ukukhanya okwakuya kukhokelela uKoreshi ekubhengezeni owokuqala kwimimiselo emithathu eyayiza kuvumela abantu bakaThixo ukuba babuyele eYerusalem, baze bakhe kwakhona isixeko, ingcwele, nezitrato neendonga. Loo msebenzi wawumfuziselo womsebenzi wezithunywa zokuqala nezesesibini, owaqalayo “ngexesha lokuphela” ngo-1798.

Ukukhala kukaMikayeli ngexesha lokuphela ngemihla kaDariyo noKoreshi, kwamela ukufika kwengelosi yokuqala ngowe-1798, yaye kunye oko kuphawula ukufika kwaloo ngelosi inye, “ngexesha lokuphela,” ngowe-1989. Unyaka ka-1989 waqalisa ixesha “lokuphela,” yaye wawukwalixesha elimisiweyo. Ixesha elimisiweyo lichaza ukuphela kwexesha lesiprofeto. Imvukelo yowe-1863, kwi-“Kadeshe” yokuqala kaSirayeli wanamhlanje wokomoya, yaba sisiqalo sexesha leminyaka elikhulu elinamashumi amabini anesithandathu, elaphela “ngexesha elimisiweyo” ngowe-1989. Ikhulu elinamashumi amabini anesithandathu sisishumi, okanye isahlulo seshumi, samawaka alishumi elinamakhulu amabini anamashumi amathandathu, yaye ekupheleni kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu ngowe-1798, intshukumo yengelosi yokuqala yafika embalini. Ekupheleni kweminyaka elikhulu elinamashumi amabini anesithandathu, ngowe-1989, intshukumo yengelosi yesithathu yafika embalini.

Kwivesi yokuqala kaDaniyeli isahluko seshumi elinanye, uGabriyeli ulumkile yaye uchane kakhulu ekuchongeni kwakhe ukuba imbali emelweyo iqala ngoKoreshi, ngexesha lesiphelo ngowe-1989. UKoreshi Omkhulu apho umele uBush omkhulu, owayeza kulandelwa ngookumkani abathathu, kuze ke kubekho ukumkani wesine oya kuba sisityebi ngakumbi kunabo bonke. Ngaloo ndlela, ukumkani wesine osisityebi, ovusa bonke baseGrisi, ngumongameli wesithandathu ukususela ngowe-1989.

Kwiziganeko zesahluko seshumi, uDaniyeli ubonakaliswa elila, yaye kuloo mava akhe okulila uguqulelwa kumfanekiselo kaKristu, njengoko ebona umbono. Ixesha leentsuku ezingamashumi amabini ananye lokulila limela ixesha lokufa eliphela ngovuko. Kwisahluko seshumi, uMikayeli uhlile evela ezulwini, yaye kuYuda seven, xa esihla, uvusa uMoses. KwiSityhilelo isahluko seshumi elinanye uMoses (kunye noEliya) babulewe, yaye bafile esitratweni iintsuku ezintathu ezinesiqingatha ezingokomfuziselo. Emva koko uMoses, (kunye noEliya) bavuswa “lilizwi elikhulu”.

Ke kaloku emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; lwaza uloyiko olukhulu lwabafikela abo babebabona. Beva izwi elikhulu liphuma ezulwini lisithi kubo, Nyukani nize apha. Benyuka baya ezulwini ngelifu; zaza iintshaba zabo zababona. ISityhilelo 11:11, 12.

“Ilizwi elikhulu” elivusayo lilizwi lengelosi enkulu, yaye ingelosi enkulu nguMikayeli.

Kuba iNkosi ngokwayo iya kuhla ezulwini ngokudanduluka, ngelizwi lesithunywa esikhulu, nangexilongo likaThixo; baze abafileyo abakuuKristu bavuke kuqala. 1 Tesalonika 4:16.

Imbali apho uMoses noEliya babulawa baza bavuswa khona yimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Loo mbali yaqala ngomhla we-11 kuSeptemba, 2001, “ngelizwi lokuqala” lengelosi yeSityhilelo seshumi elinesibhozo, uDade White alichaza njengelifikayo xa izakhiwo ezikhulu zesixeko saseNew York zawa zaphoswa phantsi. “Ilizwi lesibini” leSityhilelo isahluko seshumi elinesibhozo livakaliswa kumthetho weCawa osondelayo, xa omnye umhlambi kaThixo ubizwa uphume eBhabheli. Yileyo loo mbali, imbali yokutywinwa, apho uDaniyeli emelwe njengotshintshwa abe ngumfanekiselo kaKristu ngokujonga umbono we-“marah,” oyintsingiselo yesifazane yombono we-“mareh.” Ngumbono “obangela,” “obangela” ukuba umfanekiselo ojongiweyo uveliswe kwabo bawujongayo.

Loo mbali yokutywinwa, neyenguquko kaDaniyeli kwisahluko seshumi, iquka ukuhla kukaMikayeli xa evusa kwabafileyo aze aguqule abo bamelwe nguMoses, nguEliya, nanguDaniyeli. Ukufeza ukuvuka kwabafileyo ngelo “lizwi elikhulu” lengelosi enkulu, ngaloo ndlela ebonelela “ngelizwi” lesithathu, phakathi kwelizwi lokuqala nelokugqibela, omabini afanayo, kuba omabini alilizwi leSityhilelo isahluko seshumi elinesibhozo. Ilizwi eliphakathi kulapho uvukelo lumelwe khona, kuba xa uMikayeli wamvusa uMoses, akazange aphikise noSathana, nangona uSathana, umbhali wovukelo, wayelapho ukuze akhalaze.

Kodwa uMikayeli isiphatha-zingelosi, xa wayesilwa nomtyholi ephikisana naye ngomzimba kaMoses, akazange abe nobuganga bokumtyhola ngesityholo esinyelisayo, koko wathi, INkosi mayikukhalimele. Yuda 7.

Ukuqala kwexesha lokutywinwa elaqala ngoSeptemba 11, 2001, neliphela kumthetho weCawa oza kufika kungekudala, kuphawulwe ngotyikityo lo“Nyani,” kuba embindini welo xesha, ngoJulayi ka-2023, ilizwi elikhulu lesiphatha-zingelosi laqalisa umsebenzi wokuvusa abafileyo abakukuKristu, abakhetha ukuva ilizwi laKhe eliphakathi. Qaphela ukuba u-2023 uza kwiminyaka engamashumi amabini anesibini emva kuka-2001, yaye amashumi amabini anesibini sisinye kweshumi samakhulu amabini anamashumi amabini, nto leyo engumqondiso wonxulumano phakathi kobuThixo noluntu, yaye ikwangumqondiso wokubuyiselwa.

NgoJulayi 2023, ingelosi enamandla engeyomnye ngaphandle kukaYesu Kristu ngokwaKhe, yaye onguNyaniso, okwanguMikayeli, noyiAlfa ne-Omega, iyehla inomlayezo esandleni saYo. Incwadi encinane esandleni saYo yile ndawo kaDaniyeli eyatywinwayo kwada kwaba yimihla yokugqibela.

“ESityhilelweni zonke iincwadi zeBhayibhile ziyadibana zize ziphelele. Apha kukho ukuzalisekiswa kwencwadi kaDaniyeli. Enye sisiprofeto; enye sisityhilelo. Incwadi eyatywinwayo asisisityhilelo, koko yile nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela. Ingelosi yayalela yathi, ‘Ke wena, Daniyeli, vala la mazwi, uyitywine incwadi, kude kube lixesha lesiphelo.’ Daniyeli 12:4.” IZenzo zabaPostile, 585.

Inxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela, sisahluko seshumi elinanye. Ziindinyana ezintandathu zokugqibela zesahluko seshumi elinanye, kodwa ngokukodwa ziimbali ezifumaneka ngaphakathi kweso sahluko eziphindwa kwezo ndinyana zintandathu zokugqibela.

“Asinalo ixesha lokulahla. Amaxesha embandezelo aphambi kwethu. Ihlabathi lishukunyiswa ngumoya wemfazwe. Kungekudala iziganeko zenkathazo ekuthethwe ngazo eziprophetweni ziya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwaso ngokupheleleyo. Inxalenye enkulu yembali eyenzekileyo ekuzalisekiseni kwesi siprofeto iya kuphindwa.” Manuscript Releases, inani 13, 394.

Ivesi yeshumi elinesithandathu, yesahluko seshumi elinanye sikaDaniyeli, ibonisa imbali ephindwayo kwivesi yamashumi amane ananye, kuba kule vesi ukumkani wasemntla umi elizweni elizukileyo. Imbali yevesi yeshumi elinesithandathu ichaza ixesha awathi ngalo umphathi-mkhosi waseRoma uPompey wayisa uYuda neYerusalem ekuthinjweni.

Kodwa lowo uzayo ukumchasa uya kwenza ngokwentando yakhe; yaye akuyi kubakho namnye oya kuma phambi kwakhe; yaye uya kuma ezweni elizukileyo, eliya kutshatyalaliswa sisandla sakhe. Daniyeli 11:16.

Ndizimisele ukusebenzisa le ndima njengesisekelo sokuqwalasela kwethu iindima ezandulela le ndima, ngoko ke ndiya kubeka kuqala le ngqiqo. Sizimisele ukubonisa ukuba imbali elandela ukuqhekeka kobukumkani buka-Alesandire Omkhulu kwiindima zesithathu nezesine, iqala ngowe-1989 ize emva koko ichonge imfazwe yangoku yaseUkraine, uloyiso lukaPutin phezu kwemikhosi yaseNtshona, nokoyiswa kwakhe okulandelayo, okukhokelela kwindima yeshumi elinesithandathu.

“Nangona iYiputa yayingenako ukuma phambi koAntiochus, ukumkani wasentla, uAntiochus naye wayengenako ukuma phambi kwamaRoma, awayeseza kummelana naye ngelo xesha.

Akukho bukumkani babusenako ukumelana nala mandla ayenyuka. ISiriya yoyiswa, yaza yongezwa kubukhosi bamaRoma, xa uPompey, ngo-65 BC, wamhlutha uAntiochus Asiaticus izinto zakhe, wayenza iSiriya yaba liphondo lamaRoma.

“Laa mandla mnye kwakufuneka kwakhona ume eLizwe eliNgcwele, uze ulitshabalalise. IRoma yadityaniswa nabantu bakaThixo, amaYuda, ngomnqophiso, ngonyaka ka-161 phambi kukaKristu, ukususela kuloo mhla ibe nendawo ebalulekileyo kwikhalenda yesiprofeto. Noko ke, ayizange ifumane ulawulo phezu kweYudeya ngokoyiswa kwangoko de kwangunyaka ka-63 phambi kukaKristu; yaye oko kwenzeka ngolu hlobo lulandelayo.

“Ekubuyeni kukaPompey kwiphulo lakhe lokulwa noMithridates, ukumkani wasePontus, ababini ababekhuphisana, uHyrchanus noAristobulus, babexambulisa ngesithsaba sakwaYuda. Umcimbi wabo waziswa phambi kukaPompey, owathi kungekudala waqonda ukungalungi kwamabango kaAristobulus, kodwa wanqwenela ukuwuhlehlisa umgwebo kulo mcimbi ade agqibe iphulo lakhe ekudala elilangazelela lokuya eArabhiya, ethembisa ukuba emva koko uya kubuya, aze alungise imicimbi yabo ngendlela eya kubonakala ifanelekile nenobulungisa. UAristobulus, eqonda iimvakalelo zokwenene zikaPompey, wakhawuleza wabuyela kwaYuda, waxhobisa abantu bakhe, walungiselela ukuzikhusela ngamandla amakhulu, ezimisele, nangaziphi na iingozi, ukugcina isithsaba, awayebona kwangaphambili ukuba siya kugwetyelwa komnye. UPompey walandela ngokusondeleyo lowo wayebalekile. Akusondela eYerusalem, uAristobulus, eqalisa ukuzisola ngendlela yakhe yokwenza, waphuma waya kumhlangabeza, wazama ukulungisa umcimbi ngokuthembisa ukuzithoba okupheleleyo neentlawulo ezinkulu zemali. UPompey, esamkela eso sithembiso, wathumela uGabinus, ekhokela iqela lamajoni, ukuba aye kwamkela loo mali. Kodwa xa loo mphathi-mkhosi wafika eYerusalem, wafumana amasango evalelwe nxamnye naye, waza waxelelwa esentla kweendonga ukuba isixeko asiyi kuma kolo vumelwano.”

“UPompey, engayi kuze avunyelwe ukukhohliswa ngale ndlela engenasohlwayo, wabeka uAristobulus, awayembambe ekuye, ezimbanjeni, waza ngoko nangoko waya kuhlasela iYerusalem nomkhosi wakhe wonke. Abaxhasi bakaAristobulus babefuna ukuyikhusela loo ndawo; abo bakaHyrchanus babefuna ukuvula amasango. Abo bokugqibela, bengabona baninzi, baza boyisa, uPompey wanikwa ukungena ngokukhululekileyo esixekweni. Emva koko abalandeli bakaAristobulus barhoxa baya entabeni yetempile, bezimisele ngokupheleleyo ukuyikhusela loo ndawo njengoko noPompey wayezimisele ukuyoyisa. Ekupheleni kweenyanga ezintathu kwaqhekezwa udonga kwavuleka umsantsa owawanele ukuhlaselwa, yaye loo ndawo yathatyathwa ngencam yekrele. Ekubulaweni okoyikekayo okwalandelayo, kwabulawa abantu abalishumi elinesibini amawaka. Kwakungumbono ochukumisayo, utsho umbhali-mbali, ukubona ababingeleli, ababesebenza ngelo xesha enkonzweni kaThixo, besenza umsebenzi wabo oqhelekileyo ngesandla esizolileyo nangentando engagungqiyo, ngokungathi abaqondi nangayiphi na indlela isiphithiphithi esibi, nangona macala onke kubo abahlobo babo babenikelwa ekubulaweni, kwanokuba amaxesha amaninzi igazi labo ngokwabo lalixubana nelamadini abo.”

“Emva kokuphelisa imfazwe, uPompey wadiliza iindonga zaseYerusalem, wadlulisela izixeko ezininzi zisuka phantsi kolawulo lwakwaYuda waya phantsi kolwaseSiriya, waza wabeka

irhafu phezu kwamaYuda. Ngaloo ndlela, okokuqala ngqa, iYerusalem yabekwa ngokoyiswa ezandleni alo mandla awayeza kulibamba “ilizwe elizukileyo” ngentsimbi yawo de abe elitshabalalise ngokupheleleyo.” Uriah Smith, Daniel and the Revelation, 259, 260.

Siza kuqhubela phambili esi sifundo kwinqaku lethu elilandelayo.

“Inyaniso yokuba kungekho mpikiswano okanye ukuvuseleleka phakathi kwabantu bakaThixo ayimele ithathwe njengobungqina obugqibeleleyo bokuba babambebele ngokuqinileyo kwimfundiso ephilileyo. Kukho isizathu sokoyika ukuba kusenokwenzeka ukuba abacacelwanga kakuhle ekwahluleni inyaniso nempazamo. Xa kungekho mibuzo mitsha ivuswayo ngophando lweZibhalo, xa kungaveli mahluko weengcinga oya kubangela abantu ukuba baziphengululele iBhayibhile ngokwabo ukuze baqiniseke ukuba banayo inyaniso, kuya kubakho abaninzi ngoku, njengakwimihla yamandulo, abaya kubambelela esithetheleni baze banqule into abangayaziyo.”

“Ndibonisiwe ukuba baninzi abo bavumayo ukuba banolwazi lwenyaniso yangoku abangakwaziyo oko bakukholelwayo. Ababuqondi ubungqina bokholo lwabo. Abanalo uxabiseko oluchanekileyo lomsebenzi wexesha langoku. Xa kufika ixesha lovavanyo, kukho amadoda ngoku ashunyayeza kwabanye aya kuthi, akuba ehlolile izikhundla azibambileyo, afumane ukuba zininzi izinto angakwazi ukunika isizathu esanelisayo ngazo. De avavanywe ngolo hlobo, ayengabazi ubungakanani bokungazi kwawo. Kwaye baninzi ecaweni abathabatha ngokuba baqonda oko bakukholelwayo; kodwa, de kuvele impikiswano, abawazi ubuthathaka babo. Xa behlulwe kwabo banokholo olufanayo baza banyanzeleka ukuba beme ngabanye, bebodwa, bachaze inkolelo yabo, baya kumangaliswa kukubona indlela ezingacacanga ngayo iingcamango zabo ngoko babekwamkele njengenyani. Ngokuqinisekileyo kuye kwakho phakathi kwethu ukushiya uThixo ophilayo nokujikela ebantwini, kubekwa obobuntu endaweni yobulumko bobuthixo.

“UThixo uya kubavuselela abantu baKhe; ukuba ezinye iindlela ziyasilela, iziphambuko ziya kungena phakathi kwabo, eziya kubahluza, zahlule umququ nengqolowa. INkosi ibiza bonke abakholwayo ilizwi laYo ukuba bavuke ebuthongweni. Ukukhanya okuxabisekileyo kufikile, okufanelekileyo kweli xesha. Yinyaniso yeBhayibhile, ebonisa iingozi ezisemnyango kanye phezu kwethu. Olu khanyiso lufanele ukusikhokelela ekufundeni ngenkuthalo iZibhalo nasekuhloleni ngokungqongqo okukhulu izikhundla esizibambileyo. UThixo angathanda ukuba zonke iinkalo nezikhundla zenyaniso ziphandwe ngokunzulu nangokuzingisa, ngomthandazo nangokuzila ukutya. Abakholwayo mabangaphumli kwiingcinga nje nasezimbonweni ezingacacanga kakuhle ngoko kuyinyaniso. Ukholo lwabo malumiselwe ngokuqinileyo elizwini likaThixo ukuze kuthi, xa ixesha lovavanyo lifika baze baziswe phambi kwamabhunga ukuba baphendule ngenkolo yabo, bakwazi ukunika isizathu sethemba elikubo, ngobulali nangokoyika.

“Vusani, vusani, vusani. Imixholo esiyibekayo phambi kwehlabathi imele ukuba kuthi ibe yinyani ephilayo. Kubalulekile ukuba, ekukhuseleni iimfundiso esizigqala njengezibakala ezisisiseko zokholo, singaze sizivumele sisebenzise iingxoxo ezingaqinisekanga ngokupheleleyo. Ezo zinokukwazi ukumthulisa umchasi, kodwa aziyizukisa inyaniso. Simele sibeke iingxoxo ezinyanisekileyo nezomeleleyo, ezingayi kuthulisa kuphela abachasi bethu,

kodwa eziya kukwazi ukumelana nolona vavanyo lusondeleyo nolucokisekileyo. Kubo abo bazifundise njengabaphikisi-mpikiswano kukho ingozi enkulu yokuba bangaliphathi ilizwi likaThixo ngobulungisa. Ekudibaneni nomchasi, imele ibe yinzame yethu enyanisekileyo ukubeka imixholo ngendlela eya kuvusa ukweyiseka engqondweni yakhe, kunokuba sifune nje ukomeleza ukuzithemba komkholwa.

“Nokuba kukhulu kangakanani na ukuqhubela phambili kwengqondo komntu, makangacingi nangomzuzu omnye ukuba akusekho mfuneko yokuphononongwa ngokunzulu nangokuqhubekayo kweziBhalo ukuze kufunyanwe ukukhanya okukhulu ngakumbi. Njengabantu, sibiziwe, ngamnye ngamnye, ukuba sibe ngabafundi besiprofeto. Simele silinde ngenkuthalo enzulu ukuze sikwazi ukuqonda nawuphi na umqadi wokukhanya uThixo aya kuwubeka phambi kwethu. Simele sibambe iintshaza zokuqala zenyaniso; yaye ngofundisiso oluhamba nomthandazo kunokufunyanwa ukukhanya okucace ngakumbi, okunokuziswa phambi kwabanye.”

“Xa abantu bakaThixo bezolile yaye banelisekile kukukhanyiselwa kwabo kwangoku, singaqiniseka ukuba Akayi kubakholekela. Yintando Yakhe ukuba bahlale beqhubela phambili ukuze bamkele ukukhanya okwandisiweyo nokuhlala kusanda okubakhanyiselayo. Isimo sangoku sebandla asimkholisi uThixo. Kungene ukuzithemba okukhokelele ekubeni bazive bengenasingo senyaniso engakumbi nokukhanya okukhulu ngakumbi. Siphila ngexesha apho uSathana esebenza khona ngasekunene nangasekhohlo, phambi nasemva kwethu; kanti ke njengabantu silele. UThixo uthanda ukuba kuvakale ilizwi elivusela abantu Bakhe esenzweni.”  
Testimonies, volume 5, 707, 708.