

Incwadi kaDaniyeli — Inombolo Ikhulu Elinamashumi Asibhozo Ananye

*Isikhalo Sasezinzulwini Zobusuku Nendima YaseRoma Esisiprofeto:
Ukutyhila Imihla Yokugqibela eNcwadini kaDaniyeli*

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Ngaphakathi kwesahluko seshumi elinanye sikaDaniyeli, kukho imigca emininzi yesiprofeto ethe yahambelana yonke neendinyana ezintandathu zokugqibela zesahluko. Inxalenye ehambelana nembali yendima yamashumi amane, ukususela kwixesha lesiphelo ngo-1989, kude kuse emthethweni weCawa yangeCawa wendima yamashumi amane ananye, yeyona nxalenye yesiprofeto eyatywinwa de kwaba yimihla yokugqibela. Yeyona nxalenye eyimvisiswano kaDaniyeli neSityhilelo sikaYesu Kristu etyhilwa kungaphelanga xesha lincinane phambi kokuba kuvalwe ixesha lovavanyo. Indima yesibini yazisa uTrump, umongameli wokugqibela weRiphabhlikhi, uMongameli wokugqibela, uMongameli olowesibhozo ophuma kwabasixhenxe, yaye nguye oyena mongameli usisityebi owaqalisa ukuvuselela amahlabathi xa wabhengeza ukungenela kwakhe ukhetho ngo-2015. Indima yeshumi ichaza u-1989, yaye iindima zeshumi elinanye neshumi elinesibini zichaza iMfazwe yaseUkraine eyaqala ngo-2014, kunye noloyiso lukaPutin nokutshabalala kwakhe okwalandelayo.

Ivesi zeshumi elinesithathu ukuya kwezeshumi elinesihlanu zichaza eyesithathu kwezi mfazwe zintathu zevesi yamashumi amane, eqala ngokuwa kweSoviet Union ngowe-1989, emva koko imfazwe yaseUkraine, ilandelwe yiMfazwe yasePanium, emele umzabalazo wangaphandle wobuProtestanti obuwexukileyo eUnited States ngokuchasene neeglobalists zehlabathi.

UbuProtestanti obuwexuki buyoyisa, yaye bumisa ulwalamano lolawulo oluthe nkqo lomanyano oluphindwe kathathu olusetyenziswa ekusekweni komthetho weCawa oza kufika kungekudala. Irhamncwa bubuKatolika, yaye lona liyintloko yamandla amathathu, limelwe njengoYezebehele nangobuninzi bezinye iimpawu. Yena ungumfazi olihenyukazi olawulayo phezu kwerhamncwa, alikhwele.

Umprofeti wobuxoki yi-United States, emelwe ngumyeni wakhe uAhabhi, oyintloko yobukumkani benamba oluphindwe kalishumi. Idabi lasePanium ngowama-200 BC, limela ngokomfuziselo umzabalazo wangaphandle phakathi kweglobalism kunye nobuProtestanti obuwexukileyo. Umzabalazo wangaphakathi umelwe luvukelo ngowe-167 BC, olwalandelwa kukungcwaliswa ngokutsha kwetempile njengoko kukhunjulwa nguHanukkah ngowe-164 BC, olwalandelwa ke lixesha elisusela kowe-161 BC ukuya kowe-158 BC, elimela ngokomfuziselo apho i-United States imisa umfanekiso womanyano lweCawa norhulumente lobuKatolika, njengoko lumelwe “ngumfelandawonye”.

Kwivesi yeshumi elinesithathu, u-Uriah Smith usazisa ukuba kwiminyaka elishumi elinesine emva kweMfazwe yaseRaphia, uPtolemy uyafa ngenxa “yokungazibambi nokuziphatha okubi, waza

walandelwa ngunyana wakhe, uPtolemy Epiphanes, owayengumntwana oneminyaka emine okanye emihlanu ngelo xesha. UAntiochus, kwangelo xesha linye, esele ecinezele uvukelo ebukumkanini bakhe, waza wehlisa waza wazinzisa iindawo zasempuma ekuthobeleni kwazo, wayenexesha elikhululekileyo lalo naliphi na ishishini xa uEpiphanes oselula wenyukela etroneni yaseYiputa.” Emva kokuba uloyiso lukaPutin oluhlale ixesha elifutshane luphelile, uTrump uya kuba sele ekulungele ukujongana nokumkani omtsha oselusana waseYiputa. Phambi kokuba enze oko, uya kuba “ecinezele uvukelo” ngaphakathi kweUnited States.

Xa uTrump enyuliwe, uya kuphumeza imithetho ebimelwe kwangaphambili yiMithetho ye-Alien and Sedition ka-1798, kunye nokumisa ukusebenza kwe-“habeas corpus,” njengoko wenzayo umongameli wokuqala weRiphabhlikhi ekuphenduleni kwiMfazwe Yamakhaya. Izenzo zakhe zikwameliwe kwangaphambili zizenzo zikaMongameli Grant xa wayejongene neKu Klux Klan, nezikaF. D. Roosevelt xa wayevalela amaJapan nabanye ngexesha leMfazwe Yehlabathi Yesibini, kwakunye nePatriot Act kaGeorge Bush wokugqibela.

Yena, njengokuba kwakunjalo ngoSeleucus, uya kuwucinezela uvukelo eUnited States, aze emva koko ajolise amehlo akhe “kukumkani ongumntwana” waseYiputa. Ngokwenza oko, uya kwakha umanyano noPhilip waseMakedoni, kuba uSmith ubhala athi, “Ngelo xesha linye, uPhilip, ukumkani waseMakedoni, wangena kwisivumelwano noAntiochus sokwahlula ulawulo lukaPtolemy phakathi kwabo, ngamnye ecwangcisa ukuthabatha ezo ndawo zazingakufuphi kuye nezimlungeleyo ngakumbi. Nanku ke ukuvukela ukumkani wasezantsi okwaneleyo ukuzalisekisa isiprofeto, yaye ngaphandle kwamathandabuzo zezo kanye iziganeko ezazijoliswe sisiprofeto.”

UTrump uya kwenza umanyano oluqinileyo neentlanga ze-NATO (iZizwe eziManyeneyo), ukuze aqwalasele iRashiya, kwanobunzima bokusombulula iziphumo zokuwa kukaPutin. Ngelo xesha, ngokokutsho kwendima yeshumi elinesine, nangokwenkcazo kaSmith, “kungeniswa igunya elitsha.” Upopu uya kungenelela ukuze akhusele iRashiya namazwe ayo angaphantsi kwayo ekugunyazeni kwe-NATO ne-United States, okanye njengoko kuchazwa kwinkcazo kaSmith, “IRoma yathetha; yaye iSiriya neMakedoniya kungekudala zabona utshintsho lusiza phezu kwenkangeleko yephupha lazo. AmaRoma angenelela egameni likakumkani oselula waseYiputa, emisele ukuba makakhuselwe ekutshatyalalisweni okwakucetywe nguAntiochus noPhilip. Oku kwakungo-200 BC, yaye kwaba kokunye kokungenelela kokuqala okubalulekileyo kwamaRoma kwimicimbi yeSiriya neYiputa.”

IRoma, ihenyukazi laseTire, yandula ukuqalisa ukucula iingoma zayo nokukrexeza nookumkani bomhlaba, kusengaphambili ngaphambi kokuba abo kumkani bangeniswe ngokupheleleyo ekuthobeleni kuyo, kwiindinyana nje ezimbini ezilandelayo. Kwangelo xesha, kwenzeka iMfazwe yasePanium. Unyaka ka-200 BC uchaza ihenyukazi laseTire liqala ukucula, yaye lenza oko ngokubhekisele ekukhuseleni iRashiya, athe i-United States ne-United Nations zisandul’ ukuvumelana ukuba ziyahlule-hlule ukuze kuzuze zona zombini. Ihenyukazi liyaboyisa bobabini, kodwa ke “idabi” lasePanium landula ukwenzeka, yaye i-United States iyoyisa i-United Nations.

Ngokwasemfuziselweni, kwiminyaka engamashumi amathathu anesithathu kamva, imvukelo yaseModein iqala eUnited States. Ngokwasemfuziselweni, kwiminyaka emithathu kamva emva

koko, ukumiselwa ngokutsha kwento ekuthiwa bubuProtestanti kunye neRiphabhlikhi yoMgaqo-siseko kusekwa njengoko kumelwe yiHanukkah. Ngokwasemfuziselweni, kwiminyaka emithathu emva koko, kuqala ixesha elimelwe ngumnqophiso wamaYuda neRoma.

Iintshukumo zokugqibela ziya kuba zezikhawulezayo, ngoko ke imbali emelwe yiminyaka engamashumi amane anesibhozo kwezi ndinyana ichaza uthotho lweziganeko ezikhawulezayo athe isiprofeto sazichaza ngokukodwa njengesiqala ngexesha lesiphelo ngowe-1989, silandelwe lidabi lesibini leendinyana zeshumi elinanye neshumi elinesibini ngowe-2014, size silandelwe ngowe-2015, xa uTrump wabhengeza ukungenela kwakhe ubumongameli, waza ngaloo ndlela waqalisa umsebenzi wakhe wesiprofeto wokuvuselela i-globalism. Xa uTrump eqala umsebenzi wokucinezela iMfazwe Yamakhaya esele iqhubeka, uya kuzama umanyano neZizwe eziManyeneyo (iNATO—uPhilip waseMakedoni), yaye iRoma iya kuqalisa ukucula. Olo manyano luzanyiweyo luba ngumzabalazo wobunganga phakathi kwala mandla mabini omelwe liDabi lasePanium.

Ngoko ke iPanium luphawu lwendlela lwendinyana yeshumi elinesithathu, apho kuqalisa khona iintshukumo zokugqibela ezikhawulezayo ezandulela umthetho weCawa. Bonke abaprofeti bathetha ngakumbi ngesiphelo sehlabathi kunexesha ababephila kulo, yaye uYesu, kambe ke, wayengoyena mkhulu kubo bonke abaprofeti. Kanye ngaphambi komnqamlezo, ofuzisela umthetho weCawa, omelwe yindinyana yeshumi elinesithandathu, uYesu wathabatha uhambo kunye nabafundi baKhe waya ePanium. Ixesha laKhe apho, nezifundo awazibeka phambili apho, ziyahambelana neDabi lasePanium elikufuphi ukuza. Kuyo yonke imbali iPanium iye yaba namagama aliqela, yaye ngexesha likaKristu igama lePanium lalisithi yiKesareya Filipi.

“UYesu nabafundi baKhe babesele bengenile kwenye yeedolophu ezikufuphi neKesareya Filipi. Babengaphaya kwemida yaseGalili, kummandla apho kwakulawula khona ukunqula izithixo. Apha abafundi bakhutshwa phantsi kwempembelelo elawulayo yobuYuda, baza baziswa kunxibelelwano olusondeleyo ngakumbi nonqulo lwabahedeni. Babengqongwe ziintlobo zonqulo-ze neenkolelo zobuxoki ezazikho kuzo zonke iindawo zehlabathi. UYesu wayenqwenela ukuba ukubona ezi zinto kubakhokelele ekubeni bazive uxanduva lwabo ngakubahedeni. Ngexesha lokuhlala kwaKhe kulo mmandla, wazama ukurhoxa ekufundiseni abantu, ukuze azinikele ngokupheleleyo ngakumbi kubafundi baKhe.

“Wayesele eza kubaxelela ngeembandezelo ezazimlindele. Kodwa kuqala wemka waya yedwa, wathandaza ukuze iintliziyo zabo zilungiselwe ukwamkela amazwi Akhe. Akuba ebuyele kubo, akazange ngoko nangoko avakalise oko wayenqwenela ukubazisa kona. Ngaphambi kokuba enze oku, wabapha ithuba lokuvuma ukholo lwabo kuYe ukuze bomelezwe ngenxa yovavanyo oluzayo. Wabuza wathi, ‘Abantu bathi ndinguBani na mna Nyana woMntu?’”

“Ngelishwa abafundi banyanzeleka ukuba bavume ukuba uSirayeli wayesilele ukumqonda uMesiya wabo. Inene, abanye, xa babebona imimangaliso yaKhe, babemvakalise nguNyana kaDavide. Izihlwele ezazondliwe eBhetsayida zazingqwenela ukumenza ukumkani wakwaSirayeli. Abaninzi babekulungele ukumamkela njengomprofeti; kodwa babengakholwa ukuba unguMesiya.”

“Ngoku uYesu wabeka umbuzo wesibini, obhekiselele kubafundi ngokwabo: ‘Ke nina nithi ndingubani na?’ UPetros waphendula wathi, ‘Wena unguKristu, uNyana woThixo ophilayo.’”

“Kwasekuqaleni, uPetros wayekholwa ukuba uYesu unguMesiya. Baninzi abanye ababethintwe kukushunyayelwa kukaYohane umBhaptizi, baza bamamkela uKristu, abaqalisa ukuthandabuza ngolungiselelo lukaYohane akuba evalelwe entolongweni waza wabulawa; yaye ngoku bathandabuza ukuba uYesu wayenguMesiya na, lowo babemlindele ixesha elide kangaka. Abaninzi kubafundi, ababelindele ngentumekelelo enkulu ukuba uYesu athathe indawo Yakhe etroneni kaDavide, bamshiya bakuba beqondile ukuba wayengenanjongo injalo. Kodwa uPetros namaqabane akhe abazange bajike ekunyanisekeni kwabo. Indlela yokuguquguquka yabo babedumisa izolo baze bagwebe namhlanje ayizange ilutshabalalise ukhulo lomlandeli oyinyaniso woMsindisi. UPetros wavakalisa wathi, ‘Wena unguKristu, uNyana kaThixo ophilileyo.’ Akazange alindele izidima zobukumkani ukuba zithwese iNkosi yakhe isithsaba, koko wayamkela ekuhlazekeni Kwayo.”

“UPetros wayevakalise ukhulo lwabalishumi elinesibini. Noko ke abafundi babesekude kakhulu ekuqondeni umsebenzi kaKristu. Inkcaso nokugqwethwa kwezinto ngababingeleli nabalawuli, nangona kwakungenako ukubasukisa kuKristu, kwakusababangela ukudideka okukhulu. Babengayiboni indlela yabo ngokucafileyo. Impembelelo yoqeqesho lwabo lwangaphambili, imfundiso yoorabhi, namandla esithethe, zazisathintela ukubona kwabo inyaniso. Ngamaxesha ngamaxesha imitha exabisekileyo yokukhanya evela kuYesu yayibakhanyisela, ukanti amaxesha amaninzi babefana namadoda aphuthaphutha phakathi kwezithunzi. Kodwa ngaloo mini, ngaphambi kokuba baziswe ubuso ngobuso novavanyo olukhulu lokholo lwabo, uMoya oyiNgcwele wehlela phezu kwabo ngamandla. Okwethutyana amehlo abo asuswa ‘kwezibonwayo,’ ukuze abonakalise ‘ezingabonwayo.’ 2 Korinte 4:18. Phantsi kwengubo yobuntu baqonda uzuko loNyana kaThixo.”

UYesu wamphendula uPetros, esithi, “Unoyolo wena, Simon Bar-jona; kuba inyama negazi akukutyhilanga kuwe oku, kodwa uBawo waM osemazulwini.”

“Inyaniso awayivumayo uPetros yiyo isiseko sokholo lomkholwayo. Yiyo kanye leyo uKristu ngokwaKhe athe wayibhengeza ukuba bubomi obungunaphakade. Kodwa ukuba nalo olu lwazi kwakungeyosiseko sokuzidumisa. Alutyhilwanga kuPetros ngobulumko okanye ngobuhle obuphuma kuye. Uluntu alunakuze, ngokwalo, lufikelele ekwazini izinto ezingcwele. ‘Buphakame njengamazulu; ungenza ntoni na? Buzulu kunelabafileyo; ungazi ntoni na?’ Yobhi 11:8. Kuphela nguMoya wokwamkelwa njengabantwana onokusityhilela izinto ezinzulu zikaThixo, ezo ‘lingazibonanga iliso, lingazivanga indlebe, nezingangenanga entliziyweni yomntu.’ ‘Ke kaloku uThixo uzityhile kuthi ngoMoya waKhe; kuba uMoya ugocagoca izinto zonke, ewe, izinto ezinzulu zikaThixo.’ 1 Korinte 2:9, 10. ‘Imfihlelo kaYehova ikwabo bamoyikayo;’ yaye into yokuba uPetros waqonda uzuko lukaKristu yayibubungqina bokuba waye ‘fundiswe nguThixo.’ INdumiso 25:14; Yohane 6:45. Ewe ke, ngenene, ‘unoyolo wena, Simon Bar-jona: kuba inyama negazi azikutyhilelanga oko.’”

UYesu waqhubeka wathi: “Kananjalo ndithi kuwe, Wena unguPetros, yaye phezu kweli liwa ndiya kulakha ibandla laM; yaye amasango esihogo akayi kuloyisa.” Igama elithi Petros lithetha ilitye,—ilitye eliqengqelekayo. UPetros wayengelilo iliwa ekwaxhiwe phezu kwalo

ibandla. Amasango esihogo amoyisa yena xa wamkhanyelayo iNkosi yakhe ngokuthuka nangokufunga. Ibandla lakhiwa phezu kwaLowo amasango esihogo angenakumoyisa.

“Kwiminyaka emininzi ngaphambi kokufika koMsindisi, uMoses wayesele ekhombise eLityeni losindiso lukaSirayeli. Umbhali weendumiso wayecule ngo ‘Liwa lamandla am.’ UIsaya wayebhale wathi, ‘Itsho iNkosi uYehova ukuthi, Khangela, ndibeka eZiyon ilitye lesiseko, ilitye elivavanyiweyo, ilitye lembombo elixabisekileyo, isiseko esiqinisekileyo.’ Duteronomi 32:4; INdumiso 62:7; UIsaya 28:16. UPetros ngokwakhe, ebhala ngokuphefumlelwa, usebenzisa esi siprofeto kuYesu. Uthi, ‘Ukuba nithe navavanya ukuba iNkosi inobubele; eniza kuye, ilitye eliphilileyo, elaliweyo kambe ngabantu, kodwa kuThixo likhethiweyo, lixabisekile, nani ke, njengamatye aphilileyo, niyaxhiwa nibe yindlu yokomoya.’ 1 Petros 2:3–5, R. V.”

“Akukho namnye umntu unokubeka esinye isiseko ngaphandle kweso sibekiweyo, esinguYesu Kristu.’ 1 Korinte 3:11. ‘Phezu kweli litye,’ watsho uYesu, ‘ndiya kulakha ibandla Lam.’ Phambi koThixo, naphambi kwazo zonke izidalwa zasezulwini ezinobukrelekrele, naphambi komkhosi ongabonakaliyo wesihogo, uKristu walakha ibandla Lakhe phezu kweLiwa eliphilayo. Elo Liwa nguye ngokwaKhe,—umzimba Wakhe owaphulwayo nowatyunyuzwa ngenxa yethu. Amasango esihogo akayi kuloyisa ibandla elakhiwe phezu kwesi siseko.

“Babubonakala buthakathaka kangakanani na ibandla xa uKristu wayethetha la mazwi! Kwakukho nje isandla sabakholwayo, ababeza kujoliswa kubo onke amandla eedemon nawabantu abangendawo; kanti ke abalandeli bakaKristu babengamelanga boyike. Besakhiwe phezu kweLiwa lamandla abo, babengenakubhukuqwa.

“Kangeminyaka engamawaka amathandathu, ukholo lwakhiwe phezu kukaKristu. Kangeminyaka engamawaka amathandathu izikhukula nezaqhwathi zengqumbo kaSathana ziye zabetha eLiweni losindiso lwethu; kodwa limi lingashukunyiswanga.

“UPetros wayevakalise inyaniso esisiseko sokholo lwebandla, yaye ngoku uYesu wamzukisa njengommeli womzimba wonke wamakholwa. Wathi, ‘Ndiya kukunika izitshixo zobukumkani bamazulu; yaye nantoni na oya kuyibopha emhlabeni iya kubotshwa emazulwini; yaye nantoni na oya kuyikhulula emhlabeni iya kukhululwa emazulwini.’”

“‘Izitshixo zobukumkani bamazulu’ ngamazwi kaKristu. Onke amazwi eZibhalo eziNgcwele ngawakhe, yaye aqukiwe apha. La mazwi anamandla okuvula nokuvala izulu. Avakalisa iimeko ekwamkelwa okanye ekwaliwa ngazo abantu. Ngaloo ndlela umsebenzi wabo bashumayela ilizwi likaThixo ulivumba lobomi olusa ebomini okanye lokufa olusa ekufeni. Okwabo bubizo obuthwele iziphumo ezingunaphakade.

“UMsindisi akazange awuphathise uPetros yedwa umsebenzi wevangeli. Ngexesha elalandelayo, ephinda amazwi awathethwayo kuPetros, wawasebenzisa ngokungqalileyo ecaweni. Kwaye kwathethwa into efanayo ngokwesiqu sayo nakwabalishumi elinababini njengabameli bomzimba wamakholwa. Ukuba uYesu wayenikele naliphi na igunya elikhethekileyo komnye wabafundi ngaphezu kwabanye, besingayi kubafumana bephikisana rhoqo ngokuba ngubani na oya kuba mkhulu. Ngebebewuthobele umnqweno weNkosi yabo,

baze bamnike imbeko lowo wayemnyulile.”

“Esikhundleni sokumisela omnye ukuba abe yintloko yabo, uKristu wathi kubafundi, ‘Ningabizwa ngokuba ningooRabhi;’ ‘kanjalo ningabizwa ngokuba ningabakhokeli: kuba mnye uMkhokeli wenu, onguKristu.’ Mateyu 23:8, 10.

“‘Intloko yendoda yonke nguKristu.’ UThixo, owazibeka zonke izinto phantsi kweenyawo zoMsindisi, ‘wamnika ukuba abe yintloko phezu kwezinto zonke kulo ibandla, elingumzimba wakhe, ukuzaliseka kwalowo uzalisa zonke izinto kubo bonke.’ 1 Korinte 11:3; Efese 1:22, 23. Ibandla lakhiwe phezu kukaKristu njengesiseko salo; limelwe kukumthobela uKristu njengentloko yalo. Alimelwe kukuxhomekeka emntwini, nokuba lilawulwe ngumntu. Baninzi ababanga ukuba isikhundla sokuthembeka ebandleni sibanika igunya lokuyalela oko abanye abantu mabakuholelwe noko mabakwenze. Eli bango uThixo akalixhasi. UMsindisi uthi, ‘Nonke ningabazalwana.’ Bonke bavezwa kwisilingo, yaye banokona. Asinakho ukuxhomekeka kuso nasiphi na isidalwa esinesiphelo ukuze sisikhokele. Iliwa lokholo bubukho obuphilayo bukaKristu ebandleni. Koku bangaxhomekeka nababuthathaka kakhulu, yaye abo bazicingela ukuba bomelele kakhulu baya kubonakala bengababuthathaka kakhulu, ukuba abamenzanga uKristu amandla abo. ‘Uqalekisiwe umntu okholose ngomntu, owenza inyama ibe yingalo yakhe.’ INkosi ‘iliLiwa, umsebenzi wayo ugqibelele.’ ‘Banoyolo bonke abo bakholosa ngaye.’ Yeremiya 17:5; Duteronomi 32:4; INdumiso 2:12.”

“Emva kokuvuma kukaPetros, uYesu wayalela abafundi ukuba bangaxeleli mntu ukuba wayenguKristu. Lo myalelo wanikwa ngenxa yokuchasa okuzimiseleyo kwababhali nabaFarisi. Ngaphezu koko, abantu, kwanabafundi ngokwabo, babenombono wobuxoki kangako ngoMesiya kangangokuba isaziso esenziwa esidlangalaleni ngaye sasingayi kubanika luvo lwenyaniso ngobuntu bakhe okanye ngomsebenzi wakhe. Kodwa imihla ngemihla wayezityhila kubo njengoMsindisi, yaye ngaloo ndlela wayenqwenela ukubanika uluvo lwenyaniso ngaye njengoMesiya.

“Abafundi babesalindele ukuba uKristu alawule njengenkosana yasemhlabeni. Nangona wayekade efihle injongo yaKhe ixesha elide kangaka, bakholelwa ukuba wayengayi kuhlala ngonaphakade ebuhlwempu nasekungaziweni; ixesha lalikusufuphi lokuba amise ubukumkani baKhe. Ukuba intiyo yababingeleli neerabhi yayingasoze yoyiswe, ukuba uKristu wayeya kulahlwa sisizwe saKhe, agwetywe njengomkhohlisi, aze abethelelwe emnqamlezweni njengomenzi wobubi,—ingcamango enjalo abafundi babengazange bayamkele. Kodwa ilixa lamandla obumnyama lalisele lisondele, yaye uYesu kwafuneka avulele abafundi baKhe imbambano eyayiphambi kwabo. Wayedakumbile njengoko wayelindele uvavanyo.” The Desire of Ages, 411-415.

Ivesi yeshumi elinesithandathu kaDaniyeli ishumi elinanye, imela umthetho weCawa oza kufika kungekudala eUnited States. Kamsinyane phambi kweyure yaloo “nyikima” abo bagqatswa bafuna ukuba phakathi kwekhulu namashumi amane anesine amawaka bayavuswa ebuthongweni babo. Oko kubavusayo sisigidimi sesiprofeto. Ngelo xesha kubonakaliswa iindidi ezimbini, yaye njengoko kubonisiwe emzekelisweni weentombi ezilishumi, olunye udidi lunamafutha ezityeni, olunye udidi alunawo. Ivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu zikaDaniyeli ishumi elinanye, azimeli kuphela imbali yesiprofeto eyandulela umthetho weCawa, zimela

“isigidimi,” esithi, kumxholo womzekeliso weentombi ezilishumi, sibe “ngamafutha,” aya kuba nawo abalumkileyo ukuze bamkele itywina likaThixo baze baphakanyiswe njengomqondiso ngeyure yenyikima enkulu. La manqaku ngoku afikelele encotsheni yawo onke amanqaku, kuba isigidimi esimelwe phakathi kwezi vesi, singamafutha egolide athululwa ehla ngemibhobho emibini yegolide.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Kangangexesha abo bazibiza ngokuba banenkolo yenyano besakhonza uSathana, isithunzi sakhe sesihogo siya kuthintela umbono wabo ngoThixo nangezulu. Baya kufana nabo balahlekelwe luthando lwabo lokuqala. Abanakukwazi ukubona izinto eziyinyano ezingunaphakade. Oko uThixo asilungiselele kona kumelwe kuZakariya, izahluko 3 no-4, naku-4:12–14: ‘Ndaza ndaphendula kwakhona, ndathi kuye, Yintoni na le mithi mibini yomnquma ethi, ngemibhobho emibini yegolide, ikhuphe ioli yegolide iphuma kuyo? Waza wandiphendula, wathi kum, Akuyazi na into eziyiyo le? Ndaza ndathi, Hayi, Nkosi yam. Waza wathi, Aba ngabo bathanjisiweyo babini, abemi ngakuYehova womhlaba wonke.’”

“INkosi izele zizibonelelo. Ayiswele zixhobo nanye. Kungenxa yokuswela kwethu ukholo, kungenxa yokunamathela kwethu emhlabeni, kungenxa yentetho yethu engento, kungenxa yokungakholwa kwethu, okubonakaliswa kwiincoko zethu, le nto izithunzi zobumnyama ziqokelelana zisijikeleze. UKristu akatyhilwa ngelizwi okanye ngesimilo njengaLowo othandeka ngokupheleleyo, nowokuqala phakathi kwamawaka alishumi. Xa umphefumlo woneliseka kukuziphakamisa uye kwilize, uMoya weNkosi unokumenzela kancinane kakhulu. Umbono wethu omfutshane ubona isithunzi, kodwa awunako ukubona ubuqaqawuli obungaphaya kwaso. Iingelosi zibambe imimoya emine, emelwe lihashe elinomsindo elifuna ukuzikhulula lize ligalelwe phezu kobuso behlabathi lonke, lithwele intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emdeni wehlabathi elingunaphakade? Ngaba siya kuba buthuntu, babande, bafe? Owu, akwaba besinawo emabandleni ethu uMoya nokuphefumla kukaThixo okuphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo baze baphile. Simele ukubona ukuba indlela imxinwa, nesango lincinane. Kodwa njengoko sidlula ngesango elincinane, ububanzi balo abunamda.” Manuscript Releases, volume 20, 217.

“Abathanjisiweyo abemi ngaseNkosini yomhlaba wonke, banaso isikhundla esakha sanikwa uSathana njengokerubhi ogubungelayo. Ngezidalwa ezingcwele ezijikeleze itrone yakhe, iNkosi iqhuba unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo agcina ngalo izibane zamakholwa zinikwe, ukuze zingadanyazi zize zicime. Ukuba bekungengokuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, izixhobo zobubi bezinokulawula abantu ngokupheleleyo.

“UThixo akazukiswa xa singazamkeli izigidimi asithumela zona. Ngaloo ndlela siyala ioli yegolide angathanda ukuyiphalazela emiphefumlweni yethu ukuze idluliselwe kwabo basebumnyameni. Xa kufika ubizo, ‘Yabonani, umyeni uyeza; phumani niye kumhlangabeza,’ abo bangayamkelanga ioli engcwele, abangalisondelanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abakakulungeli ukudibana

neNkosi yabo. Abanawo, kubo ngokwabo, amandla okufumana loo oli, yaye ubomi babo buya kutshabalala. Kodwa ukuba uMoya oyiNgcwele kaThixo ucelwa, ukuba siyabongoza, njengoko wenza uMoses, sithi, 'Ndibonise uzuko lwakho,' uthando lukaThixo luya kuthululwa ngokobuninzi ezintliziyweni zethu. Ngeemibhobho zegolide, ioli yegolide iya kudluliselwa kuthi. 'Akunjalo ngamandla, kungekhona ngobugorha, kodwa ngoMoya wam, utsho uYehova wemikhosi.' Ngokwamkela imitha eqaqambileyo yeLanga lobuLungisa, abantwana bakaThixo bayakhanya njengezibane ehlabathini." Review and Herald, Julayi 20, 1897.