

Incwadi kaDaniyeli - Inani leNye leShumi elinamashumi alithoba

Incopho Yesiprofeto: Ukutyhilwa kweDabi lasePanium nesiqalo esingaphambi koMthetho weCawa

Jeff Pippenger
2024-04-20

Inqaku lokugqibela laphela ngesicatshulwa esasiquka umhlathi othi, “Ubugqwetha sele buphantse ukufikelela emlinganisweni wabo opheleleyo. Isiphithiphithi sizalisa ihlabathi, yaye uloyiko olukhulu luza kuza kungekudala phezu koluntu. Isiphelo sikufuphi kakhulu. Thina abalaziyo inyaniso sifanele ukuba silungiselela oko kuza kuqhambuka phezu kwehlabathi kungekudala njengommangaliso omkhulu nongalindelekanga.” “Ubugqwetha” bufikelela emlinganisweni wabo opheleleyo xa indebe yexesha lovavanyo izalisekile, yaye loo mlinganiselo ufikelelwa yiUnited States ngomthetho weCawa.

“Kodwa uKristu wavakalisa ukuba akukho nalinye ichoko okanye isuntswana somthetho esiya kudlula de kudlule izulu nomhlaba. Owona msebenzi kanye awawuzayo ukuwenza wawukukuphakamisa umthetho, nokubonisa kwizizwe ezidalweyo nasezulwini ukuba uThixo ulilungisa, nokuba umthetho wakhe awunasidingo sokuguqulwa. Kodwa nanku umntu kaSathana wesandla sasekunene ekulungele ukuqhubekisela phambili umsebenzi awawuqalisa uSathana ezulwini, lowo wokuzama ukulungisa umthetho kaThixo. Kwaye ilizwe lamaKristu liye lavuma iinzame zakhe ngokwamkela lo mntwana wobupopu,—umiselwa weCawa. Liwondlile, yaye liya kuqhubeka liwondla, de ubuProtestanti bunike isandla sobudlelane kumandla aseRoma. Ngoko kuya kubakho umthetho ochasene neSabatha yendalo kaThixo, yaye ngoko ke kulapho uThixo ‘eya kwenza umsebenzi wasemzini emhlabeni.’ Unyamezele ixesha elide ukugqwetha koluntu; uzamile ukubazuzela kuye. Kodwa ixesha liya kufika xa baya kuba bewuzalisile umlinganiselo wobugwenxa babo; yaye ngoko ke kulapho uThixo aya kusebenza khona. Eli xesha sele lisondele kakhulu. UThixo ugcina ingxelo neentlanga: amanani ayenyuka ngokuchasene nazo ezincwadini zezulu; yaye xa kuya kuba ngumthetho ukuba ukwaphula usuku lokuqala lweveki kuya kujongwana nako ngesohlwayo, ngoko indebe yazo iya kube igwele.” Review and Herald, Matshi 9, 1886.

Ngomthetho weCawa iCawa ngeCawa, iUnited States iya kuba iyizalisile indebe yayo yaphelelwa, yaye ukreko lwesizwe luya kulandelwa yintshabalalo yesizwe. Umhlathi esiwuqwalaselayo uthi, “ukona sele kuphantse kwafikelela emdeni wako,” yaye “ukoyikeka okukhulu kungekudala kuya kuza phezu kwabantu.” Ngomthetho weCawa ngeCawa, onguwo “umzuzu wenyikima enkulu” kwisahluko seshumi elinanye seSityhilelo, “isahlulo seshumi somzi sawa,” yaye “khangela, ishwangusha lesithathu liza ngokukhawuleza,” yaye “ingelosi yesixhenxe yavuthela.” Ishwangusha lesithathu lilo ixilongo lesixhenxe, yaye lifika ngomthetho weCawa ngeCawa lizisa “ukoyikeka okukhulu.” Ngelo xesha “isiphelo sisondele kakhulu,” yaye sifika “njengommangaliso omkhulu ogquqisayo.” Ngomthetho weCawa ngeCawa indebe yexesha lovavanyo nayo izaliswa

ngokupheleleyo ngokuphathelele upopu, kuba ngoko ilizwi lesibini leSityhilelo ishumi elinesibhozo limemeza lisithi, “Phumani kuyo, bantu bam, ukuze ningabi ngabathabathi-nxaxheba ezonweni zayo, nize ningamkeli kwizibetho zayo. Kuba izono zayo zifike zada ezulwini, yaye uThixo uzikhumbule izenzo zayo ezimbi. Yibuyiseleni kwananjengoko yanibuyisela nina, nize niyiphinde kabini ngokwemisebenzi yayo: kwindebe eyizalisileyo yizaliseleni kabini.”

Loo mbali ivuleka kumthetho weCawa, yaye iphawula ixesha elingumfuziselo apho upopu “eya kuphuma enomsindo omkhulu ukuba atshabalalise, aze abhangise kuphele nya abaninzi,” kuba “ngemihla yokugqibela kuya kubakho abafeli-nkolo abaninzi.” Oko kumcaphukisa upopu zi “iindaba ezivela empumalanga nakumntla” eziya “kumphazamisa,” kodwa “uya kufika esiphelweni sakhe, kungabikho namnye uya kumnceda.” Ukusuka kumthetho weCawa kuse kude kube sekupheleni kobupopu, kuqalisa isigaba sokuqala somgwebo kaThixo wokuphumeza. Silandelwa sisigaba sesibini, esingezizibetho ezisixhenxe zokugqibela, yaye ekugqibeleni kukutshatyalaliswa ngonaphakade kwabakhohlakeleyo ekupheleni kwewaka leminyaka. Imbali yomgwebo kaThixo wokuphumeza ibekwa ngaphakathi kwimeko yemfazwe.

“Simi phezu komda weziganeko ezikhulu nezindilisekileyo. Iziprofeto ziyazaliseka. Imbali engaqhelekanga, izele ziziganeko ezinkulu, iyabhalwa ezincwadini zezulu. Yonke into ehlabathini lethu iphithizela. Kukho iimfazwe, neendaba zeemfazwe. Iintlanga zinomsindo, yaye lifikile ixesha labafileyo, lokuba bagwetywe. Iziganeko ziyatshintsha ukuze kuzaliseke imini kaThixo ekhawuleza kakhulu. Kusele umzuzu nje wexesha, ngokungathi kunjalo. Kodwa nangona isizwe sele siphakama nxamnye nesinye isizwe, nobukumkani nxamnye nobunye ubukumkani, akukabikho ngoku ukungqubana ngokubanzi. Okwangoku imimoya emine isabanjiwe de abakhonzi bakaThixo batywinwe emabunzini abo. Kwandule ke ngoko amagunya omhlaba aqokelele imikhosi yawo ukuze alungiselele idabi lokugqibela elikhulu.”
Christian Service, 50, 51.

UThixo uwatywina abangamakhulu alikhulu anamashumi amane anesine amawaka, aze ke abize umhlambi waKhe omnye ukuba uphume eBhabheli, yaye nalo lowo mhlambi wumbi uyasifumana isitywina sikaThixo, nangona ubonakaliswa “njengesihlwele esikhulu” ngokuchaseneyo nabangamakhulu alikhulu anamashumi amane anesine amawaka. Ingongoma ebalulekileyo ekufuneka ibonwe kwisicatshulwa esandulelayo yeyokuba “imimoya yomine ibanjiwe de abakhonzi bakaThixo batywinwe emabunzini abo.” Ngexesha lomthetho weCawa abangamakhulu alikhulu anamashumi amane anesine amawaka sele betywiniwe, “kwaye yabonani, ishwangusha lesithathu liza kamsinya,” kanti ke imimoya yomine ayikhululwa ngokupheleleyo de kube ngabokugqibela bomhlambi kaThixo omnye abafumene isitywina.

“Iintlanga ngoku ziyacaphuka, kodwa xa uMbingeleli wethu oMkhulu egqibile umsebenzi wakhe eNgcwele, uya kusukuma, anxibe izambatho zempindezelo, yaye ngoko ziya kuthululwa izibetho ezisixhenxe zokugqibela. Ndabona ukuba iingelosi ezine zaziya kuyibamba imimoya emine de umsebenzi kaYesu ugqitywe eNgcwele, kwandule ke kufike izibetho ezisixhenxe zokugqibela.” Review and Herald, Agasti 1, 1849.

“Iziganeko ezinkulu nezindilisekileyo” esi “simi emnyango wazo,” zimelwe njenge “iimfazwe, neendaba zeemfazwe.” Zimelwe njengesehlo esenzeka xa “yonke into ehlabathini lethu

isesiphithiphithini,” xa iintlanga “sele ziphakama zichasene nezinye iintlanga.” IPanium imele “imbali engaqhelekanga nezele ziziganeko,” kwindinyana yeshumi elinesihlanu yesahluko seshumi elinanye sikaDaniyeli, ekhokelela kwindinyana yeshumi elinesithandathu, ize iyingenise, yona engumthetho weCawa, apho “idabi ngokubanzi,” apho “onke amagunya omhlaba” ahlanganisela imikhosi yawo idabi lokugqibela elikhulu. Elo “dabi lokugqibela elikhulu” yiMfazwe Yehlabathi yesithathu, yaye limelwe liDabi laseActium ngo-31 BC.

Iindinyana yokuqala neyesibini, neendinyana zeshumi ukuya kweyesihlanu zilishumi, zimele imbali efihlakeleyo yendinyana yamashumi amane kuDaniyeli ishumi elinanye. Indinyana yamashumi amane ichaza imbali ye-United States ne-Adventism ukusukela ngo-1798 kude kube ngu-1989. Emva koko iyathula de kube sekupheleni kwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile, kunye nokukhaphulwa ngaphandle kwebandla lamaSeventh-day Adventist laseLawodikea kwindinyana yamashumi amane ananye, ongumthetho weCawa, okwanguwo nendinyana yeshumi elinesithandathu. Iindinyana yokuqala neyesibini zichaza ixesha lokuphela ngo-1989, nabongameli be-United States ukusuka ngelo xesha, kude kube ngumongameli wesithandathu osisityebi ovusa abalandeli bomhlaba wonke bakaSathana. Indinyana yesibini izisa imbali kunyulo lukaDonald Trump ngo-2016, yaye ke indinyana yesithathu ithabatha imbali yookumkani abalishumi, abamelwa nguAlexander Omkhulu, ongubukumkani besixhenxe besiprofeto seBhayibhile, abanika ubukumkani babo kubupopu kwingxaki yomthetho weCawa esondele ukuza.

Ivesi yeshumi ivala ngokuchaza u-1989 njengexesha lesiphelo, yaye iivesi zeshumi elinanye neshumi elinesibini zibeka phambili imfazwe yase-Ukraine, zichonga ukuba uPutin, neRashiya baya kuyiphumelela imfazwe, kodwa abayi kuzuza kolo loyiso lwabo. Imfazwe yase-Ukraine yaqalisa ngo-2014, unyaka omnye phambi kokuba kuqalise iphulo lokuqala likaTrump. Ezi vesi zikhokelela ekuvukeni (kwezopolitiko) kukaDonald Trump njengoko eqalisa iphulo lakhe lesithathu lokuba ngumongameli wesibhozo, lowo ungowabasixhenxe. Ivesi yeshumi elinesithathu ichonga iinzima zezopolitiko zikaTrump ezandulela uloyiso lwakhe ePanium kwivesi yeshumi elinesihlanu, yaye ivesi yeshumi elinesine ibhekisa kwimbali eyenzeka ngexesha leMfazwe yasePanium de kube luloyiso lwakhe kwivesi yeshumi elinesihlanu, imbali yexesha apho umntu wesono aqala ukungenelela ngokuphandle kwimbali yezopolitiko. Xa ubupopu bungenelela kwimbali yesiprofeto, ihenyukazi laseTire liqala ukucula, yaye umbono uyamiselwa.

Uloyiso lwasePanium ngowama-200 BC lwalandelwa luphawu lwendlela lokuvukela kwabaMaccabee eModein (elithetha uqhanqalazo) ngowama-167 BC. Ngowama-164 BC abaMaccabee bayinikezela kwakhona iTempile, waza uAntiochus Epiphanes wasweleka, okuphawula inguquko ebalulekileyo kumzabalazo wabaMaccabee wokuchasa impembelelo yenkolo yamaGrike. Ngexesha elisusela kowama-161 BC ukuya kowama-158 BC kwaqalwa kwaza kwagqitywa umsebenzi wokungena emnqophisweni. Iimpawu zendlela zesiprofeto ziyaphindwa kuLawulo lwabaHasmonean ngaphakathi kwimbali yeevesi zeshumi elinesihlanu ukuya kwivesi yamashumi amabini anesithathu.

Umanyano neRoma kwindima yamashumi amabini anesithathu sisalathiso esithe ngqo, kodwa kwindima yeshumi elinesihlanu, iimpawu-ndlela ezine zembali yamaMaccabean zango-167 BC,

164 BC, 161 BC no-158 BC, zibonakala kuphela xa imbali “yomanyano” isetyenziswa kuloo ndima. Xa uPompey woyisa iYerusalem kwindima yeshumi elinesithandathu, wajamelana nemfazwe yamakhaya eyayiqhubeka phakathi komzi, yaye la maqela mabini achaseneyo ayengamaqela aqhekekileyo oBukhosi bamaHasmonean. Ngoko ke amaMaccabee akwakwimbali yendima yeshumi elinesithandathu.

Ivesi yama-20 ichaza ukuzalwa kukaKristu, yaye iivesi zama-21 nama-22 zichaza imbali yokufa kukaKristu; ngoko ke loo mbali inomgca woBukhosi bamaHasmonean omelwe ngabaFarisi. Iivesi zama-15 ukuya kuma-23 zichaza ilizwe elizukileyo elingokoqobo, nabantu bakaThixo abangabawexuki baseYudeya ababezibiza ngokuba bangabakhuseli beenyaniso Zakhe, kodwa ababengasenabameli bakaThixo kanye njengokuba ubuProtestanti obuwxukileyo bungenjalo.

UDade White usazisa ukuba “uninzi lwembali ethe yenzeka ekuzalisekeni kwe” “yeshumi elinanye kaDaniyeli” “luya kuphindwa.” Umgca wesiprofeto omelwe buBukhosi bamaHasmonean umele umgca wesiprofeto obonakalisa uphondo oluwexukileyo lobuProtestanti oluqala kumkhankaso wesithathu wobongameli othatyathwa ngumongameli wesithandathu osisityebi kakhulu. UTrump ugijimela ubongameli kathathu; okokuqala nangokokugqibela xa egijima, uyaphumelela, kodwa okwesibini uvukelo olumelwe linani leshumi elinesithathu luchaza unyulo olwebiweyo luka-2020. Ihlabathi ke ngoko lahlulwa laba ziindidi ezimbini, olunye udidi luyakwazi ukubona u-2020, kanti olunye udidi luyimfama. Oku kufuzisela uvavanyo olukhulu olwandulela ukuvalwa kwexesha lobabalo kuma-Adventist ekubunjweni komfanekiselo werhamncwa.

“Amalungiselelo sele eqhubela phambili, yaye kukho iintshukumo eziqhubekayo, eziya kuphumela ekwenzeni umfanekiso werhamncwa. Iziganeko ziya kwenzeka kwimbali yehlabathi eziya kuzalisekisa izibikezelo zesiprofeto zale mihla yokugqibela.” Review and Herald, April 23, 1889.

“Amalungiselelo” aqhubekayo, “iintshukumo” ngoku “eziqhutywayo,” kunye “neziganeko” “eziza kuba sisiphumo sokwenza umfanekiso werhamncwa,” yaye “eziya kuzalisekisa iziprofeto zovprofeto zale mihla yokugqibela,” ziquka imiqondiso yendlela yoBukhosi bamaHasmone ukusuka kwiindinyana zeshumi elinesihlanu ukuya kwezingamashumi amabini anesithathu kuDaniyeli isahluko seshumi elinanye. UBukhosi bamaHasmone obawexukileyo, obumele ubuProtestanti obuwxukileyo, buntsityelelwe kubungqina bukaDonald Trump, umongameli weRiphabhlikhi wesithandathu nowesibhozo ovusa aze abandakanye ubuMAGA bakhe ngokuchasene nobu-woke becebo elitsha lehlabathi.

Ubungqina bukaTrump bufikelela kowe-2020 kwivesi yesibini kaDaniyeli ishumi elinanye, yaye buquka iphulo lakhe nokuba sesikhundleni kwakhe kokuqala; aze ke iivesi zeshumi elinesithathu ukuya kweshumi elinesihlanu zibonakalise iphulo lakhe lesithathu nelokugqibela, uloyiso, kwakunye nokuba sesikhundleni kwakhe kokugqibela. Phakathi kwala maxesha mabini okuba sesikhundleni, ISityhilelo isahluko seshumi elinanye sichaza ukuba uphondo lweRiphabhlikhi lwabulawa, lwaza lwalaliswa lufile esitratweni iintsuku ezintathu ezinesiqingatha. Lo mgca wembali kaTrump udibanisa ukuqala nokuphela kobongameli bakhe kuDaniyeli isahluko seshumi elinanye. Ngoko ke, ubungqina bukaDonald Trump bufumaneka kuzo zombini iincwadi

zikaDaniyeli neSityhilelo, yaye bufumaneka kuzo zombini ezo ncwadi kwisahluko seshumi elinanye.

Le migca mithathu iyinxalenye, xa idityaniswe ndawonye, ichaza imbali epheleleyo kaTrump njengomongameli wesithandathu nowesibhozo, yaye yakhiwe phezu komqondiso othi “Inyaniso”. Ivela kwiincwadi zikaDaniyeli neSityhilelo, yaye ivelisa umgca wembali ohambelana naloo “nxalenye yencwadi kaDaniyeli enxulumene nemihla yokugqibela.”

Loo nxalenye kaDaniyeli yileyo ivulwayo yiNgonyama yesizwe sakwaYuda, kanye ngaphambi kokuvalwa kwexesha lovavanyo, yaye ngoko ke iyinxalenye yomyalezo wokutywinwa wamawaka alikhulu elinamashumi amane anesine. Kodwa kufuna umbono womoya ocace gca ukubona iimpawu zendlela zesiprofeto zokubulawa kwamangqina amabini ngowama-2020.

Ivesi yeshumi elinesihlanu kuDaniyeli ishumi elinanye, imela iDabi lasePanium nomgca wobuKumkani baseHasmonean, elazalisekiswa ngedabi elibonakalayo, ngaloo ndlela lifuzisela umzekeliso wesiprofeto wemfazwe yokomoya phakathi kwenkolo yobuProtestanti obuwileyo emvukelweni nenkolo yexesha elitsha yomntu wehlabathi jikelele. IDabi lasePanium, elenzeka ngowe-200 BC, limela idabi lophondo lweRiphabhlikhi, yaye umzabalazo omelwe yiMvukelo yamaMaccabee umele idabi lophondo lobuProtestanti obuwileyo emvukelweni. Nangona imvukelo yamaMaccabee yenzeka ngowe-167 BC, iyahambelana ngokwesiprofeto neDabi lophondo lweRiphabhlikhi ngowe-200 BC, kuba ngokwesiprofeto iimpondo zihamba ngokungqinelana kwiimbali zazo.

Ivesi yeshumi elinesihlanu imele imbali yesiprofeto eyandulela ngoko nangoko, yaye ekhokelela kumthetho weCawa oza kufika kungekudala. Ngenxa yoko imele kanye loo ndawo ngexesha lokutywina lekhulu elinamashumi amane anesine amawaka, apho amandla angaphakathi komyalezo wokutywina ashicilela ngonaphakade itywina phezu kwabantu bakaThixo bemihla yokugqibela.

YiNgonyama yesizwe sakwaYuda evula loo nyaniso, yaye loo nyaniso siSityhilelo sikaYesu Kristu. Amawaka alikhulu elinamashumi amane anesine ngawabo “abalandela iMvana naphi na apho iya khona,” yaye xa Ivula indima yeshumi elinesihlanu, iNgonyama yesizwe sakwaYuda ibakhokelele abantu bayo bemihla yokugqibela ePanium. UYesu wabonakalisa kanye le ngongoma kwinkqubo yokutywina xa wathabatha abafundi baKhe waya nabo ePanium, kanye phambi komnqamlezo.

Imfazwe yasePanium ithethwa ngokukodwa nguKristu, xa wayemi ePanium nabafundi baKhe, waza apho wabafundisa ukuba ibandla laKhe liya kwakhelwa phezu kwesivumo sikaPetros, nokuba “amasango esihogo” akayi kusoyisa. UYesu wayichaza imfazwe emelwa yiDabi lasePanium. IDabi lasePanium luyivesi yeshumi elinesihlanu, yaye ivesi yeshumi elinesithandathu yiDabi laseActium. UKristu wema ePanium, kanye phambi kokuba isenzo sokufa kwaKhe sizaliseke.

IPaniyam ukuya kumthetho weCawa yimbali yomzabalazo wezopolitiko nowenkolo weempondo ezimbini zerhamnawa lomhlaba, ezizezi ubuProtestanti nobuRiphabhlikhi. Zombini zahlaselwa

lirhamncwa elingakholelwayo kuThixo eliphuma enzonzobileni ngo-2020, yaye imfazwe yeempondo ezimbini nxamnye noothixo bezopolitiko nowenkolo bobuglobhalizim imelwe ngaphakathi kwimbali yeevesi zeshumi elinanye ukuya kweleshumi elinesithandathu.

Ukususela kwiMfazwe yaseUkraine eyaqalayo ngowama-2014, ukuya kumkhankaso wokuqala wobongameli kaDonald Trump owaqalayo ngowama-2015, kude kuse ekufeni kweempondo ezimbini ngowama-2020, kude kuse eluvukweni lowama-2023, ukuya kumkhankaso wesithathu kaTrump owaqalayo ngoNovemba 15, 2022, imbali ikhokelela kwiindinyana zeshumi elinesithathu ukuya kweshumi elinesihlanu. Kwezo ndinyana imbali etyhilwe liLizwi likaThixo lesiprofeto imela iinyaniso zesiprofeto ezitywina ikhulu elinamashumi amane anesine amawaka.

Ezo nyaniso zabonakaliswa kutyelelo lukaKristu eKesareya Filipi kuMateyu izahluko zeshumi elinesithandathu neshumi elinesixhenxe. Kwezo ndinyana, umntu wesono ubuyela kwimbali yesiprofeto ecula iingoma zehenyukazi laseTire, aze ngokwenjenjalo amisele umbono, ngaloo ndlela ebeka ezo ndinyana kumxholo weSikhalo Sasebusuku, kuba apho kungekho mbono abantu bayatshabalala.

Apho kungekho sityhilelo, abantu bayatshabalala; kodwa lowo ugcina umthetho, unoyolo yena. IMizekeliso 29:18.

Abo banamehlo, kodwa bengathandi ukubona, neendlebe, kodwa bewala ukuva, ziintombi ezizizidenge zaseLawodike ezingenawo “ioli.” “Ioli” yiyo ukwanda kolwazi oluveliswayo xa iSityhilelo sikaYesu Kristu sityhilwa ngaphambi kokuba kuvalwe ixesha lokuvavanywa, yaye ngokukaHoseya, abantu bakaThixo abala nabagiba ukwala ulwazi bamiselwe ukutshatyalaliswa.

Abantu bam batshatyalalisiwe ngenxa yokuswela ulwazi; ngenxa yokuba wena ulahle ulwazi, nam ndiya kukulahla, ukuze ungabi ngumbengeleli kum; ekubeni uwulibele umthetho woThixo wakho, nam ndiya kubalibala abantwana bakho. Hoseya 4:6.

Iilizwi leNkosi lafika kum kwakhona, lisithi, Nyana womntu, uhleli phakathi kwendlu enemvukelo, enamehlo okubona, kodwa ingaboni; ineendlebe zokuva, kodwa ingevi; kuba yindlu enemvukelo. Hezekile 12:1, 2.

Waza wathi, Hamba, uthi kwaba bantu, Yivani okunene, kodwa ningaqondi; nibone okunene, kodwa ningabonisisi. Yenza intliziyo yaba bantu ityebile, neendlebe zabo zibe nzima, uvale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngeentliziyo zabo, baguquke, baphiliswe. Isaya 6:9, 10.

Baza abafundi beza kuye, bathi kuye, Yini na ukuba uthethe kubo ngemizekeliso? Waphendula wathi kubo, Kungenxa yokuba kuni nikunikiwe ukwazi iimfihlakalo zobukumkani bamazulu, kodwa kubo akunikiwanga. Kuba lowo unako, uya kunikwa, aze abe nentabalala ngakumbi; ke lowo angenako, uya kuhluthwa kwanoko anako. Ngenxa yoko ndithetha kubo ngemizekeliso; kuba bebona ababoni, beve abeva, bengaqondi nokukuqonda. Kwaye kubo kuzaliseka isiprofeto sikaEsaya esithi, Nokuba niya kuva, ningaqondi; nokubona niya kubona, ningaqondi oko nikubonayo; kuba intliziyo yaba bantu ityebile, neendlebe zabo zinzima ukuva, namehlo abo bawavalile; hleze mhlawumbi babone ngamehlo abo, beve ngeendlebe zabo, baqonde

ngentliziyo yabo, baguquke, ndibaphilise. Kodwa asikelelekile amehlo enu, kuba ayabona; neendlebe zenu, kuba ziyeva. Kuba inene ndithi kuni, baninzi abaprofeti namadoda angamalungisa abalangazelelayo ukuzibona ezi zinto nizibonayo, kodwa abazibonanga; nokuziva ezi zinto nizivayo, kodwa abazivanga. Mateyu 13:10–17.

“Yonke imiyalezo eyanikwa ukususela kowe-1840 ukuya kowe-1844 imele yenziwe inamandla ngoku, kuba baninzi abantu abalahlekelwe kukuqonda indlela yabo. Imiyalezo imele ifike kuzo zonke iicawa.

“UKristu wathi, ‘Asikelelwe amehlo enu, kuba ebona; neendlebe zenu, kuba zisiva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa abanqwenela ukuzibona ezo zinto nizibonayo, kodwa abazibonanga; nokuva ezo zinto nizivayo, kodwa abazivanga’ [Mateyu 13:16, 17]. Asikelelwe amehlo awabona izinto ezabonwayo ngowe-1843 nangowe-1844.

“Umyalezo wanikelwa. Kwaye akufanele kubekho kulibaziseka ekuwuphindeneni umyalezo, kuba iimpawu zamaxesha ziyazaliseka; umsebenzi wokugqibela umele ukwenziwa. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa umyalezo ngommiso kaThixo oya kukhula ube sisikhalo esikhulu. Emva koko uDaniyeli uya kuma esabelweni sakhe, anikele ubungqina bakhe.” Manuscript Releases, umqulu 21, 437.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

ISityhilelo sikaYesu Kristu, awasinikwa nguThixo ukuze abonakalise kubakhonzi bakhe izinto ezimele ukuba zenzeke kwakamsinyane; wasithumela wasibonakalisa ngengelosi yakhe kumkhonzi wakhe uYohane; owangqina ilizwi likaThixo, nobungqina bukaYesu Kristu, nazo zonke izinto awazibonayo. Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, begcine izinto ezibhaliweyo kuso; kuba ixesha lisondele. ISityhilelo 1:1–3.