

Incwadi kaDaniyeli — Inombolo Ikhulu Elinamashumi Alithoba Anesithandathu

*Ukufana Kobuprofeti Nokusilela KukaThixo: Uhambo Lwesityhilelo
Lwabantu BakaThixo Beentsuku Zokugqibela kwiSityhilelo 10*

Jeff Pippenger
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Kwisahluko seshumi seSityhilelo, apho imbali yemiyalezo yengelosi yokuqala neyesibini imelwe khona, uYohane, njengomfuziselo wabantu bakaThixo bemihla yokugqibela, waxelelwa kwangaphambili ukuba kwakuza kubakho ukuphoxeka embalini awayeyimela ngomfuziselo; yaye oko kuphoxeka kwakuyinxalenye yembali yengelosi yokuqala neyesibini eyayitywiniwe ukuze ingaqondwa ngamaMillerite, ukuze kuvavanywe ukholo lwawo.

Laza ilizwi endalilivayo livela ezulwini laphinda lathetha nam, lisithi, Hamba uye kuthabatha incwadi encinane evuliweyo esesandleni sesithunywa esimiyo phezu kolwandle naphezu komhlaba. Ndaza ndaya kwisithunywa, ndathi kuso, Ndinike incwadi encinane. Saza sathi kum, Yithabathe, uyidle iphele; yaye iya kusenza krakra isisu sakho, kodwa emlonyeni wakho iya kuba mnandi njengobusi. Ndaza ndayithabatha incwadi encinane esandleni sesithunywa, ndayidla yaphela; yaye emlonyeni wam yaba mnandi njengobusi; ke kaloku, ndakuba ndiyidlile, isisu sam saba krakra. ISityhilelo 10:8–10.

Kwivesi yeshumi, uYohane umele imbali eqala ngoAgasti 11, 1840, xa ingelosi enamandla yehla inencwadi encinane esandleni sayo, ide ifike kuDano Olukhulu ngowe-22 kaOktobha, 1844. Ngaphambi kokuba amele loo mbali ngokomfuziselo, uxelelwa “ilizwi endalilivayo livela ezulwini” limazisa ukuba xa etya incwadi encinane, “iya kusenza krakra isisu sakho, kodwa emlonyeni wakho iya kuba mnandi njengenqatha lobusi.” Olo dano lukrakra lulo olwawavavanya ukholo lwamaMillerite, yaye kwakungengokona kulungileyo kuwo ukuba azi ngolo dano ngaphambi kokuba lufike, kodwa uYohane umele abantu bemihla yokugqibela abafunekayo ukuba bazazi iinyaniso ezinxulumene nokucaciswa kweziganeko, eziyimbali yomyalezo wengelosi yokuqala nowesibini.

Loo mbali ingcwele ichaza ukuba kuya kubakho uvavanyo oluya kuziswa phezu kwabantu bemihla yokugqibela, yaye luya kuba luvavanyo olusekelwe phezu kwento ekwakungengokona kulungileyo ukuba bayiqonde ngaphambi kovavanyo; noko ke, yayingengowona mava afanayo ncam nalawo amaMillerite, nangona lwalungqamana ngokugqibeleleyo noludwe lweziganeko olumelwe yingelosi yokuqala neyesibini, kuba neendudumo ezisixhenxe zikwamele “iziganeko ezizayo eziya kutyhilwa ngokulandelelana kwazo.”

Nangona kwakufuneka balazi imbali esisiseko yamaMillerite, abantu bakaThixo bemihla yokugqibela babeza kuzalisekisa olo luhlu lunye lweziganeko njengamaMillerite; kodwa oko kwavavanya amaMillerite, nto leyo eyayilungele ukuba bangayazi kwangaphambili, kwakuya kuba luvavanyo olwahlukileyo, olwaluziswe yinxalenye eyayitywiniwe kwada kwafika ixesha lokuba

iNgonyama yesizwe sakwaYuda iyityhile iSityhilelo sikaYesu Kristu, okwenzeka kwimbali efihlakeleyo yevesi yamashumi amane kaDaniyele ishumi elinanye.

Oko kwakutywiniweyo kwakumiselwe ukuvavanya abantu bakaThixo bemihla yokugqibela, yaye olo vavanyo lwalunokuhambelana nophawu lwendlela apho amaMillerite avavanywa khona; kuba nokuba kukuzaliseka kokuqala kwimbali yamaMillerite okanye kukuzaliseka kokugqibela kwemihla yokugqibela, iindudumo ezisixhenxe zaziyo “inkcazo yeziganeko” “ezaziza kutyhilwa ngokulandelelana kwazo.”

Okungakhange kuqatshelwe ngokubanzi kukuba, njengoko uYohane emela imbali yokuhla kukaKristu enencwadana encinane ngoAgasti 11, 1840, kude kuse kwiDano Elikhulu likaOktobha 22, 1844, kwaloo mbali kanye nayo yamelwa kukuhla kwengelosi yesibini ngoAprili 19, 1844. Ukudana kokuqala kunokuqondwa njengokudana kukaYohane, owathi, emva kokuyitya incwadana encinane ngoAgasti 11, 1840, wadibana nokudana ngoAprili 19, 1844. Xa oko kudana kwafikayo, ingelosi yesibini yehla “inombhalo” esandleni sayo.

“Enye ingelosi enamandla yathunywa ukuba yehle emhlabeni. UYesu wabeka esandleni sayo umbhalo, yaye njengoko yayisihla isiza emhlabeni, yadanduluka yathi, ‘IBhabeli iwile, iwile.’ Emva koko ndabona abo babedane kwakhona bephakamisa amehlo abo besingisa ezulwini, bekhanela ngokholo nangethemba ukubonakala kweNkosi yabo. Kodwa abaninzi babebonakala behleli kwimeko yobuthuntu, ngokungathi balale; sekunjalo ndandibona umkhondo wentsizi enzulu ebusweni babo. Abo babedane babona ngeziBhalo ukuba babekwixesha lokulibaziseka, nokuba kwakufuneka balinde ngomonde ukuzaliseka kombono. Obo bungqina bunye obabakhokelela ekukhangeleni iNkosi yabo ngowe-1843, babakhokelela ekuyilindeleni ngowe-1844. Sekunjalo ndabona ukuba uninzi lwalungenawo loo mandla awayephawula ukholo lwabo ngowe-1843. Ukudana kwabo kwakuludambisile ukholo lwabo.”
Early Writings, 247.

Imbali yamaMillerite ayimelayo uYohane kwisahluko seshumi, yimbali yengelosi yokuqala kwaneyeyesibini. Ukuhla kwengelosi yokuqala inesigidimi nokuhla kwengelosi yesibini inesigidimi, kuphawula ukuqala kweembali zazo ngokwahlukeneyo, ezo zombini ezaphela ngokudana, nangona uYohane ebonakalisa ngokuthe ngqo ngakumbi imbali ephelileyo yazo zombini iingelosi. Kwanasemva ko-Oktobha 22, 1844, xa ingelosi yesithathu yafika inesigidimi, ukudana kovukelo luka-1863 kunika ubungqina besithathu bexesha eliqala ngesigidimi eliphela ngokudana.

Ukudana kokuqala kwentshukumo yengelosi yesithathu ngoJulayi 18, 2020 kwakungumfanekiselo ohambelanayo wokudana kokuqala kwamaMillerite. Inyaniso ethile yatywinwa, njengokuba inyaniso ka-1844 yatywinwa yiNkosi ngokubamba kwayo isandla saYo phezu kwempazamo kwezinye zezibalo, eyavelisa ukudana kokuqala kwamaMillerite. Xa impazamo leyo yathi emva koko yaqondwa, loo mpazamo yayisele ityhiliwe, njengokuba iNgonyama yesizwe sakwaYuda yayisusile isandla saYo. Impazamo kaJulayi 18, 2020, yaziswa kukwala ukuvuma ukuba isandla saYo saphakanyiswa ngo-Oktobha 22, 1844, ngelixa Yona yabhengeza ukuba “ixesha alisayi kuba sabakho.”

Nokuba kwakuyintshukumo yaseFiladelfiya yokuphoxeka kokuqala kwengelosi yokuqala, okanye ukuphoxeka kokuqala kwentshukumo yaseLawodikea yengelosi yesithathu, isandla saKhe simela uphawu lwendlela. NgoAprili 19, 1844 nangoJulayi 18, 2020 ukuphoxeka kwavelisa ixesha lokuchithachithwa. Abo babekhe baqokelelwa ngoAgasti 11, 1840 okanye ngoSeptemba 11, 2001, bachithachithwa, yaye emva koko uKristu waqala ukuqokelela abantu baKhe okwesibini.

Wayeqokelele abantu ukususela ngomhla we-11 kuSeptemba, 2001, kuba njengoko kumelwe lubhaptizo lukaKristu, kuxa umqondiso wobuThixo wehla apho aqala khona ukuqokelela abafundi bakhe, kungekhona ngaphambi koko. Emva koko, emva kokusasazwa, uKristu uqokelela abantu bakhe okwesibini. UKristu waqokelela abafundi bakhe ukususela ebhaptizweni lakhe, yaye emva kokusasazwa okwaveliswa ngumnqamlezo, waqalisa ukuqokelela abafundi bakhe okwesibini. Inyaniso yesiprofeto yokuqokelelwa kwesibini eyaqala ngoJulayi 2023, yayiyinxalenye yoko kwakutywiniwe ngomhla we-18 kuJulayi, 2020, nangona ngokucacileyo yayiyinxalenye yembali yamaMillerite.

Kwivesi yamashumi amane kaDaniyeli ishumi elinanye, irhamncwa eliphuma enzonzobileni lavuka laza labulala zombini iimpondo zerhamncwa lomhlaba ngo-2020. NgoJulayi ka-2023, iNkosi yaqalisa ukuqokelela abantu baYo bemihla yokugqibela okwesibini. Inkqubo yokuqokelela imelwe ngaphakathi kwembali engewele yamaMillerite, yaye kuloo mbali kukho amangqina amabini embali okuqokelela abantu baYo okwesibini. Inkqubo yokuqokelela yinxalenye yesiprofeto eyayitywiniwe kwada kwangoJulayi ka-2023. Umsebenzi wokuqokelela abantu baYo okwesibini uzalisekiswa ngexesha lembali yemfazwe yaseUkraine, kanye phambi konyulo lwesibini lomongameli wesibhozo, ophuma kwabasixhenxe.

Ngomhla we-11 ka-Agasti, 1840, iNkosi yahlanganisa intshukumo yamaMillerite, yaye Yawuphawula loo ndibano ngokungeniswa kwetshathi ka-1843, eyapapashwa ngoMeyi ka-1842. Itshathi leyo yayimela umyalezo osisiseko, kuba ngelo xesha Wayebeka isiseko setempile yamaMillerite. Ukuhla kwengelosi yesahluko seshumi seSityhilelo, ngomhla we-11 ka-Agasti, 1840, kuyahambelana nobhaptizo lukaKristu, olwaluthi, phakathi kwezinye izinto, luphawule ukuqala kokuba uKristu akhethe abafundi baKhe.

“Ngokubizwa kukaYohane noAndreya noSimon, kukaFilipu noNatanayeli, kwaqalisa ukusekwa kwebandla lobuKristu. UYohane wakhomba ababini kubafundi bakhe kuKristu. Waza omnye waba, uAndreya, wamfumana umnakwabo, waza wambizela kuMsindisi. Emva koko kwabizwa uFilipu, waza wahamba waya kufuna uNatanayeli.” The Desire of Ages, 141.

Umsebenzi kaWilliam Miller ukususela kwixesha lesiphelo ngo-1798, ukuya kutsho kuAgasti 11, 1840, wawumela umsebenzi kaYohane uMbaptizi; kodwa xa ingelosi yeSityhilelo seshumi yehla, njengoko kwakufuziselwe kukuhla koMoya oyiNgewele ekubhaptizweni kukaKristu, iNkosi “yaqokelela” abafundi bayo abasisiseko. La mangqina mabini abonisa ukuba uKristu waqokelela abantu baKhe bemihla yokugqibela ngoSeptemba 11, 2001, xa ingelosi yeSityhilelo isahluko seshumi elinesibhozo yehla; kodwa njengakwakunjalo ngamaMillerite, babemele ukuvavanywa yinxalenye yeendudumo ezisixhenxe ezazitywiniwe, aze emva koko iNkosi iqokelele abantu baYo okwesibini.

Ukuhlanganiswa kwesibini kwabantu bakaThixo bemihla yokugqibela kwaqala kwimbali emelwe kanye ekupheleni kwevesi yeshumi elinanye, yesahluko seshumi elinanye sikaDaniyeli, kanye ngaphambi koloyiso lukaPutin phezu kweUkraine, kwanaphambi kwevesi yeshumi elinesibini apho ubungqina besiprofeto baseRashiya noPutin buphela khona. UDaniyeli isahluko seshumi elinanye, ivesi yeshumi elinanye, ngoko ke ihambelana neSityhilelo isahluko seshumi elinanye, ivesi yeshumi elinanye, kuba kulapho amangqina amabini abuyiselwa ebomini.

Kwimbali engcwele yamaMillerite, iNkosi yaqalisa ukubuthela abantu baYo okwesibini emva kokudana komhla we-19 kuTshazimpuzi, 1844, yaye oko iNkosi yakusebenzisa ukuze ibuthele abantu baYo ngelo xesha yayikukuba baqonde ukuba babesenza ixesha lokulibala lomzekeliso weentombi ezilishumi kaMateyu isahluko samashumi amabini anesihlanu, kwanekaHabakuki isahluko sesibini. Ukuze amaMillerite ayiqonde imeko yawo aze abuye, kwakufuneka aziqonde njengabamelwe ngaphakathi kweLizwi likaThixo lesiprofeto. Kwakufuneka abone ukuba ayengabantu bakaThixo ngokuchaseneyo nabo babebanga ukuba bangabantu baKhe. Ekubutheleleni abantu baKhe abadana, Wayebonelela ngomzekeliso womqondiso ophakanyiselwe iiNtlanga, ngaloo ndlela egxininisa umahluko phakathi kwabantu baKhe bokwenene kodwa abadana, nabantu baKhe abangabokubanga nje kuphela.

Kananjalo ngaloo mini kuya kubakho ingcambu kaYese, eya kuma njengomqondiso ebantwini; kuyo ziya kufuna iintlanga; nendawo yayo yokuphumla iya kuba nobuqaqawuli. Kuya kuthi ke ngaloo mini iNkosi iphinde yolule isandla sayo okwesibini ukuze ifumane intsalela yabantu bayo, eya kusala, ivela eAsiriya, naseYiputa, nasePatros, naseKushi, naseElam, naseShinare, naseHamati, naseziqithini zolwandle. Iya kumisela umqondiso ezintlangeni, ihlanganise abagxothiweyo bakwaSirayeli, iqokelele ndawonye abathe saa bakwaYuda bevela eziphelweni ezine zomhlaba. Isaya 11:10–12.

Xa umprofeti uYeremiya emela abo baphoxekileyo ngoAprili 19, 1844, wabonisa ukuba wayengasazihlanganisi “nentlanganiso yabagculeli,” ababesebenzisa ukuqikelela okungaphumelelanga kuka-1843 njengobungqina bokuba abo bamelwa nguYeremiya babengaprofeti bobuxoki.

Andihlalanga esihlanganweni sabagculeli, andavuya; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalise ngumsindo. Yeremiya 15:17.

“Indibano yabagculeli” yayibagxothile abo babemelwe nguYeremiya.

“Abaninzi batshutshiswa ngabazalwana babo abangakholwayo. Ukuze bagcine isikhundla sabo ebandleni, abanye bavuma ukuthula ngokuphathelele ithemba labo; kodwa abanye baziva ukuba ukunyaniseka kuThixo kwakubathintela ekubeni ngolo hlobo bazifihle iinyaniso awayezinikele kukuthembeka kwabo. Abambalwa ke banqunyulwa kubudlelane bebandla kungekho sizathu sinye ngaphandle kokuvakalisa inkolelo yabo ekufikeni kukaKristu. Abo babethwele olu vavanyo lokholo lwabo, amazwi omprofeti ayexabiseke kakhulu kubo: ‘Abazalwana benu abanithiyileyo, abanigxothileyo ngenxa yegama lam, bathi, Makazukiswe uYehova; kodwa uya kubonakala eluvuyweni lwenu, baze bona bahlazeke.’ Isaya 66:5.” Imbambano Enkulu, 372.

Xa iNkosi iphakamisa iflegi phakathi kweeNtlanga, kuya kwenzeka xa Ithe yasolula isandla sayo okwesibini ukuba iqokelele intsalela yabantu bayo, abangabagxothiweyo bakwaSirayeli. Ngabo abo bangasahlali “ebandleni labagculeli.”

“ingcambu kaYese” luphawu lwemigca emibini yegazi, omnye uphuma kubuYuda udityaniswe nomgca wegazi ophuma ngaphandle kobuYuda, yaye alumeleli nje kuphela umgca wegazi kaYesu, koko lukwaluphawu lokudityaniswa kobuThixo nobuntu; kuba umqondiso ophakanyisiweyo umele abantu abatywiniweyo ngonaphakade kwimeko nakumava okudityaniswa kobuThixo nobuntu, nto leyo ekwameleka nakwivesi yeshumi kaDaniyeli isahluko seshumi elinanye ngomqondiso “wenqaba enqatyisiweyo”. Kwivesi yeshumi, ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka licetyiswa kukuqonda kwesiprofeto kwenqaba enqatyisiweyo, eyintloko. Kwimbali yevesi yeshumi elinanye neMfazwe yaseUkraine, iNkosi yolula isandla saYo okwesibini ukuba iqokelele abagxothiweyo abathe badana.

Ngako oko, ngobungqina bukaDaniyeli ishumi elinanye njengolwakhiwo, siye sachonga ukungenelela kobupopu kwimbali yesiprofeto, kanye phambi komthetho weCawa. Siyibonile imisebenzi yophondo lweRiphabhlikhi olufanekiswe nguTrump njengoko esiba ngowesibhozo ongowabasixhenxe, aze aqalise umsebenzi wokudibanisa ibandla norhulumente. Sinomgca wophondo oluwexukileyo lobuProtestanti, njengoko lumelwe ngamaMaccabee. Kwakwelo bali linye limelwe zezo ndinyana, sisebenzisa umgca weendudumo ezisixhenxe, okwangumgca womzekeliso weentombi ezilishumi, sichonga amava alikhulu elinamashumi amane anesine amawaka, kwakunye nomgca weengulosi ezintathu ochaza umsebenzi wophondo lokwenyaniso lobuProtestanti. Esinye seziganeko zophondo lokwenyaniso lobuProtestanti kuloo mbali kukuhlanganiswa kwesibini.

Ukuhlanganiswa kwesibini kwenzeka kwimbali yesigidimi sengwezi yesibini, yaye kwakhona kwenzeka kwimbali yengulosi yesithathu ukususela ngowe-1844 ukuya kowe-1863, kumisa amangqina amabini avela kwimbali yamaMillerite okokuba iNkosi yolula isandla saYo okwesibini ukuze iqokelele umhlambi waYo othe saa.

“Ngomhla wama-23 kuSeptemba, iNkosi yandibonisa ukuba Yolule isandla saYo okwesibini ukuze ibuyise intsalela yabantu baYo, nokuba iinzame zimele ziphindwe kabini kweli xesha lokuqokelelwa. Ekuhlakazweni, uSirayeli wabethwa waza waqwengwa, kodwa ngoku ngexesha lokuqokelelwa uThixo uya kubaphilisa abantu baKhe aze ababophe amanxeba abo. Ekuhlakazweni, iinzame ezenziwa ukusasaza inyaniso zaba nesiphumo esincinane kakhulu, zafeza kancinane kakhulu okanye azafeza nto; kodwa ekuqokeleleni, xa uThixo ebeke isandla saKhe ukuba aqokelele abantu baKhe, iinzame zokusasaza inyaniso ziya kuba nesiphumo esazicetyelweyo. Bonke mabamanyane baze babe nenzondelelo emsebenzini. Ndabona ukuba kwakungalunganga ukuba nabani na abhekisele ekuhlakazweni ukuze afumane imizekelo eya kusilawula ngoku ekuqokeleleni; kuba ukuba uThixo ebengenakusenzela nto ingaphezu kwaleyo wayenzayo ngelo xesha, uSirayeli wayengasoze aqokelelwe.” Early Writings, 74.

Kwisongezo se-Early Writings, uDade White ucacisa eli binzana lisandul’ ukucatshulwa:

“3. Imbono yokuba iNkosi ‘yayolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo,’ kwiphepha 74, ibhekisa kuphela kumanyano namandla awayekhe abakho phakathi kwabo babekhangele uKristu, nakwinyani yokuba yayisele iqalisile ukubamanyanisa nokubavusa kwakhona abantu bayo.” Imibhalo Yasekuqaleni, 86.

Imbali engcwele yeendudumo ezisixhenxe, emela uAgasti 11, 1840, kude kube nguOktobha 22, 1844, yalinganisa imbali engcwele kaOktobha 22, 1844, kude kube luvukelo luka-1863. Umgca phezu komgca, imbali yokuqala yayimela umzekeliso weentombi ezilumkileyo, yaye umgca wesibini wawunika umzekeliso weentombi ezizizidenge. Zombini ezi mbali zaqala xa ingelosi yehla nomyalezo owawuza kudliwa. Ukufika kwengelosi kuzo zombini ezi mbali kwaqalisa inkqubo yokuvavanywa eyavelisa ukusasazeka, yaye ngowe-1849, uDade White wayeboniswa ukuba iNkosi yayolula isandla saYo kwakhona okwesibini, ngeli xesha ukuze iqokelele abo babesasazekile ngoOktobha 22, 1844.

Babesasazwe kukuDana Okukhulu, njengokuba izilumko ngomhla we-19 kuAprili, 1844 zaye zingasazwa kukudana kwazo kokuqala. Ukuhlanganisana kwesibini kwabonakalisa ukuba iNkosi “yayiqalile ukumanya nokuvusa abantu baYo kwakhona.” Kolu kuhlanganisana lwesibini umsebenzi weNkosi uquka ukuphakamisa ibhanile emanyene omnye nomnye phezu kwesigidimi, nobuntu bayo bumanyene nobuThixo baYo. Injongo yebhanile kukubiza omnye umhlambi kaThixo uphume eBhabheli, nto leyo ezezekiswa ngokuba amadoda nabafazi babone ibhanile.

Umqondiso ngumkhosi wabo bathe badibanisa ubuntu babo nobuThixo bukaKristu ngexesha lovavanyo lomthetho weCawa. Ngaloo ndlela, ukuhlanganiswa kwesibini kuchaza “ingcambu kaYese,” eya kuphakanyiswa, ithwele umqondiso wesiprofeto ophindwe kabini kaRute, umhedeni ohlanganiswa ngumqondiso ngokudityaniswa noBhohazi, ongumfuziselo wamakulu alikhulu anamashumi amane anesine amawaka, kananjalo engumfuziselo woMhlawuleli, owahlawula ixabiso ngenxa kaRute, nowayesisalamane sakhe esisondeleyo. Ekumanyaneni kobuThixo bukaKristu nenyama ewileyo yendalo yoluntu, Waba sisalamane sethu esisondeleyo. Umqondiso ophakanyiswayo ngabo badityanisiweyo ngomyalezo, abagqibezela umsebenzi wokudibanisa ubuntu babo nobuThixo bukaKristu phambi komthetho weCawa.

Siya kuqhubeka esi sifundo kwinqaku elilandelayo.

“Ukuqondwa kweBhayibhile kuyakhula ngokuyifundisisa. Nangaliphi na icala umfundi anokujikela kulo, uya kufumana kubonakalisiwe ubulumko obungenasiphelo nothando lukaThixo.

“Ukubaluleka koqoqosho lwamaYuda akukaqondwa ngokupheleleyo. Iinyaniso ezinkulu nezinzulu zibonakaliswa ngokomfuziselo kwizithethe nakwiimpawu zalo. Ivangeli sisitshixo esivula iimfihlelo zalo. Ngokwazi icebo lokuhlangulwa, iinyaniso zalo zivuleka ekuqondeni. Kunokuba siqonda ngoku, lilungelo lethu ukuqonda ezi zifundo zimangalisayo ngakumbi kakhulu. Simele siziqonde izinto ezinzulu zikaThixo. Ingelosi zinqwenela ukukhangela kwezo nyaniso zityhilelwe abantu abathi, ngeentliziyo ezithobekileyo nezophukileyo, baphengulule ilizwi likaThixo, baze bathandazele ukwandiswa kobude nobubanzi nobunzulu nokuphakama kolwazi anokulunika Yena yedwa.”

“Njengoko sisondelela ekupheleni kwembali yeli hlabathi, iziprofeto ezinxulumene nemihla yokugqibela zifuna ngokukodwa ukufundwa kwethu. Incwadi yokugqibela yeZibhalo zeTestamente eNtsha izele yinyaniso esiyidingayo ukuba siyaziqonde. USathana uzimfamekisile iingqondo zabaninzi, kangangokuba baye bamkela ngovuyo nasiphi na isizathu sokungayenzi iSityhilelo ibe sisifundo sabo. Kodwa uKristu ngomkhonzi waKhe uYohane apha ubhengezile oko kuya kubakho ngemihla yokugqibela, yaye uthi, ‘Unoyolo lowo ufundayo, nabanako ukuva amazwi esi siprofeto, bazigcine ezo zinto zibhaliweyo kuso.’ IsiTyhilelo 1:3.”

“‘Obu bubomi obungunaphakade,’ watsho uKristu, ‘ukuba bakwazi Wena, uThixo oyinyaniso yedwa, noYesu Kristu, omthumileyo Wena.’ Yohane 17:3. Kutheni na ukuba singaliqondi ixabiso lolu lwazi? Kutheni na le nto ezi nyaniso zizukileyo zingadangi ezintliziyweni zethu, zingangcangcazeli emilebeni yethu, zize zingawuzalisi wonke ubukho bethu?”

“Ekusinikezeni ilizwi laKhe, uThixo usibeke ekubeni sibe nefa lenyaniso yonke ebalulekileyo kusindiso lwethu. Amawaka athabhe amanzi kule mithombo yobomi, ukanti akubangakho kuncipha kobuninzi bayo. Amawaka amise iNkosi phambi kwawo, aza ngokuyikhangelanga aguqulwa aba ngumfanekiso omnye lowo. Umoya wawo uyavutha ngaphakathi kuwo xa ethetha ngesimilo saYo, exela ukuba uKristu uyintoni kuwo, kwanokuba wona ayintoni kuKristu. Kodwa aba baphandi abazikagqibi ezi zihloko zinkulu nezingcwele. Amawaka amaninzi ngakumbi anokungena emsebenzini wokuphengulula iimfihlelo zosindiso. Njengoko ubomi bukaKristu nesimilo somsebenzi waKhe zithathelwa ingqalelo, imitha yokukhanya iya kuvela ngokucace ngakumbi ngalo lonke ixesha kuzanywa ukufumanisa inyaniso. Uphononongo ngalunye olutsha luya kutyhila into enomdla ongene ngakumbi kunaleyo isele ityhiliwe. Lo mxholo awupheli. Ukufundwa kokuzalwa kukaKristu enyameni, idini laKhe locamagushelo, nomsebenzi waKhe wokuba nguMlamli, kuya kuwusebenza ingqondo yomfundi okhuthelayo kude kube sekupheleni kwexesha; aze, ekhangele ezulwini neminyaka yalo engenakubalwa, adanduluke athi, ‘Inkulu imfihlelo yokuhlonela uThixo.’”

“Ebungunaphakade siya kufunda oko, ukuba sasikufumene ukukhanyiselwa ebekunokwenzeka ukuba sikufumane apha, ngekwavula ukuqonda kwethu. Imixholo yentlawulelo iya kuwuthimba iintliziyi neengqondo neelwimi zabahlangulweyo kuyo yonke iminyaka engunaphakade. Baya kuziqonda iinyaniso uKristu awayelangazelela ukuzityhila kubafundi baKhe, kodwa ababengenalo ukholo lokuzibamba. Ngonaphakade nanganaphakade kuya kuvela iimbono ezintsha zengqibelelo nozuko lukaKristu. Kuyo yonke iminyaka engenasiphelo uMninimzi othembekileyo uya kukhupha ebuncwaneni bakhe izinto ezintsha nezindala.” Christ’s Object Lessons, 132–134.