

Incwadi kaDaniyeli — Inani Lamashumi Amathathu anesithandathu

Umfuziselo Wobuprofeti KaNebhukadenetsare: Ukutyhilwa Kweempawu Zembali Zentshukumo YamaMillerite Nombono Otywiniweyo WoMlambo iUlai

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UDaniyeli isahluko sokuqala simele imbali yezithunywa zezulu zokuqala nezesibini ukusukela ngo-11 Agasti 1840, kude kube ngu-22 Oktobha 1844. UDaniyeli isahluko sesine naye uthetha ngembali yezithunywa zezulu zokuqala nezesibini ukusukela ngo-723 BC, kude kube ngu-22 Oktobha 1844. Kambe ke, akunakwenzeka ukukubona oku ngaphandle kwendlela yemvula yamva ethi “umgca phezu komgca.”

UNebhukadenetsare, kwisahluko sesine, ngumfuziselo wesiprofeto ontsonkothe kakhulu. Kubalulekile ukuba sizikhumbuze oko akumelayo njengoko siqalisa ukuqwalasela ukuvulwa kombono woMlambo iUlai kwimbali kaWilliam Miller. Iphupha lesibini likaNebhukadenetsare, elingafani kakhulu nephupha lesibini likaWilliam Miller, lalimela “amaxesha asixhenxe,” kaLevitikus 26, wona angumsonto wesiprofeto oluka yonke incwadi kaDaniyeli ibe nye. Xa uDaniyeli walitolika iphupha likaNebhukadenetsare lesahluko sesine, wamlumkisa ngomgwebo ozayo, yaye ngokwenjenjalo wafuzisela umyalezo wengelosi yokuqala owafika embalini “ngexesha lesiphelo” ngowe-1798.

Xa kwafikayo ukugweba uNebhukadenetsare awayelumkiswayo ngako ukuba kuya kufika, ukufika kwako kwakungumfuziselo ka-Oktobha 22, 1844, xa kwaqalayo umgwebo wokuphanda. Kwisahluko sesine, kokubini umyalezo wesilumkiso owawunikwe nguDaniyeli, nokufika komgwebo onxulumene naloo myalezo wesilumkiso, kwakumelwe ligama elithi “iyure”. “Iyure” yomgwebo kaNebhukadenetsare yayimela “iyure” yomgwebo kaThixo kumyalezo wengelosi yokuqala. Kwakhona yayifuzisela “iyure” yomthetho weCawa, xa umgwebo kaThixo wokuphumeza uqalisa. Inxalenye kaDaniyeli isahluko sesine emele ukufika komyalezo wengelosi yokuqala ngowe-1798, nokufika kwengelosi yesithathu ngo-Oktobha 22, 1844, okufuziselwa ligama elithi “iyure,” emva koko iyaphindwa yandiswe. Indlela yokuphinda wandise yindlela yesiprofeto ebonakala ngokuphindaphindiweyo esiprofetweni, kodwa ngokukodwa encwadini kaDaniyeli.

Xa uNebhukadenetsare wafikayo “kwiyure” yomgwebo, “amaxesha asixhenxe,” owawungumgwebo wakhe, aqala; yaye njengokumkani wasentla, ngoko wamela umgwebo owawuziswe phezu kobukumkani basentla bukaSirayeli ngowama-723 BC. Wanikwa intliziyo yerhamncwa, yaye irhamncwa bubukumkani kwisiprofeto seBhayibhile, yaye ukususela ngowama-723 BC, kude kube ngowe-1798, wamela ezi ndlela zimbini zobuhedeni ezisoloko kangaka zisisihloko sencwadi kaDaniyeli.

Iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, ezimele iminyaka eziliwaka elinamakhulu amabini anamashumi amathandathu, wayemele amandla obudeni achithachithayo; kwaza emva koko, kwezinye iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, ezifuzisela iminyaka eziliwaka elinamakhulu amabini anamashumi amathandathu, wayemele amandla opopu achithachithayo. Intliziyo yawo omabini la mandla achithachithayo yayinye, kuba upopu bubudeni nje obunxibe ibango lobuKristu.

“Ekupheleni kwemihla,” okuwuphawu oluchongwe kuDaniyeli isahluko seshumi elinesibini, olumele “ixesha lesiphelo” ngo-1798, ubukumkani bakhe babuyiselwa kuye. Ubungqina bukaDaniyeli 4, noMoya wesiProfeto, buchaza ukuba xa ubukumkani bakhe babuyiselwa “ekupheleni kwemihla,” wayengumntu oguqukileyo. Emva koko uba ngumfuziselo wesiprofeto wenyaniso ezine ezibalulekileyo. Uba sisinxulumanisi sesiprofeto phakathi kwamandla enamba obupagan, awawamelayo kwisiqingatha sokuqala “samaxesha akhe asixhenxe,” namandla erhamncwa, awawamelayo kwisiqingatha sokugqibela “samaxesha akhe asixhenxe.” Njengomfuziselo wala mandla mabini, emi njengobukumkani obubuyiselweyo ngo-1798, emva koko umele amandla esithathu atshabalalisayo (umprofeti wobuxoki), awayeza kulawula iminyaka engamashumi asixhenxe engokomfuziselo, ngelixa ihenyukazi laseTire lalilityelwe. Njengokumkani waseBhabhiloni, uNebhukadenetsare umele unxibelelwano lwesiprofeto phakathi kwala mandla mathathu ayeza kuba yiBhabhiloni yanamhlanje ngemihla yokugqibela, nto leyo ethi emva koko ikhokelele ihlabathi eArmagedon.

Kwakhona wayemela ukuzalwa kwe-United States njengerhamncwa lomhlaba, elaqala ngowe-1798 linjengemvana, lifanekiselwa ngamava akhe okuguquka. Kwangaxeshanye wayeya kumela iimpondo ezimbini ezikurhamncwa lomhlaba, ezithi, zibe yiRiphabhlikhi nobuProtestanti, zimele amandla e-United States, nto leyo eyayivumela ukuba ibe lelona lizwe lixhamlekileyo ehlabathini. Sekunjalo ekupheleni kweminyaka engamashumi asixhenxe yomfuziselo, ezo mpondo zimbini zaziya kuthi ke zimelwe njengeRiphabhlikhi ewexukileyo nobuProtestanti obuwxukileyo, zombini iimpondo zahlulwe zaba ziindidi ezimbini. Uphondo lweRiphabhlikhi lwaluya kuquka iqela lamaDemokhrasi elalizityeshela ngokuphandle izimiso ezingcwele zoMgaqo-siseko, neqela lamaRiphabhlikhi elalivuma ukuba lingabakhuseli neentshatsheli zoMgaqo-siseko, kodwa enyanisweni liziphika izimiso ezingcwele zoMgaqo-siseko, ngoxa likhetha izithethe namasiko ukuba ongamele izimiso ezikuloo xwebhu lungcwele.

La maqela mabini amelwa ngokomfuziselo ngabaSadusi nabaFarisi ngexesha likaKristu. Umoya wabaSadusi nabaFarisi wawuya kubonakaliswa nalo kuphondo lobuProtestanti obuwxukileyo, elinye iqela lixhasa unqulo lweCawa, lize elinye lixhase unqulo lweSabatha. Imeko kaNebhukadenetsare eguqukileyo “ekupheleni kwemihla,” ngo-1798, imela ngokufanelekileyo iUnited States, kwanazo zombini iimpondo zerhamncwa lomhlaba. Yonke le miqondiso mithathu—irhamncwa lomhlaba neempondo zalo zombini—yayimiselwe ukuguquka isuke kwimvana iye kunamba.

UNebhukadenetsare, ekupheleni “kwamaxesha” akhe asixhenxe, wayemela ikhonkco elachonga ubukumkani bakhe bokwenyani baseBhabheli njengomfuziselo weBhabheli yanamhlanje kwimihla yokugqibela, eyakhiwe yinyoka, lirhamncwa nomprofeti wobuxoki. Kwangokunjalo

wayemela neziq ezithathu zesiprofeto ezimelwe lirhamncwa lomhlaba elineempondo ezimbini, elitshintsha lisuka kwimvana lisiya kwinyoka ngexesha leminyaka engamashumi asixhenxe yomfuziselo apho ihenyukazi laseTire lilityelwayo. Kuyinzulu into yokuba ubukumkani bakhe bokwenyani bobo kanye bukumkani obungumfuziselo wobukumkani obulawulayo iminyaka engamashumi asixhenxe yomfuziselo.

Umfuziselo kaNebhukadenetsare wesahluko sesine umele ukubekwa phezu kwesahluko sokuqala. Xa kusenziwa olo setyenziso, luhlanganisa iimpawu zembali yamaMillerite, luze luqinisekise iinyaniso ezininzi zombono woMlambo i-Ulai ezatyhilwayo ngelo xesha. Isiseko nentsika ephakathi yentshukumo yamaMillerite yayikukubuza nokuphendula kukaDaniyeli isahluko sesibhozo, neendinyana zeshumi elinesithathu neshumi elinesine. Umbuzo wawusithi, “Kuya kuba kude kube nini na umbono ongombingelelo wemihla ngemihla, nokrejo lwentshabalalo, ukuze kunikelwe zombini ingewele nomkhosi ukuba kunyathelwe phantsi kweenyawo?”

Kumakhulu, ukuba asingamawaka, amagama awongeziweyo eBhayibhileni, ligama elongeziweyo elithi “idini” kuphela elichongwe luphefumlelo njengelingelolombhalo. Xa elo gama lisuswa ngokufanelekileyo, kubonakala ngokucacileyo ukuba “imihla ngemihla nokunxaxha” ngamandla amabini ahlukeneyo enza incithakalo. USister White uchaza ngokungqalileyo ukuba igama elithi “idini” longezwa bubulumko bomntu yaye alisebenzi kulo mbhalo, yaye kwakweso siqendu ukwachaza nokuba amaMillerite ayelungile ekuchongeni “imihla ngemihla” njengobuhedeni. Imigaqo yegramama ephakathi kombuzo wevesi yeshumi elinesithathu yachongwa ngononophelo nguKristu ngeencwadi zikaSister White, yaye xa ilawulwa ziibhalo kunye nemiyalelo eyongeziweyo ephefumlelweyo, lo mbuzo uthi, “Koda kube nini na umbono ngokuphathelele la mandla mabini enza incithakalo, obuhedeni nobupapa, awayeza kunyathela phantsi kokubini ingewele nabantu bakaThixo?”

Ngoko ke, xa uNebhukadenetsare ebekwa “ngexesha lokuphela,” ngowe-1798, umele umntu oququkileyo yaye ngenxa yoko umele “izilumko” ezaziya kuqonda intsika esembindini nesiseko se-Adventism. Ukuguquka kwakhe kuchaza “izilumko” eziqonda “ukwanda kolwazi” okwatyhilwayo ngelo xesha, kodwa isimboli sakhe sobuprofeti ngokwaso sibonisa ngokuthe ngqo imbali engumxholo wombuzo othi, “umbono wamandla okutshabalalisa wobuhedeni nobobupopu obuya kubaxovula phantsi abantu bakaThixo (umkhosi), nendlu yakhe engcwele, uya kuba kude kube nini?” Njengomfuziselo “wentombi esisilumko” eqonda “ukwanda kolwazi,” umele uWilliam Miller, kuba uMiller ungumfuziselo wabo babengo “zilumko” kwimbali eyaqala “ngexesha lokuphela,” ngowe-1798.

UNebhukadenetsare ungumfuziselo womqondiso wendlela “wexesha lokuphela,” yaye xa ebekwe phezu kwesahluko sokuqala, ukwamele nokufika kwengelosi yokuqala ngelo xesha, kuba kwisahluko sesine, “ilixa” uDaniyeli anika ngalo uNebhukadenetsare umyalezo wesilumkiso, liphawula ixesha ukufika kwengelosi yokuqala, yaye oko kwakungo-1798. “Ilix” lokufika komgwebo kaNebhukadenetsare, lalimele “ilixa” lokuqalisa komgwebo kaThixo wokuphanda ngomhla wama-22 kuOktobha, 1844. Imiqondiso yendlela eveliswa ngumfuziselo kaNebhukadenetsare kwisahluko sesine, yile: 723 BC, 538, 1798 (ixesha lokuphela) no-Oktobha 22, 1844.

Iimpawu zendlela zembali yamaMillerite kuDaniyeli isahluko sokuqala ziqala ngoYehoyakim, ongumfuziselo wokuxhotyiswa kwesigidimi sokuqala esasifikile “ngexesha lesiphelo,” ngowe-1798. Ukuxhotyiswa kwesigidimi sokuqala, okumelwe nguYehoyakim, kuphawula umhla we-11 Agasti 1840. Ukoyiswa kukaYehoyakim kuqalisa iminyaka engamashumi asixhenxe yolawulo lweBhabheli, egqitywa ngummiselo kaKoreshi. Isahluko sokuqala sikaDaniyeli sichaza inkqubo yovavanyo enamanyathelo amathathu, emelwe njengovavanyo lokutya, olulandelwa luvavanyo olubonakalayo olugqibela ngovavanyo lwe-litmus. Ezo mvavanyo zintathu zimela umhla we-11 Agasti 1840, xa ingelosi enamandla, eyayingengomnye umntu ungaphantsi kukaYesu Kristu, yehla ivela ezulwini inencwadana encinane ekwakufuneka abantu bakaThixo ngelo xesha “bayidle”, kanye njengokuba uDaniyeli namadoda amathathu afanelekileyo bakhetha ukutya ukudla kwemifuno, kunokutya ukudla kweBhabheli.

Uvavanyo lwesibini lwaloo nkqubo lwamele ukubonakaliswa kokwala kwamabandla amaProtestanti umyalezo kaMiller (umyalezo wengelosi yokuqala), xa kwaqala ukubonakala umahluko phakathi kwentshukumo yamaMillerite namabandla amaProtestanti awathi ngelo xesha aqalisa indima yawo yesiprofeto njengobuProtestanti obuwileyo. Umahluko phakathi kwezo ndidi zimbini wawucece kakhulu, kanye njengoko inyama kaDaniyeli namadoda amathathu ahloniphekileyo yabonakala intle ngakumbi yaye ityebile ngakumbi ngenxa yokutya ukutya kwasezulwini, endaweni yokutya kwaseBhabhiloni. Lowo mahluko waphawulwa ekupheleni konyaka webhayibhile ka-1843 (Aprili 19, 1844), xa lafikayo ixesha lokulibazisa lomzekeliso weentombi ezilishumi.

Uvavanyo lwesithathu, olwaluluvavanyo lokugqibela olwalucacisa inyaniso, lwalumele umhla wama-22 kuOktobha 1844 xa, emva kweminyaka emithathu, “iyure” yafika apho uNebhukadenetsare ngokwakhe wagweba waza wabhengeza ukuba uDaniyeli namadoda amathathu afanelekileyo “abalishumi ngokuphindwe” ngcono kunezilumko zaseBhabheli. Ukubeka isahluko sesine sikaDaniyeli phezu kwesahluko sokuqala kuvelisa imiqondiso yembali yamaMillerite eqala “ngexesha lesiphelo” ngo-1798; ukuxhotyiswa kwesigidimi sengelosi yokuqala ngomhla we-11 kuAgasti 1840; ukuphoxeka kokuqala ngomhla we-19 kuEpreli 1844; kunye nokuphoxeka okukhulu komhla wama-22 kuOktobha 1844.

Ngaphaya kokuchonga ngokukodwa iimpawu zembali yamaMillerite, ezi zahluko zibini, xa zidityanisiwe “umgca phezu komgca,” zibonakalisa umyalezo wengelosi yokuqala, zichonge amagunya amabini achithayo angumxholo wemfundiso esisiseko yeentsuku ezingamawaka amabini anamakhulu amathathu, kwanonenkqubo yokuvavanya enamanyathelo amathathu kaDaniyeli ishumi elinesibini, ehlala isenzeka xa incwadi kaDaniyeli ityhilwa.

Bakwatsho nokuchonga ukuba uNebhukadenetsare, njengophawu lwezilumko ngowe-1798, ngokunxulumana nephupha lakhe lesibini kwisahluko sesine, umele uWilliam Miller, intshukumo yakhe eyayiza kuba luphondo lokwenyaniso lwamaProtestanti. Umsebenzi kaWilliam Miller, omela iinyaniso ezisisiseko zoBuadventist, ubonakaliswe phezu kwezi thebhile zimbini zikaHabakuki, yaye uThixo walathisa ekwenziweni kwazo zombini ezo thebhile zingcewele.

Kwakukho iinyaniso ezininzi zesiprofeto awangazibonanga kakuhle uMiller, kuba indawo yakhe yokubona kwimbali yesiprofeto yayingamvumeli ukuba aqonde ukuba kukho amagunya amathathu enza incithakalo; kungekhona ubuhedeni kuphela (inamba), ubupopu (irhamncwa), kodwa kwanobuProtestanti obuwxukileyo (umprofeti wobuxoki). Ngokwolungiselelo lukaThixo ezo ngqiqo zesiprofeto zikaMiller, ezazilinganiselwe yindawo yakhe yokubona embalini, azizange zimelwe phezu kwezitafile ezibini ezingcwele zikaHabakuki.

Iphupha lesibini likaNebhukadenetsare esahlukweni sesine sikaDaniyeli limela iphupha lesibini likaWilliam Miller. Omabini la maphupha athetha “ngamaxesha asixhenxe,” yaye iphupha likaMiller lichaza ukwaliwa komsebenzi wakhe okwathi kwaqala ngowe-1863, kwaza kwanda de kwafikelela kwiMidnight Cry. Omabini la maphupha aphela ngobukumkani obubuyiselweyo emva kwexesha lokuchithachitheka. Ngenxa yesi sizathu, siya kuqwalasela iphupha lesibini likaMiller, ngaphambi kokuba siqwalasele ngokuthe ngqo umbono woMlambo iUlai owatyhilwayo ngowe-1798.

“Ndaphupha ukuba uThixo, ngesandla esingabonwayo, wandithumelela ibhokisi encinane eyenziwe ngobugcisa obumangalisayo, emalunga neesentimitha ezingamashumi amabini anesihlanu ubude neshumi elinesihlanu ububanzi macala onke, yenziwe nge-ebhoni neeperile ezifakelwe ngobugcisa obumangalisayo. Kule bhokisi kwakuncanyathiselwe isitshixo. Ndaza ndasithabatha ngoko nangoko isitshixo ndavula ibhokisi; ndathi, ndamangaliswa yaye ndothuswa, ndafumanisa ukuba izele zizo zonke iintlobo nobukhulu bamatye anqabileyo, iidayimani, amatye axabisekileyo, neengqekembe zegolide nezesilivere zobungakanani bonke nexabiso lonke, zicwangciswe kakuhle ngobuhle kwiindawo zazo ezahlukileyo ebhokisini; yaye zicwangciswe ngolo hlobo zabanakalisa ukukhanya nobuqaqawuli obulinganiswa lilanga lodwa.”

“Ndacinga ukuba yayingengomsebenzi wam ukonwabela lo mbono umangalisayo ndedwa, nangona intliziyo yam yayizele luvuyo ngenxa yokubengezela, ubuhle, nexabiso lezinto ezazikuwo. Ngenxa yoko ndawubeka phezu kwetafile esembindini egumbini lam, ndaza ndathumela ilizwi lokuba bonke abanomnqweno banokuza babone owona mbono uzukileyo nowona uqaqabileyo wakha wabonwa ngumntu kobu bomi.

“Abantu baqalisa ukungena, ekuqaleni bebembalwa ngenani, kodwa besanda de baba sisihlewele. Xa babeqala ukukhangela ngaphakathi ebhokisini, babemangaliswa baze bamemeze ngovuyo. Kodwa xa ababukeli babesanda, bonke baqalisa ukuphazamisa amatye anqabileyo, bewakhupha ebhokisini, bewachithachitha etafileni. Ndaqalisa ukucinga ukuba umnini wayeya kuphinda afune ibhokisi namatye anqabileyo ezandleni zam; yaye ukuba ndingawavumela ukuba achithachithwe, ndandingasayi kuphinda ndibe nako ukuwabuyisela ezindaweni zawo ebhokisini kwakhona njengangaphambili; ndaza ndeva ukuba ndandingasoze ndikwazi ukumelana nolo xanduva, kuba lwaluya kuba lukhulu kakhulu. Ndaza ke ndaqalisa ukubongoza abantu ukuba bangawaphathi, nokuba bangawakhuphi ebhokisini; kodwa okukhona ndandibabongoza, kokukhona babewachithachitha; yaye ngoku babebonakala bewachithachitha kulo lonke igumbi, emgangathweni naphezu kwayo yonke impahla eyayisegumbini.

“Emva koko ndabona ukuba phakathi kwamatye anqabileyo okwenene neengqekembe ezinyanisekileyo babesasaze isixa esingenakubalwa samatye anqabileyo omgunyathi neengqekembe zomgunyathi. Ndacaphuka kakhulu ngenxa yokuziphatha kwabo okusezantsi nokungabongi kwabo, ndaza ndabakhalimela ndabohlwaya ngenxa yoko; kodwa okukhona ndandibakhalimela, kokukhona babesasaza loo matye anqabileyo omgunyathi neengqekembe zobuxoki phakathi kwezokwenene.

“Ndandula ndacaphuka emphefumleni wam wenyama, ndaza ndaqalisa ukusebenzisa amandla enyama ukubagxotha baphume egumbini; kodwa ndisagxotha omnye, kungene abathathu abangakumbi, beze nomdaka namacephe omthi nesanti nazo zonke iintlobo zenkunkuma, bada bazigubungela zonke izacholo zokwenene, iidayimani neengqekembe, de zonke zingabonakali emehlweni. Kananjalo bawukrazula-bakrazula umbhoxo wam, baza bawuchithachitha phakathi kwenkunkuma. Ndacinga ukuba akukho mntu uwuqaphelayo umvandedwa wam nokucaphuka kwam. Ndadimazeka ndaphelelwa lithemba ngokupheleleyo, ndaza ndahlala phantsi ndalila.

“Ndithe ndilila ndaza ndilusizi ngenxa yelahleko yam enkulu nembopheleleko yam, ndamkhumbula uThixo, ndaza ndathandaza ngokunyanisekileyo ukuba andithumelele uncedo. Ngoko nangoko ucango lwavuleka, kwangena indoda egumbini, baza abantu bonke baphuma kulo; yaza yona, inesixubho sothuli esandleni sayo, yavula iifestile, yaqalisa ukutshayela uthuli nenkunkuma egumbini.

“Ndakhala kuye ukuba ayeke, kuba kwakukho amatye anqabileyo axabisekileyo athe saa phakathi kwenkunkuma.

“Wandixelela ukuba ‘ndingoyiki,’ kuba wayeza ‘kubanyamekela.’”

“Emva koko, xa wayephelela uthuli nenkunkuma, amatye anqabileyo obuxoki neengqekembe zomgunyathi, zonke zaphakama zaza zaphuma ngefestile njengelifu, yaye umoya wazithwala wazimka. Embindini waloo ngxokozelo ndawavala amehlo am umzuzwana; ndathi ndakuwawula, inkunkuma yayisele imkile yonke. Amatye anqabileyo okwenene, iidayimani, iingqekembe zegolide nezesilivere, zazithe saa ngobuninzi kulo lonke igumbi.

“Wandula ke wabeka etafileni ibhokisi, inkulu ngakumbi yaye intle ngakumbi kuneyangaphambili, waqokelela amatye anqabileyo, iidayimani, neengqekembe ngemiphakamo yezandla, waziphosa ebhokisini de akwabikho nanye isaseleyo, nangona ezinye zedayimani zazingengako ngaphezu kwentloko yephini.”

“Wandula ke wandibiza ukuba ‘ndize ndibone.’”

“Ndakhangela ngaphakathi ebhokisini, kodwa amehlo am athi qhwa ngenxa yombono lowo. Ayekhazimla ngokuphindwe kalishumi kunobuqaqawuli bawo bangaphambili. Ndacinga ukuba aye akhuhlelwa esantini ziinyawo zabo bantu bangendawo ababe bewachithachitha baza bawanyathela eluthulini. Ayelungelelaniswe kakuhle kakhulu ngaphakathi ebhokisini, elowo kwindawo yalo, kungekho mqondiso ubonakalayo wemizamo yaloo ndoda yawaphosayo ngaphakathi. Ndadanduluka ngenxa yovuyo olukhulu, yaye eso sandi sandivusa.” Early Writings, 81–83.

Siza kuqwalasela iphupha likaMiller kwinqaku elilandelayo.

Oku kulandelayo sisingeniso sephupha lesibini likaWilliam Miller, esabhalwa nguJames White xa wayepapasha iphupha likaMiller kwi-Advent Herald.

“Iphupha elilandelayo lapapashwa kwi-Advent Herald, ngaphezu kweminyaka emibini eyadlulayo. Ngelo xesha ndabona ukuba lalicacisa ngokucacileyo amava ethu angaphambili oKuza kweSibini, nokuba uThixo walinika elo phupha ukuze kuzuze umhlambi osasazekileyo.

“Phakathi kwemiqondiso yokusondela okusondeleyo komhla omkhulu nowoyikekayo weNkosi, uThixo ubeke amaphupha. Bona uYoweli 2:28–31; IZenzo 2:17–20. Amaphupha anokuza ngeendlela ezintathu; okokuqala, ‘ngokobuninzi bemisebenzi.’ Bona INTshumayeli 5:3. Okwesibini, abo baphantsi komoya ongcobileyo nenkohliso kaSathana, banokuba namaphupha ngempembelelo yakhe. Bona Duteronomi 8:1–5; Yeremiya 23:25–28; 27:9; 29:8; Zekariya 10:2; Yuda 8. Okwesithathu, uThixo ubesoloko efundisa, yaye usabafundisa abantu bakhe, ngakumbi okanye ngaphantsi, ngamaphupha, aza ngomsebenzi weengelosi noMoya oyiNgcwele. Abo bema ekukhanyeni okucacileyo kwenyaniso baya kwazi xa uThixo ebanika iphupha; yaye abo abayi kulukuhliswa, bangadukiswa ngamaphupha obuxoki.”

“Wathi yena, Yivani ngoku amazwi am; ukuba kukho umprofeti phakathi kwenu, mna Yehova ndiya kuzazisa kuye embonweni, ndize ndithethe naye ephupheni.’ Numeri 12:6. Watsho uYakobi, ‘Ingelosi kaYehova yathetha nam ephupheni.’ Genesis 31:2. ‘Waza uThixo weza kuLabhan umSiriya ephupheni ebusuku.’ Genesis 31:24. Fundani ngamaphupha kaYosefu, [Genesis 37:5–9], nize emva koko nifunde ibali elinomdla lokuzaliseka kwawo eYiputa. ‘EGibheyon uYehova wabonakala kuSolomon ephupheni ebusuku.’ 1 Kumkani 3:5. Umfanekiso omkhulu obaluleke kakhulu wesahluko sesibini sikaDaniyeli wanikelwa ephupheni, kwakunjalo nezilo ezine, njl. zesahluko sesixhenxe. Xa uHerode wayefuna ukumbulala uMsindisi oselusana, uYosefu walunyukiswa ephupheni ukuba abalekele eYiputa. Mateyu 2:13.

“Kwaye kuya kuthi, ngemihla yokugqibela, utsho uThixo, ndiya kuthulula uMoya wam phezu kwayo yonke inyama; oonyana benu neentombi zenu baya kuprofeta, namadodana enu aselula aya kubona imibono, namadoda enu amakhulu aya kuphupha amaphupha.’ IZenzo 2:17.

“Isipho sesiprofeto, esiziswa ngamaphupha nemibono, apha siyimveliso yoMoya oyiNgcwele, yaye ngemihla yokugqibela simele ukubonakaliswa ngokwaneleyo ukuze sibe ngumqondiso. Sesinye sezipho zebandla levangeli.

“Wabapha abathile ukuba babe ngabapostile; abanye babe NGABAPROFETI; abanye babe ngabavangeli; abanye babe ngabalusi nabafundisi; ukuze abangcwele bagqityezelwe, ngenxa yomsebenzi wobulungiseleli, ngenxa yokwakhiwa komzimba kaKristu.’ Efese 4:11–12.

“Kwaye uThixo ubeke abathile ecaweni, kuqala abapostile, okwesibini ABAPROFETI,’ njalo-njalo. 1 Korinte 12:28. ‘Musani ukuzidelela IZIPROFETO.’ 1 Tesalonika 5:20. Khangelani kananjalo kwiZenzo 13:1; 21:9; Roma 7:6; 1 Korinte 14:1, 24, 39. Abaprofeti okanye iziprofeto zezakwakha ibandla likaKristu; yaye akukho bungqina bunokuveliswa elizwini likaThixo bokuba zazimele ukupheliswa phambi kokuba kupheliswe abavangeli,

abalusi nabafundisi. Kodwa utsho umchasi, 'Kubekho imibono namaphupha obuxoki amaninzi kangangokuba andinakuba nentembelo kuyo nantoni na enjalo.' Kuyinyaniso ukuba uSathana unokwakhe okokuxelisa. Wayehlala enabaprofeti bobuxoki, yaye ngokuqinisekileyo sinokubalindela ngoku kweli lixa lakhe lokugqibela lenkohliso noloyiso. Abo bazigatyayo izityhilelo ezinjalo zikhethekileyo ngenxa yokuba kukho okokuxelisa, banokuthi ngokufanayo bafaneleke ukuhamba inyathelo elingaphaya baze bakhanyele ukuba uThixo wakha wazityhila emntwini ngephupha okanye ngombono, kuba okokuxelisa kwakusoloko kukhona."

"Amaphupha nemibono sisixhobo uThixo azityhile ngaso emntwini. Ngalo esi sixhobo wathetha kubaprofeti; ubeke isipho sobuprofeti phakathi kwezipho zebandla levangeli, waza wawabeka amaphupha nemibono phakathi kweminye imiqondiso 'YEENTSUKU ZOKUGQIBELA.' Amen.

"Injongo yam kula mazwi angentla ibikukususa izichaso ngendlela engokweZibhalo, nokulungiselela ingqondo yomfundi oko kulandelayo." James White.