

Incwadi kaDaniyeli - Inani Lamashumi Asibhozo Anesithandathu

Ukutyhilwa Kobuprofeti: Ukuqonda Ukwanda Kolwazi Nomyalezo Wesikhalo Sasezinzulwini Zobusuku

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Sijongene nongqamaniso phakathi kweentshukumo zeengelosi yokuqala neyesithathu, ukuze siqonde ngcono oko ukwanda kolwazi kumela ngophawu xa kutyhilwa ekupheleni kwexesha. Sizama ukubonisa ukuba kumela ukwanda kwenyaniso okuya kuthi ekugqibeleni kufikelele encotsheni njengemvula yasemva, engumyalezo woKhalelo lwasezinzulwini zobusuku. Njengophawu, “ukwanda kolwazi” kuthatyathwe encwadini kaDaniyeli, yaye apho kuchongwa njengolwazi lwesiprofeto oluvavanya luze luvelise iindidi ezimbini zabanquli.

Waza wathi, Hamba ngendlela yakho, Daniel; kuba la mazwi avalelwe aza atywinwa kwada kwafika ixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bevavanywa; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniel 12:9, 10.

Ngo-1989 “ukwanda kolwazi” kwatyhilwa, okuya kuthi ekugqibeleni kubonakalise iindidi ezimbini zabakhonzi. Ezo ndidi zimbini ziboniswa kwimeko yendlela ezinxulumana ngayo nomyalezo wemvula yamva. Abangendawo abayiqondi, bengayankeli, imvula yamva, kanti izilumko ziyayiqonda. Ngenxa yoko abangendawo ababoni xa imvula yamva iqalisa ukunetha, yaye yaqalisa ukunetha xa iintlanga zaba nomsindo ngoSeptemba 11, 2001. Besithetha nobunkokeli be-Adventism yaseLawodikea njengoko bumelwe kuHezekile izahluko zesibhozo nezesithoba, kwanakuIsaya isahluko samashumi amabini anesibhozo. KuIsaya “abagculeli” “benza ubuxoki” baba “yindawo yabo yokusabela,” baza “bazifihla” “phantsi kobuxoki.”

Ngako oko yivani ilizwi leNkosi, nina madoda agxekayo, nilawulayo aba bantu baseYerusalem. Kuba nithi, Senze umnqophiso nokufa, kwaye nesihogo sivumelene nathi; xa ubetho obuphuphumayo budlula, abuyi kusifikelela; kuba senze ubuxoki indawo yethu yokusabela, sazifihla phantsi kobuxoki. Isaya 28:14, 15.

Amadoda amandulo aseYerusalem emihla yokugqibela ayasilela kuvavanyo “lokuphumla nokuhlaziya” olufanekiselwa yindlela yokusebenza ethi “umgca phezu komgca,” evumela izilumko ukuba ziqonde imvula yamva emihla yokugqibela, ngomzekeliso wembali wemvula yamva kwembali yamaMillerite. Uphawu lobuprofeti “lwabantu abagculelayo” uIsaya alugxininisayo kweso sicutshulwa, bubuxoki nenkohliso abazifihlisa phantsi kwazo baza bazenza indawo yabo yokusabela. Ngako oko, ngokunxulumene novavanyo lomyalezo wemvula yamva (ukuphumla nokuhlaziya ababengafuni ukuva), amadoda amandulo aseYerusalem amkele ubuxoki.

Isigidimi semvula yamva sifika nempikiswano, njengoko simelwe kuHabakuki isahluko sesibini, xa umlindi apho ebuza uThixo ukuba makaphendule athini “kwimpikiswano” yembali yakhe, kuba igama elithi “ukohlwaywa” kwindima yokuqala yesahluko sesibini lithetha ukuthi “ukuxoxwa naye”.

Ndiya kuma phezu kwenqaba yam, ndizibeke emboniselweni, ndibukele ukuze ndibone into aya kuyithetha kum, nento endiya kuyiphendula xa ndikhalinyelwayo. Habhukuki 2:1.

Abalumkileyo ngexesha lengxoxo yemvula yasemva, babonisa iinyaniso ezimelwe njengamatye anqabileyo kaMiller, ezikwazizo neenyano ezisisiseko ezachongwa, zasekwa, zaza zabanakaliswa ngamaMillerite. Ezo nyano zimelwe njengoKristu, iLiwa lamaXesha.

“Mabawube abo bema njengabalindi bakaThixo ezindongeni zeZiyon babe ngamadoda akwazi ukubona iingozi phambi kwabantu,—amadoda akwaziyo ukwahlula phakathi kwenyano nempazamo, ubulungisa nokungalungisi.”

“Isilumkiso sifikile: Makungavunyelwa nto ukuba ingene eya kuphazamisa isiseko sokholo esakhe sakha kuso kususela oko isigidimi safika ngowe-1842, 1843, nango-1844. Ndandikule sigidimi, yaye kususela ngoko bendimi phambi kwehlabathi, ndinyanisekile ekukhanyeni uThixo asinike kona. Asicwangcisi ukususa iinyawo zethu eqongeni ezabekwa kulo njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onyanisekileyo, sifuna ukukhanya. Nicinga ukuba ndingakunikezela ukukhanya uThixo andinike kona? Maku be njengeliLitye lamaXesha. Belindikhokela kususela oko ndanikwayo.” Review and Herald, Aprili 14, 1903.

Amadoda amandulo azisa umyalezo wobuxoki wemvula yasemva, omelwe nguIsaya “njengobuxoki” nenkohliso. KuHezekile isahluko sesibhozo, kukho imbali echaza ixesha amadoda amandulo aseYerusalem equbuda ngalo elangeni, yaye athelekiswa nabo bamkela itywina likaThixo kwisahluko esilandelayo. Isikizi sesithathu (isizukulwana), simela umyalezo wobuxoki wemvula yasemva, njengoko umelwe “kukukhala ngenxa kaTamuzi.” Kwisizukulwana sesithathu sobuAdventist, esaqala ngowe-1919, kwangeniswa “ubuxoki” ngokunxulumene negospile yobuxoki eyathi yaziswa esidlangalaleni nguW. W. Prescott kwiNkomfa yeBhayibhile ka-1919. Obo “buxoki” sisihloko esithile sesizukulwana sesithathu, yaye “ubuxoki” lisisiseko sobuxoki somyalezo wobuxoki wemvula yasemva, omelwe “kukukhala ngenxa kaTamuzi.”

Kubalulekile ukuchitha ixesha kuchongwe ngokuchanileyo “ubuxoki” kwisiprofeto, kuba “ubuxoki” sesona sizathu siphambili sokuba ubu-Adventist baseLawodike abakwazi ukubona ukwanda kolwazi ngowe-1989. “Ubuxoki” kukuba “idini lemihla ngemihla” encwadini kaDaniyeli limele inkonzo kaKristu yasengweleni. Ukusebenzisa “idini lemihla ngemihla” ngokwesiprofeto njengenkonzo kaKristu yasengweleni sisicelo sobuxoki nesingachanekanga sesiprofeto, kodwa “ubuxoki” abupheleli nje ekuchongeni ngokungeyonyano “idini lemihla ngemihla” njengophawu lwesiprofeto; bukwamele “ubuxoki” obubanga ukuba uDade White wayevumelana nolo setyenziso lobuxoki, baze emva koko basebenzise olo bungeyonyano ukumisela eso sicelo singachanekanga njengenyaniso esekiweyo.

Ukuqondwa ngokuchanekileyo kweendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, kubonakaliswe kwangaphambili ziindinyana ezingamashumi amathathu ukuya

kwezingamashumi amathathu anesithandathu, yaye xa uDade White echaza ukuzaliseka okupheleleyo kwesahluko seshumi elinanye sikaDaniyeli, uthi “iziganeko ezifana nezo zichaziweyo” kwiindinyana ezingamashumi amathathu ukuya kwezingamashumi amathathu anesithandathu “ziya kuphindwa.”

Ukusebenzisa inkcazo yobuxoki ethi “the daily,” kuvelisa ulwakhiwo lwembali oluyinkohliso. Imbali emelwe kuDaniyeli isahluko seshumi elinanye, iindinyana ezingamashumi amathathu ukuya kwezingamashumi amathathu anesithandathu, iquka ukususwa kuka “the daily.” “The daily” mhlawumbi sisicelo samaMillerite, okanye sisicelo sikaPrescott noDaniells. Kuxhomekeke ekubeni kukhethwe siphil na isicelo, kuya kuveliswa iindlela ezimbini ezahlukileyo zolwakhiwo lwembali.

Kwaye imikhosi iya kuma ngasecaleni kwakhe, iyingcolise ingcwele yamandla, iyisuse idini lemihla ngemihla, kwaye iya kumisa isikizi esenza incithakalo. Daniyeli 11:31.

Ngokokhuthazo oluphefumlelweyo imbali yesiprofeto emelwe kule ndinyana, kuquka nendinyana yamashumi amathathu, neendinyana zamashumi amathathu anesibini ukuya kwamashumi amathathu anesithandathu, imele ukuphindwa kwiindinyana zamashumi amane ukuya kwamashumi amane anesihlanu zikaDaniyeli ishumi elinanye.

“Isiprofeto esesahlukweni seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwayo okupheleleyo. Inxalenye enkulu yembali eye yenzeka ekuzalisekiseni esi siprofeto iya kuphindwa. Kwindima yeshumi elinamashumi amathathu kuthethwa ngamandla athi ‘aya kukhathazeka, [Daniel 11:30–36 quoted.]

“Iziganeko ezifana nezo zichazwe kula mazwi ziya kwenzeka.” Manuscript Releases, inombolo 13, 394.

Ivesi apho sifumana khona “imihla ngemihla,” yivesi yamashumi amathathu ananye.

Kwaye kuya kuma iingalo ngecala lakhe, ziyingcolise ingcwele yamandla, zisuse umbingelelo wemihla ngemihla, zibeke into elisikizi elenza incithakalo. Daniyeli 11:31.

“Iingalo” ezikule ndima ziyaphakama “ngakwicala lakhe.” “Iingalo” zingamandla, kwanjengokuba nalowo zimela yena xa “ziphakama” zingamandla. Zezi “iingalo” zikule ndima “ezima ngakwicala lakhe,” kwaye zezi “iingalo” ezingcolisa “ingcwele yamandla,” yaye zezi “iingalo” ezisusa “umbingelelo wemihla ngemihla,” yaye kwakhona zezi “iingalo” ezibeka “isinyangiso esenza incithakalo.” KwiSityhilelo isahluko seshumi elinesithathu, inamba, eyiRoma yobuqaba, inika upopu izinto ezintathu.

Irahamncwa endayibonayo yayinjengehlosi, neenyawo zayo zazinjengezonyawo zebhere, nomlomo wayo unjengomlomo wengonyama; yaza inamba yayinika amandla ayo, netrone yayo, negunya elikhulu. IsiTyhilelo 13:2.

Irahamncwa elifana nengwe ichongwa nguDade White njengopopu, yaye kwisahluko seshumi elinesibini uDade White uchonga ukuba inamba nguSathana, kwakunye neRoma yobuhedeni.

“Ngaloo ndlela ngoxa inamba, ngokuyintloko, imela uSathana, ikwangumfuziselo, ngengqiqo yesibini, weRoma yobuhedeni.” Imbambano Enkulu, 439.

Kwivesi yesibini seSityhilelo isahluko seshumi elinesithathu, iRoma yobuhedeni yanika ubupopu amandla ayo omkhosi, “iingalo” zayo, iqala ngoClovis ukumkani wamaFranks (eFransi), ngonyaka wama-496. IRoma yobuhedeni yanika iRoma yobupopu isihlalo sayo sobukhosi ngonyaka wama-330, xa umlawuli uConstantine wayishiya isixeko saseRoma waza wafudusela ikomkhulu leRoma yobukumkani kwisixeko saseConstantinople. IRoma yobuhedeni yanika ubupopu igunya loluntu ngonyaka wama-533, xa uJustinian wakhupha ummiselo ochaza ubupopu njengentloko yazo zonke iicawa, kwananjengomlungisi wabaqhekeki.

Kwivesi wamashumi amathathu ananye “iingalo” ezimayo, zizibutho zomkhosi zeRoma yobuhedeni, ezema zaxhasa upopu ziqala ngoClovis ngonyaka ka-496. Ngenxa yesi senzo upopu uchaza iFransi njeng “owamazibulo weCawa yamaKatolika,” yaye ngamanye amaxesha njeng “intombi endala yeCawa yamaKatolika.” Kwivesi wamashumi amathathu ananye, emva kokuba uConstantine emisele umthetho weCawa ngeCawa ngonyaka ka-321, aze emva koko afudusele ikomkhulu esuka kwisixeko saseRoma esisa kwisixeko saseConstantinople ngonyaka ka-330, ubukumkani obabukade bungenakoyiswa baqalisa ukuwohloka, njengoko amagunya amane okuqala eeXilongo eSityhilelo isahluko sesibhozo aqalisa imfazwe eqhubekayo nxamnye nobukumkani baseRoma. Ingqwalasela yohlaselo olwenziwa ngamaBarbarian noGenseric yayijoliswe kwisixeko saseRoma, esasisakuba, ngaphambi konyaka ka-330, “yingcwele yamandla” yobukumkani baseRoma. Ukususela ngonyaka ka-330 ukuya phambili imfazwe yokuhlasela yamaBarbarian yayiza “ukungcolisa ingcwele yamandla,” de kwathi “iingalo” zeRoma yobuhedeni zema zaxhasa upopu, kuqalwa ngonyaka ka-496.

IRoma yobuhedeni ayizange inike kuphela izinto ezintathu amandla obupopu, ngokuwanika amandla omkhosi, igunya lolawulo lwaseburhulumenteni, nesihlalo sesixeko saseRoma, kodwa kanaanjalo yasusa iimpondo ezintathu ngenxa yeRoma yobupopu.

Ndazikhangela iimpondo, yaye, khangela, kwavela phakathi kwazo olunye uphondo oluncinane, phambi kwalo kwancothulwa ezintathu kwezo mpondo zokuqala, zancothulwa neengcambu zazo; yaye, khangela, kolu phondo kwakukho amehlo anjengamehlo omntu, nomlomo othetha izinto ezinkulu. Daniyeli 7:8.

Iimpondo ezintathu ezaziza “kuncothulwa” kuDaniyeli isahluko sesixhenxe, zazimela amagunya amathathu aphambili awayechasa ukuphakama kobupopu ukuba bube namandla. Eyokugqibela kwezo mpondo zintathu yasuswa xa amaGoth agxothwayo kwisixeko saseRoma ngonyaka ka-538. Agxothwa esixekweni “ziingalo” zeRoma yobuhedeni, kuba ezo “ngalo” zaziza kumisa ubupopu (isikizi sokuchithwa), etroneni yehlabathi elalaziwa ngelo xesha ngonyaka ka-538.

Ivesi yamashumi amathathu ananye kaDaniel 11 ichaza izinto ezine eza kwenziwa “zingalo” (iRoma yobuhedeni). Zaziza “kumisa” ubupopu, njengoko zenzayo ngonyaka wama-496. Zaziza kungcolisa “ingcwele yamandla,” njengoko kwabonakaliswa yimilo yasemkhosini eyaliwa phezu kwesixeko saseRoma kangangeminyaka emalunga neenkulungwane ezimbini. Zaziza “kubeka” ubupopu etroneni yomhlaba ngonyaka wama-538, yaye zaziza kanjalo “kususa imihla ngemihla.”

Igama lesiHebhere eliguqulelwe ngokuthi “susa” kwivesi (sur), lithetha ukuthi “ukukhupha.” Ngonyaka ka-508, ukuchasana kobuhedeni obabukho kubukhosi baseRoma, obabusebenza ukuthintela ukunyuka kobupapa emandleni, kwakusele kuthotyelwe ngokupheleleyo okanye kupheliwe.

Ukuchonga “eyemihla ngemihla” njengenkonziso kaKristu yasendlwini engcwele kukusetyenziswa kakubi kobhalo, kodwa owona msebenzi wokwenene owafezekiswayo kwimbali yama-Adventist aseLawodikea, owachonga olo setyenziso lulubuxoki njengenyano, wawusekwe phezu “kobuxoki” obuthile obaphunyezwa kwisizukulwana sesithathu sobu-Adventist. Umyalelo kaDade White wokuba imbali yeevesi ezingamashumi amathathu ukuya kwezingamashumi amathathu anesithandathu iya kuphindwa ekuzalisekeni kokugqibela kukaDaniyeli ishumi elinanye, wenza kwangabi nako ukuba “amadoda agxekayo” alawula iYerusalem abeke ukutolikwa kwivesi yamashumi amathathu ananye ngaphandle kokuba ngaxeshanye alahle uMoya weSiprofeto.

“Abantu abagculelayo” bafundisa ukuba upopu wasusa ukuqondwa okuyinyaniso kolungiselelo lukaKristu lwengcwele, ngokungeniswa kwemisa kapopu, engumgunyathi womsebenzi kaKristu engcweleli yasezulwini. Ukuba oku kwakuyintsingiselo yokwenene “yomnikelo wemihla ngemihla,” ngoko ke “imikhosi” eyema kwindinyana yamashumi amathathu ananye ibiya kuba bubupopu, kuba ulwakhiwo lwegrama lwaloo ndinyana lufuna ukuba “imikhosi” ibe ligunya elisusa “umnikelo wemihla ngemihla.”

Ukuze baxhase eso sidlo sabo seentsomi, baphikisa ngelithi upopu (iingalo) wayingcolisa ingcwele kaKristu yasezulwini. Igama lesiHebhere eliguqulelwe ngokuthi “ingcwele (miqdash) yamandla” mhlawumbi libhekisa kwingcwele yabahedeni okanye kwingcwele kaThixo. Ukuba uDaniyeli wayefuna ukuveza ukuba ingcwele kaThixo yayiza kungcoliswa ngupopu, ngewayesebenzise igama lesiHebhere elithi “qodesh”, elinokumela kuphela ingcwele kaThixo. Ngoko kubhalwe phi na eBhayibhileni okanye kuMoya wesiProfeto ukuba ingcwele yasezulwini yakha yangcoliswa okanye iya kuze ingcoliswe ngupopu?

Ngokuqinisekileyo, izono zamaKristu zibhaliswe ezincwadini zengcwele yasezulwini, kodwa loo mfanekiselo awuthethi ukuba ingcwele kaThixo yayingcolisiwe. Ukuhlanjululwa kwengcwele kwakumela ukuhlanjululwa kweencwadi zengxelo ezikwingcwele. Ngaphezu koko, amandla obupopu akazange abe ngawobuKristu, ngoko akazange angene ezincwadini zomgwebo wophando. Owona mgwebo uchongiweyo wobupopu ngumgwebo wokuphunyezwa kwengqumbo kaThixo.

“Iingalo” nazo zazimele “zimise isikizi esenza incithakalo,” nto leyo eyayiya kuba ngawaphi amandla? Ngawaphi amandla awamiswa ngupopu? Yaye ngawaphi amandla lawo, ekuqaleni kanye kwendima yamashumi amathathu ananye, awamiselwa ngupopu?

Abangafundanga kubu-Adventism baseLawodike abaye babeka ubomi babo obungunaphakade ezandleni zamadoda athe achongwa njengangenako ukufunda incwadi etywiniweyo, basenokwaneliseka kukuba iindlebe zabo ezirhawuzelelayo zithomalaliswe lolo hlobo losetyenziso lweBhayibhile olonakeleyo, kodwa kuselubudenge obukhulu ngakumbi ukuzama ukuthabatha imbali ekufuneka beyichonge ukuze baxhase impazamo yabo, baze bayilungelelanise neendinyana

ezintandathu zokugqibela zikaDaniyeli ishumi elinanye.

Kwimbali ekhokelele ekuweni kweSoviet Union, enokuboniswa njengemelwe njengoKumkani woMzantsi kwivesi yamashumi amane kaDaniyeli ishumi elinanye, amandla omkhosi aseUnited States ame exhasa upopu, njengoko uRonald Reagan wenza umanyano oluyimfihlo nomchasi-Kristu wesiprofeto seBhayibhile. Ngokwenza njalo, kwabonakalisa ukuba naluphi na uxhathiso lwamaProtestanti ekuphakameni kopopu lwalunqotywe eUnited States, njengoko kufuziselwa kukususwa koxhathiso lobuhedeni ngonyaka ka-508. UKumkani woMntla (upopu) kulesi sicatshulwa waqala watshayela iSoviet Union ngo-1989, waza wenjenjalo esebenzisana “neenqwelo” kunye “nabakhweli bamahashe,” emele amandla omkhosi aseUnited States, kwanangenxa yamandla oqoqosho aseUnited States njengoko emelwe “ziinqanawa.”

I-United States yaba “ziingalo” ezamela ubupapa. UbuProtestanti basuswa, kanye njengokuba ukuxhathisa kobuhedeni boyiswa kwangonyaka ka-508. Kwindima yamashumi amane ananye i-United States iya koyiswa bubupapa, yaye uMgaqo-siseko we-United States, ongulo “mnquba wamandla” we-United States, uya kubhangiswa njengokuba i-United States ibeka uKumkani wasemNtla (ubupapa) etroneni yehlabathi, njengoko iRoma yobuhedeni yenzayo ngowama-538. Ukuba ufunda amanqaku akule webhusayithi, ngoko unokukhuphela imagazini ethi The Time of the End, uze ufunde inkcazo ebanzi ngakumbi yeendima ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, kodwa ngoku simane sichonga nje ukuba ukuchongwa “kokwemihla ngemihla,” njengolungiselelo lukaKristu lwenkonzo engewe, kukusetyenziswa kobuxoki kwalo mfuziselo. Oku sikwenza ukuze sibonise ukuba olo setyenziso lobuxoki lwaziselwa uAdventism waseLawodikea ngobuxoki obenziwe ngenjongo.

Siya kuqhubeka siqwalasele ubuxoki besiprofeto kwinqaku elilandelayo.

“Asinalo nexesha lakulichitha. Amaxesha anzima aphambi kwethu. Ihlabathi lixhokonxwa ngumoya wemfazwe. Kungekudala iziganeko zenkathazo ekuthethwe ngazo eziprofetweni ziya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwaso okupheleleyo. Inxalenye enkulu yembali eyenzekileyo ekuzalisekiseni kwesi siprofeto iya kuphindwa.”

“Kwivesi yamashumi amathathu kuthethwa ngamandla athile aza ‘abe buhlungu, abuyele umva, abe nomsindo nxamnye nomnqophiso ongcwele: enze njalo ke; ewe, uya kubuya, aze abe nengqwalaselo kunye nabo bawushiyayo umnqophiso ongcwele. Kwaye imikhosi iya kuma ngakwicala lakhe, yaye iya kuyingcolisa ingcwele yamandla, isuse umbingelelo wemihla ngemihla, ibeke into elisikizi elenza incithakalo. Ke abo benza ububi nxamnye nomnqophiso uya kubonakalisa ngokubakhohlisa ngamazwi athambileyo; kodwa abantu abamaziyo uThixo wabo baya kuba namandla, benze izenzo ezikhulu. Kwaye abo banokuqonda phakathi kwabantu baya kufundisa abaninzi: kanti ke baya kuwa ngekrele, nangomlilo, nangokuthinjwa, nangokuphangwa, iintsuku ezininzi. Ke kaloku xa bekuwa, baya kuncedwa ngoncedo oluncinane: kodwa abaninzi baya kubanamathela ngamazwi athambileyo. Kwaye abathile kubo banokuqonda baya kuwa, ukuze bavavanywe, bahluzwe, benziwe mhlophe, kude kuse kwixesha lesiphelo: kuba kusese ngexesha elimisiweyo. Kwaye ukumkani uya kwenza ngokokuthanda kwakhe; uya kuzidumisa, aziphakamise ngaphezu kwabo bonke oothixo,

athethe izinto ezimangalisayo nxamnye noThixo woothixo, aphumelele kude kube kugqityiwe ukucaphuka: kuba oko kumiselweyo kuya kwenziwa.’ Daniyeli 11:30–36.

“Iziganeko ezifana nezo zichazwe kula mazwi ziya kwenzeka. Siyabubona ubungqina bokuba uSathana ukhawuleza ukufumana ulawulo lweengqondo zabantu abangenalo uloyiko lukaThixo phambi kwabo. Mabafunde bonke, baqonde neziprofeto zale ncwadi, kuba ngoku singena kwixesha lembandezelo ekuthethwe ngalo:

“Ngelo xesha uMikayeli uya kusuka eme, inkosana enkulu emi ngenxa yabantwana babantu bakowenu; kwaye kuya kubakho ixesha lembandezelo, elingazange libekho kususela oko kwabakho uhlanga kwada kwangelo xesha linye; kwaye ngelo xesha abantu bakowenu baya kusindiswa, bonke abo baya kufunyanwa bebhaliwe encwadini. Kwaye abaninzi kwabo balele eluthulini lomhlaba baya kuvuka, abanye baye ebomini obungunaphakade, abanye baye ehlazweni nasekudeleni okungunaphakade. Ke bona abanobulumko baya kukhanya njengokuqaqamba kwesibhakabhaka; kwaye abo baguqulela abaninzi ebulungiseni baya kuba njengeenkwenkwezi ngonaphakade kanaphakade. Ke wena, Daniyeli, vala la mazwi, uze uyitywine incwadi, kude kube lixesha lesiphelo; abaninzi baya kuhambahamba ukuya nokuza, nolwazi luya kwanda.’ Daniyeli 12:1–4.” Manuscript Releases, inombolo 13, 394.