

Incwadi kaDaniyeli - Inombolo Yamashumi Alithoba Anesithandathu

*Ukusetyenziswa Okuphindwe Kathathu Kweziprofeto: Ukuvula Isakhiwo
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Isiseko sesigidimi sikaWilliam Miller sesiprofeto sasisizigunya ezibini ezitshabalalisayo zobuhedeni, ezalandelwa bubupopu, yaye isiseko sesigidimi sesiprofeto seFuture for America zizigunya ezithathu ezitshabalalisayo zobuhedeni, ezalandelwa bubupopu, zize zilandelwe bubuProtestanti obuwileyo, kodwa zonke zisebenza ngaxeshanye ekupheleni. Isitshixo esiyintloko sesiprofeto ekuqondeni kukaMiller isiprofeto yayikukuba “imihla ngemihla” encwadini kaDaniyeli yayingumfuziselo wobuhedeni, kuba oko kwamisa unxibelelwano lwezigunya ezibini ezitshabalalisayo olwaba sisiseko sokuqonda kwakhe isiprofeto. Isitshixo esiyintloko sesiprofeto ekuqondeni kweFuture for America isiprofeto kwakhona sikukuba “imihla ngemihla” encwadini kaDaniyeli ngumfuziselo wobuhedeni, kuba ukuzaliseka kwembali kobuhedeni kwamisa ulandelelwano lweziganeko kuDaniyeli ishumi elinanye iindinyana zamashumi amane namashumi amane ananye, olwaba sisiseko sokuqonda kwesiprofeto kweFuture for America.

Njengoko kusoloko kunjalo ngokubhekisele ekukhanyeni okutsha, ukuqhubela phambili kwenyaniso eyatyhilwayo ngo-1989 ekudilikeni kweSoviet Union kwachasiwa ngamazwi amaninzi ahlukeneyo. Ukuchasana okwalethwa nxamnye nenyano ngokungaguququkiyo kwavelisa ukuqonda okucace ngakumbi kwenyaniso. Kwezo mpikiswano zakuqala ezazichasene nenyano efumaneka kwiiyesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, kwaqondwa imithetho emininzi yesiprofeto efumaneka eBhayibhileni njengobungqina obubalulekileyo bokuxhasa ukwanda kolwazi okwenzeka xa incwadi kaDaniyeli yatyhilwayo ngo-1989. Okwangoku siqwalasela omnye waloo mithetho, esiwubiza ngokuba “kukusetyenziswa kathathu kwesiprofeto.”

Siqale ngokujonga ukusetyenziswa okubini okuphindwe kathathu okuthi kwinqanaba elithile kube ngumgca omnye, kodwa kwelinye inqanaba kwahluke. Imbonakaliso ezimbini zokuqala zeRoma (yobuhedeni neyobupopu), zimisela imbonakaliso yesithathu eyiRoma yale Mihla. Imbonakaliso ezimbini zokuqala zeBhabhiloni (iBhabheli neBhabhiloni), zamisela imbonakaliso yesithathu eyiBhabhiloni yale Mihla. IRoma yale Mihla lirhamncwa leSityhilelo seshumi elinesixhenxe elikhwelwa yiBhabhiloni yale Mihla, lize lilawule phezu kwalo. Zahlukene ngokucace gca njengoko wahlukile umalusi weenkomo ehashe lakhe, kodwa zikwenza nokukrexeza ngokwasemoyeni omnye nomnye, ngoko ke kwelo nqanaba zinto-nye. Kukho nezinye ezimbini iindlela eziphindwe kathathu zesiprofeto ezinolwalamano olufanayo.

Ukubonakaliswa kokuqala okubini kukaEliya (uEliya noYohane uMbaptizi), kumisela uEliya wesithathu wemihla yokugqibela. Kunye noko abathunywa bokuqala ababini abalungisa indlela

yoMthunywa womNqophiso (uYohane uMbaptizi noWilliam Miller), bamisa umthunywa olungisa indlela yoMthunywa womNqophiso ngemihla yokugqibela. Kukho amanqaku amathathu abalulekileyo okufuneka aqondwe kule migca mibini yosetyenziso oluphindwe kathathu lwesiprofeto.

Inqaku lokuqala kukuba abameli bokwenene bembali bemigca emibini yezicelo ezintathu zesiprofeto, ngokusisiseko, ngabantu bembali abafanayo; kodwa injongo yabo kwezo zimeliso zimbini yahluke ngokucacileyo. Inqaku lesibini kukukuqonda ukuba yintoni umahluko phakathi kwezo zicelo zimbini zesiprofeto, ezisondeleleneyo kakhulu. Umahluko kukuba uEliya umele umsebenzi wangaphandle ngemihla yokugqibela, yaye umthunywa olungisa indlela yoMthunywa womNqophiso umele umsebenzi wangaphakathi ngemihla yokugqibela.

Inqaku lesithathu ekufuneka liqatshelwe kukuba uYesu, njengoAlfa noOmega, umchaza uEliya wesithathu, kwanomthunywa wesithathu olungisa indlela, njengonxulumene bobabini nomthunywa kaEliya wokuqala nowokugqibela, kwanonomthunywa wokuqala nowokugqibela olungisa indlela yoMthunywa woMnqophiso. Umthunywa kaEliya wengelosi yokuqala nomthunywa kaEliya wengelosi yesithathu benza ukuzaliseka kwesithathu kukaEliya, yaye umthunywa olungisa indlela umelwe njengomthunywa weentshukumo zazo zombini iingelosi zokuqala nezesithathu.

uMprofeti uEliya unika umzekeliso wongquzulwano lwemihla yokugqibela phakathi kwabantu bakaThixo nomanyano oluphindwe kathathu lweRoma yanamhlanje kungquzulwano lwaseNtabeni yeKarmele.

INtaba iKarmele imi kumntla wakwaSirayeli, kufuphi nonxweme lweLwandle lweMeditera. Yolula ngokubanzi ukusuka emantla-ntshona ukuya emzantsi-mpuma, yaye yenza uthotho lweentaba oluphakame ngokucacileyo, ololulela malunga neemayile ezingama-39 (iikhilomitha ezingama-63). Intlambo yaseMegido, ekwabizwa ngokuba yiNtlambo yaseYizereli, imi kumzantsi-mpuma weNtaba iKarmele. INtaba iKarmele neNtlambo yaseMegido zikufuphi ngokwentelekelelo yomgama. Umgama phakathi kwazo, ngomgca othe ngqo (njengoko kubhabha intaka), umalunga neemayile ezingama-20 ukuya kwezingama-25 (iikhilomitha ezingama-32 ukuya kwezingama-40). Entshona yeNtaba iKarmele kukho uLwandle lweMeditera, yaye empuma yeNtlambo yaseMegido neNtlambo yaseYizereli kukho uLwandle lwaseGalili, olukwabizwa ngokuba liChibi laseTibheriya okanye iChibi laseKinerete.

KwiSityhilelo idabi laseArmagedon lichonga iNtlambo yaseMegido, yaye ukuphefumlelwa akuzange kufune ukuba abafundi besiprofeto bakholelwe ukuba incwadi yeSityhilelo ibichaza umyalezo wayo ngokwemiqathango yokoqobo; ngoko ke, xa yayichonga iArmagedon (iMegido) njengeArmagedon, yasebenzisa igama elithi “har,” elithetha intaba, ukuze kucace ukuba elo dabi laliluphawu lokomoya lwedabi lokugqibela elikhokelelwa inamba, irhamncwa, nomprofeti wobuxoki ekulukhokeleni ihlabathi kulo.

Ngokuchaza iMegiddo njengeArmagedon, uYohane waqinisekisa ukuba yayingamele iqondwe njengendawo yokoqobo yejografi, kuba iMegiddo yintlambo yaye ayinazintaba. Kufuphi kakhulu kukho iNtaba iKarmele apho kwenzeka khona ukungqubana kukaEliya noAhabhi nabaprofeti

bakaIzebhele; ngenxa yoko zombini iMegiddo neNtaba iKarmele ziyimizekeliso yomlo wokugqibela weArmagedon.

Ukuba ubunokuzoba unxantathu oneYerusalem, iNtaba yeKarmele, neNtlambo yaseMegido, iYerusalem ibiya kuba ikwikona esempuma-mzantsi yaloo nxantathu, iNtaba yeKarmele ibe isemntla-ntshona, ibe iNtlambo yaseMegido isemntla-mpuma. Ummandla omele ngokomfuziselo idabi leArmagedon ubiyelwe ziilwandle ezimbini, yaye ukumkani wasentla (ihenyukazi leBhabhiloni yale mihla) ufika esiphelweni sakhe phakathi kweelwandle nentaba engcwele yozuko. Kwaye ngelo xesha ixesha lovavanyo loluntu liyavalwa.

Kodwa iindaba ezivela empumalanga nasemntla ziya kumphazamisa; ngoko ke uya kuphuma enengqumbo enkulu, ukuze atshabalalise, aze abhangise abaninzi ngokupheleleyo. Kwaye uya kuzimisa iintente zebhotwe lakhe phakathi kweelwandle entabeni engcwele yobuqaqawuli; kanti ke uya kufika esiphelweni sakhe, kungabikho namnye wokumnceda. Kwaye ngelo xesha uya kusuka uMikayeli, inkosana enkulu emele abantwana babantu bakowenu; yaye kuya kubakho ixesha lembandezelo, elingazange libekho njengalo kususela kwixesha lokubakho kwesizwe kude kube lelo xesha; yaye ngelo xesha abantu bakowenu baya kusindiswa, wonke umntu oya kufunyanwa ebhaliwe encwadini. Daniyeli 11:44–12:1.

Ukusebenza kukaEliya kathathu kumela ukujamelana kwangaphandle kwabantu bakaThixo nokumkani wasemntla, oyintloko yomanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki olukhokelela ihlabathi eArmagedon. Iintshaba ezintathu zikaEliya ezazifuzisela loo manyano oluphindwe kathathu yayinguAhabhi, owayengukumkani wezizwe ezilishumi zasemntla emela ookumkani abalishumi beSityhilelo seshumi elinesixhenxe, abenza umbulo nehenyukazi laseBhabhiloni, nabavumayo ukunika ubukumkani babo kwelo henyukazi “ngeyure enye”, leyo “yiyure” yengxaki yomthetho weCawa. Ihenyukazi laseBhabhiloni lalimelwe nguYezebhele, yaye abaprofeti bakaBhahali bakaYezebhele nababingeleli besibonda bamele umprofeti wobuxoki.

Ingxaki yomthetho weCawa iqala ngomthetho weCawa osondelayo eUnited States ibe iphele xa uMikayeli emi. Xa loo mthetho weCawa ufika, ilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, libiza omnye umhlambi kaThixo ukuba uphume eBhabheli. Ixesha elisusela ekubizweni ukuphuma eBhabheli kuse ekupheleni kwexesha lovavanyo, lixesha lomgwebo wehenyukazi laseBhabheli. Kwakhona likwangelo xesha xa uMoya oyiNgcwele ugalelwa ngaphandle komlinganiselo. Lilo “ilixa,” apho ookumkani abalishumi bevuma ukulawula kunye nehenyukazi laseTire, elingasakhunjulwa kwakhona. Lilo “ilixa,” lenyikima enkulu yeSityhilelo ishumi elinanye, xa ikhulu elinamashumi amane anesine amawaka liphakanyiswa njengomqondiso.

Kwaye ookumkani behlabathi, abo benze uhenyuzo kunye naye, baza baphila ngobunewunewu kunye naye, baya kulila ngenxa yakhe, bamkhalele, xa bebona umsi wokutsha kwakhe, bemi kude ngenxa yokoyika intuthumbo yakhe, besithi, Yeha, yeha, sixeko esikhulu iBhabheli, sixeko esinamandla! kuba ngeyure enye kufikile ukugwetywa kwakho. ISityhilelo 18:9, 10.

Kanye njengokuba uYohane wayichaza iMegido njengentaba (“har”) yeMegido ukuze abonakalise inyaniso yokomoya, ingabi yeyokoqobo, kwangokunjalo umgwebo wehenyukazi laseBhabheli nelaseTire uchazwa njengowenzeka “ngeyure,” kwanakwi “mini.”

Ngenxa yoko izibetho zakhe ziya kufika ngemini enye, ukufa, nokuzila, nendlala; yaye uya kutshiswa ngokupheleleyo ngomlilo: kuba unamandla iNkosi uThixo omgwebayo. ISityhilelo 18:8.

Emva komhla wama-22 Oktobha 1844 ixesha lesiprofeto alisasebenzi ukuba lisetyenziswe ngokwesiprofeto, yaye ngenxa yoko umgwebo wamandla opopu uboniswa njengowenzeka “ngeyure,” kwananjengowenzeka “ngosuku.” “Iyure” yomgwebo wakhe lixesha lesiprofeto eliqala kumthetho weCawa eUnited States lide livalwe ixesha lovavanyo. Kubalulekile ukuphawula eli xesha xa kuqwalaselwa uEliya wemihla yokugqibela, kuba idabi likaEliya laseNtabeni yeKarmele lilandela ukuvavanywa kwangaphakathi kwabantu bakaThixo bemihla yokugqibela, yaye ixesha lokuvavanywa kokubini kwebandla nelehlabathi lineziqalo neziphelo ezifanayo zesiprofeto.

Amazwi amabini eSityhilelo seshumi elinesibhozo amele izibizo ezibini ezahlukileyo eziya kumabandla amabini. Ibandla lokuqala lelo labaliwaka elikhulu elinamakhulu alikhulu namashumi amane anesine eSityhilelo isahluko sesixhenxe, yaye ibandla lesibini elibizwayo sisihlwele esikhulu seSityhilelo isahluko sesixhenxe. Ubizo oluya kwabalikhulu namashumi amane anesine amawaka lwenziwa ngoxa uMoya oyiNgcwele esathululwa ngomlinganiselo, yaye ubizo oluya kwisihlwele esikhulu lwenziwa xa uMoya oyiNgcwele ethululwa ngaphandle komlinganiselo.

“Umprofeti uthi, ‘Ndabona enye ingelosi isehla ivela ezulwini, inamandla amakhulu; laza ihlabathi lakhanyiswa bubuqaqawuli bayo. Yaza yadanduluka ngamandla ngelizwi elikhulu, isithi, Iwile, iwile iBhabheli enkulu, yaza yaba yindawo yokuhlala yeedemon’” (ISityhilelo 18:1, 2). Lo ngumyalezo omnye lowo wanikelwa yingelosi yesibini. IBhabheli iwile, “ngokuba iselise zonke iintlanga ngewayini yengqumbo yohenyuzo lwayo” (ISityhilelo 14:8). Iyintoni loo wayini?—Ziimfundiso zalo zobuxoki. Linike ihlabathi isabatha yobuxoki endaweni yeSabatha yomthetho wesine, laza laphinda ubuxoki awathi uSathana waqala wabuxelela uEva e-Eden—ukungafi kwendalo komphefumlo. Iimpazamo ezininzi ezinxulumene noko lizisasaze kude nakubanzi, “lifundisa njengeemfundiso imithetho yabantu” (Mateyu 15:9).

“Xa uYesu waqalisa inkonzo yaKhe esidlangalaleni, wayihambulula iTempile ekungcolisweni kwayo okunyelisayo nokungcwele. Phakathi kwezenzo zokugqibela zenkonzo yaKhe kwakukho ukuhlanjululwa kwesibini kweTempile. Ngoko ke, emsebenzini wokugqibela wokulumkisa ihlabathi, kukho izibhenzo ezibini ezahlukileyo ezenziwa emabandleni. Isigidimi sengelosi yesibini sithi, ‘Iwile, iwile iBhabheli, loo mzi mkhulu, ngokuba ilinike zonke iintlanga isiselo sewayini yomsindo wohenyuzo lwalo’ (IsiTyhilelo 14:8). Kwaye kwisikhalo esikhulu sesigidimi sengwele yesithathu kuwiwa ilizwi liphuma emazulwini lisithi, ‘Phumani kuyo, bantu bam, ukuze ningabi ngamadlelane ezonweni zayo, nokuze ningamkeli kwizibetho zayo. Kuba izono zayo zifike zaza zaya ezulwini, noThixo uzikhumbule izenzo zayo ezigwenxa’ (IsiTyhilelo 18:4, 5).” Selected Messages, incwadi 2, 118.

Ingelosi enamandla lehla ngokuzalisekisa isiTyhilelo isahluko seshumi elinesibhozo, xa izakhiwo ezinkulu zeSixeko saseNew York zawa ngoSeptemba 11, 2001, ngokufika “komoya wasempuma”

wobuSilamsi. Yaza ke yakhala “ngamandla ngelizwi elikhulu, isithi, IBhambheli enkulu iwile, iwile, yaba yindawo yokuhlala yeedemon.” Emva koko kwivesi yesine elinye ilizwi “livakala livela ezulwini lisithi, ‘Phumani kuyo, bantu bam.’” Loo mazwi mabini “ziimemelelo ezimbini ezahlukileyo ezenziwa emabandleni.” Amabandla amabini ahlukeneyo kaThixo ngemihla yokugqibela achongwa njengalawo alikhulu elinamashumi amane anesine amawaka nesihlwele esikhulu.

Ixesha lovavanyo lwabalikhulu elinamashumi amane anesine amawaka liqalisa ngoSilamsi besishwangusha sesithathu, eso uIsaya asichaza njengolu “suku lomoya wasempuma.” Elo xesha lovavanyo liphela ngomthetho weCawa osondelayo eUnited States nokunyanzeliswa kophawu lwerhamncwa. Irhamncwa ngukumkani wasentla womgunyathi, intloko yeBhambheli yanamhlanje. IBhambheli yingonyama kuDaniyeli isahluko sesixhenxe, yaye umprofeti ongathobeliyo wakwaYuda, omele ubu-Adventist baseLawodike, ofa ngexesha eliqala nge “esile” likaSilamsi (September 11, 2001), lize liphele nge “ngonyama,” (iBhambheli yanamhlanje).

Ngeli xesha limelwe “lingcwaba” lomprofeti ongathobeliyo wobu-Adventism baseLawodike, invula yasemva iyalinganiswa, njengoko kusenziwa ubizo olwahlukileyo ebandleni lwamakhulu alikhulu anamashumi amane anesine amawaka. Xa elo xesha liphela, “ngeyure” “yenyikima enkulu”, emele umthetho weCawa eUnited States; kufika ixesha lelizwi lesibini leSityhilelo seshumi elinesibhozo, ngokumiselwa kophawu lwerhamncwa, olulo uphawu lokumkani wasentla. Kwangaxeshanye ubuSilamsi boYeha lwesithathu busetyenziswa ukuzisa isigwebo esinyukayo ngokuqhubekayo phezu kwehlabathi eliwexukileyo. Umyalezo ovakaliswa “ngomqondiso” wamakhulu alikhulu anamashumi amane anesine amawaka ngexesha lolo bizo lwesibini olwahlukileyo ebandleni “lesihlwele esikhulu” uchaza “uphawu” “lokumkani wasentla”, nendima yobuSilamsi boYeha lwesithathu, obumelwe “njengabantwana basempuma”.

Umyalezo ovuthisa umsindo wamandla obupopu kwivesi yamashumi amane anesine yesahluko seshumi elinanye sikaDaniyeli, nowumisela ukuqala kokuphalazwa kwegazi kokugqibela kobupopu, ubonakaliswa njenge “iindaba ezivela empumalanga” (i-Islam) naku “mantla” (uphawu lwerhamncwa). Ngelo xesha, njengakwixesha elandulelayo, i-Islam “yomoya wasempumalanga” izisa umgwebo phezu kwe-United States ukuqala elo xesha, yaye elo xesha liphela xa ukumkani wasemantla efikelela esiphelweni sakhe, “phakathi kweelwandle nentaba engcwele ezukileyo,” entilini yaseMegido naseNtabeni yeKarme.

Ixesha lomgwebo leBhambhiloni yanamhlanje, elimela umandlalo wokufa kwalo (ingcwaba), liqala ngomqondiso wasempuma lize liphele ngomqondiso wasemantla, kanye njengokuba umandlalo wokufa womprofeti waseLawodike ongathobeliyo waphela kubizo lokuqala olwahlukileyo oluya ezicaweni. Ingcwaba (umandlalo wokufa) apho kungewatywe khona bobabini umprofeti oxokayo waseBheteli nomprofeti wakwaYuda ongathobeliyo limelwe phakathi “kwedonki” kunye “nengonyama”.

UEliya emele abantu bakaThixo bemihla yokugqibela abajamelana notshaba oluphindwe kathathu olumelwe nguAhabhi, uYezebhele nabaprofeti bakaYezebhele. UYezebhele ngumfuziselo wamandla obupopu kwibandla lesine laseTiyatira, yaye abaprofeti bakhe eKarme babemelwe

ngabaprofeti bakaBhahali nababingeleli behlathi. UBhahali umele uthixo oyindoda, yaye ababingeleli behlathi babemele uAshtaroti, uthixo oyibhinqa; ngoko ke abaprofeti bobuxoki bakaYezebehele babebandakanya amadoda nabafazi, bemela umanyano lweBandla noRhulumente olumelwe ngumfanekiselo werhamncwa encwadini yeSityhilelo.

YiUnited States eyakha kuqala umfanekiselo werhamncwa eUnited States, yaze emva koko ehlabathini, kwaye yiUnited States engumprofeti wobuxoki womanyano oluphindwe kathathu. UAhabhi, ukumkani wezizwe ezilishumi, umele ookumkani abalishumi beSityhilelo ishumi elinesixhenxe, oko kukuthi inamba, yaye uIzebehele lirhamncwa. UElia wayekungquzulwano nomanyano oluphindwe kathathu lweBhabheli yanamhlanje, eNtabeni yeKarme, apho ihenyukazi laseBhabheli lifikelela ekupheleni kwalo kungekho namnye wokulanceda. Ukusetyenziswa okuphindwe kathathu kukaElia kumele ungquzulwano lwangaphandle oluziswa ngokuchasene nabantu bakaThixo bemihla yokugqibela, yaye uElia umele umprofeti okungquzulwano ngqo nala mandla mathathu.

Into ebalulekileyo kwibali likaElia “yimvula,” emela imvula yasemva egalelwayo kwimbali yongquzulwano. Njengoko kusondelwa kungquzulwano eNtabeni yeKarme, uElia wathetha ngokucacileyo ukuba kwakungayi kubakho mvula, ngaphandle kwelizwi lakhe. Ixesha elikhokelela “kwiyure” yomgwebo kaYezebehele lixesha elimelwe “lizwi” lokuqala elicacileyo elanikwa amabandla. Elo “lizwi” lafika ngoSeptemba 11, 2001, yaye ngelo xesha “imvula” “yayinganiswa” kuphela, yaye ngelo xesha kwakukho imiyalezo emibini ekhuphisanayo yemvula yasemva eyayibandakanyekile kwingxoxo kaHabakuki. Omnye wawungumyalezo wobuxoki wokulilela uTamuzi, owawumela “umyalezo woxolo nonqabiseko,” yaye omnye wawungumyalezo oyinyaniso wentlekele yesithathu ye-Islam.

Umyalezo oyinyaniso “wemvula yasemva” wawusekelwe endimeni yamaSilamsi yekaYeha lesithathu. Lowo myalezo wavela kumthombo omnye (owawunguFuture for America), yaye loo miyalezo mibini yalwela ubukhulu de imbali yaqinisekisa ukunyaniseka komyalezo oyinyaniso, yaza yaqinisekisa nobudenge bomyalezo othi “uxolo nokhuseleko” ngexesha elinje ngeli.

“Iziprofeto zikaDaniyele nezikaYohane zimele ukuqondwa. Ziyacacisana. Zinika ihlabathi iinyaniso ekufuneka wonke umntu aziqonde. Ezi ziprofeto zimele ukuba lingqina ehlabathini. Ngokuzaliseka kwazo kule mihla yokugqibela, ziya kuzichaza ngokwazo.” Kress Collection, 105.

Ukuzaliseka kokuqala kukaElia ekusetyenzisweni okuphindwe kathathu kukaElia, kuqinisekiswa nguElia wesibini, awathi uYesu wamchaza njengoYohane uMbaptizi. Ngokudibeneyo, abo mangqina mabini bamisela uElia wesithathu.

Ke kaloku, bakuba bemkile, uYesu waqala ukuthi kwizihlwele ngoYohane, Naphuma naya entlango naya kubona ntoni na? Ingcongolo eshukunyiswa ngumoya na? Kodwa naphuma naya kubona ntoni na? Umntu owambethe izambatho ezithambileyo na? Yabonani, abo bembatha izambatho ezithambileyo basezindlwini zookumkani. Kodwa naphuma naya kubona ntoni na? Umprofeti na? Ewe, ndithi kuni, nongaphezu komprofeti. Kuba nguye lo kubhalwe ngaye kwathiwa, Yabona, ndithuma umthunywa wam phambi kobuso bakho, oya kuyilungisa

indlela yakho phambi kwakho. Inene ndithi kuni, Phakathi kwabo bazelweyo ngabafazi akuvukanga mkhulu kunoYohane umBhaptizi; kanti ke oyena mncinane ebukumkanini bamazulu mkhulu kunaye. Kususela emihleni kaYohane umBhaptizi kude kube ngoku, ubukumkani bamazulu buyahlaselwa, yaye abahlaseli babuthimba ngamandla. Kuba bonke abaprofeti nomthetho baprofeta kwada kwangokaYohane. Yaye ukuba nikulungele ukukwamkela oko, nguye lo uEliya, lowo wayeza kuza. Onendlebe zokuva makeve. Mateyu 11:7–15.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Namhlanje, ngomoya nangamandla kaEliya nokaYohane umBhaptizi, abathunywa abamiselweyo nguThixo babizela ingqalelo yehlabathi elimiselwe ukugwetywa kwiziganeko ezindilisekileyo eziza kwenzeka kungekudala ngokunxulumene neeyure zokugqibela zexesha lovavanyo nokubonakala kukaKristu Yesu njengoKumkani wookumkani neNkosi yeenkosi. Kungekudala wonke umntu uya kugwetywa ngenxa yezenzo ezenziwe esemzimbeni. Lifikele ilixa lokugweba kukaThixo, yaye phezu kwamalungu ebandla laKhe emhlabeni kuphumla uxanduva olunzulu lokulumkisa abo beme, ngokungathi kunjalo, kanye kumda wentshabalalo engunaphakade. Kumntu wonke emhlabeni wonke oya kuphulaphula, kufuneka zicaciswe gca iimfundiso-siseko ezisemngciphekweni kule mbambano inkulu iqhubekayo, iimfundiso-siseko ekuxhomekeke kuzo iziphelo zoluntu lonke.”

“Kwezi yure zokugqibela zexesha lovavanyo loonyana babantu, xa isiphelo somphefumlo ngamnye siza kuthi kungekudala sigqitywe ngonaphakade, iNkosi yezulu nomhlaba ilindele ukuba ibandla laYo livuke lisebenze ngendlela engazange ibonwe ngaphambili. Abo bakhululwe kuKristu ngolwazi lwenyaniso exabisekileyo, bathathwa yiNkosi uYesu njengabakhethiweyo baYo, abathe basondelelwa ngaphezu kwabanye bonke abantu abaphelele emhlabeni; yaye ibathembile ukuba babonakalise iindumiso zaLowo ubabizeyo ukuba baphume ebumnyameni bangene ekukhanyeni okumangalisayo. Iintsikelelo ezinikelwa ngesisa esikhulu ngolo hlobo zimele ukwabelwana nabanye. Iindaba ezilungileyo zosindiso zimele ukufikelela kuzo zonke iintlanga, izizwe, iilwimi, nabantu.”

“Emibonweni yabaprofeti bamandulo iNkosi yozuko yabonakaliswa inika ibandla laYo ukukhanya okukhethekileyo ngemihla yobumnyama nokungakhohwa engaphambi kokubuya kwayo kwesibini. NjengeLanga loBulungisa, yayiza kuphuma phezu kwebandla laYo, ‘inokuphilisa emaphikweni ayo.’ Malaki 4:2. Kwaye kuwo wonke umfundi oyinyaniso kwakufanele kusasazeke impembelelo yobomi, yobukrothi, yoncedo, neyokuphilisa okuyinyaniso.”

“Ukuza kukaKristu kuya kwenzeka ngelona xesha lobumnyama obukhulu embalini yalo mhlaba. Imihla kaNowa nekaLothe ibonakalisa imeko yehlabathi kanye phambi kokuza koNyana womntu. IZibhalo, zikhomba phambili kweli xesha, zivakalisa ukuba uSathana uya kusebenza ngamandla onke yaye ‘ngayo yonke inkohliso yokungalungisi.’ 2 Tesalonika 2:9, 10. Ukusebenza kwakhe kutyhilwa ngokucacileyo bubumnyama obusanda ngokukhawuleza, ziimfundiso eziphosakeleyo ezininzi, uwexuko, neenkohliso zale mihla yokugqibela. Akupheleli nje ekubeni uSathana akhokele ihlabathi ekuthinjweni, kodwa neenkohliso zakhe ziyagweleza phakathi kwamabandla azibiza ngelikaNkosi yethu uYesu Kristu. Olo wexuko

lukhulu luya kukhula lube bubumnyama obunzulu njengobaphakathi kobusuku. Kubantu bakaThixo luya kuba bubusuku bovavanyo, ubusuku bokulila, ubusuku bentshutshiso ngenxa yenyano. Kodwa kuphuma kobo busuku bobumnyama ukukhanya kukaThixo kuya kukhanya.” Prophets and Kings, 716, 717.