

# **Incwadi kaDaniyeli - Ikhulu neSishiyagalolunye**

*Ukwembulwa Kokusetshenziswa Okuphindwe Kathathu Kwesiprofetho: Ukubaluleka Kwesiprofetho Kwesahluko Sesishiyagalolunye seSambulo kanye noMnyakazo Wenguquko Wesimanje*

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Ingxenye yokuqala yesAmbulo isahluko sesishiyagalolunye iveza icilongo lesihlanu, eliwushwa lokuqala, kanti ingxenye yesibili yaleso sahluko iveza icilongo lesithupha, eliwushwa lwesibili. Womabili la macilongo aboniswe ngokucacile emashadini amaphayona ka-1843 noka-1850. Lapho amavesi ayisithupha okugcina kaDaniyeli ishumi nanye evulwa uphawu ngesikhathi sokuphela ngonyaka ka-1989 ngokuwa kweSoviet Union, kwaqala ukunyakaza kwenguquko kwabayixenye yekhulu namashumi amane nane ezinkulungwane.

Phakathi kwamaqiniso aqashelwa ngo-1989 kwakukhona iminyakazo emikhulu yokuguqulwa emlandweni weBhayibheli, nokuthi yonke yayihambisana ngokufanayo. Bonke abaprofethi, ngakho-ke nawo wonke umlando ongwele, kuhlanganise neminyakazo engwele yokuguqulwa, kubonakalisa umnyakazo wokugcina omkhulu wokuguqulwa wabanguyikhulu namashumi amane nane ezinkulungwane, futhi ongumnyakazo onamandla wengelosi yesithathu. Lapho inqubo yokubekwa uphawu iqala, kanjalo futhi kuqala ukufafazwa kwemvula yokugcina. Ukwambulwa kweminyakazo yokuguqulwa ngo-1989, okwalandelwa ukwambulwa kwamavesi ayisithupha okugcina kaDaniyeli ishumi nanye ngo-1992, kwaveza isimo sokumelana, njengoba kuhlala kwenzeka lapho kuvezwa iqiniso elisha neliqondene nesikhathi samanje.

Ekuphikisweni kweqiniso kwamavesi ayisithupha okugcina kaDaniyeli ishumi nanye, iNkosi yavulela iqiniso lokuthi umlando wesiprofetho weRoma yobuqaba, uhlanganiswe nomlando wesiprofetho weRoma yobupapa, njengoba kumiswe phezu kofakazi ababili, ukhomba umlando wesiprofetho weRoma yanamuhla. Umthetho wokusebenza kathathu kwesiprofetho waqashelwa, kwase kuthi emva kwalokho wasetshenziswa ukuvikela ekuphambukeni nasekuhlonzeni nasekumiseni iqiniso. Imithetho esekela ukuthi wonke umugqa wokuguqulwa ufana neminye imigqa yokuguqulwa, kanye nemithetho ehlobene nokusebenza kathathu kwesiprofetho, kwaba yisisekelo esiqinile semithetho eyamiswa enhlanganweni yengelosi yesithathu, njengoba kwakufanekisiwe yimithetho eyamiswa, yasetshenziswa, yashicilelwa emlandweni wamaMillerite.

Ukusetshenziswa okuphindwe kathathu kwesiprofetho, njengomthetho, kwembulelwa ukunyakaza kwabekulungwane eyikhulu namashumi amane nane, ngoba bona bayinyakaza yemvula yokugcina, futhi ubuSulumane beshwangusha lesithathu buyisigijimi semvula yokugcina. Umgomo wokusetshenziswa okuphindwe kathathu kwesiprofetho wabonakaliswa yiNgonyama yesizwe sakwaJuda, kudala ngaphambi kokuba ubuSulumane beshwangusha lesithathu bufike emlandweni ngoSeptemba 11, 2001, ngoba Yafisa ukuthi abantu Bayo bezinsuku zokugcina basiqaphele kalula isigijimi esimelelwa ukufika kweshwangusha lesithathu lapho Ibuyisela abantu Bayo ezindleleni zasendulo zikaJeremiya.

Ukuqonda kwamaphayona ngecilongo lesihlanu nelesithupha njengoba kubekiwe kuSambulo isahluko sesishiyagalolunye, kwakubhekwa njengengxenyane encwadini yeSambulo eyayesekelewe ngokuqinile nangokucacile kakhulu ngumlando. U-Uriah Smith uqala ukwethula kwakhe iSambulo isahluko sesishiyagalolunye ngokusebenzisa amazwi esazi-mlando uKeith ukuze aveze lelo qiniso impela.

“Ukuze sichaze leli cilongo, sizophinde sicaphune emibhalweni kaMnu. Keith. Lo mbhali usho iqiniso lapho ethi: ‘Akukho neze ukuvumelana okulinganayo kangaka phakathi kwabachazi mayelana nanoma iyiphi enye ingxenyane ye-Apocalypse njengokuphathelene nokusetshenziswa kwecilongo lesihlanu nelesithupha, noma usizi lokuqala nolwesibili, kumaSaracens nakumaTurkey. Kusobala kakhulu kangokuthi akunakwenzeka cishe ukuba kuqondwe kabi. Esikhundleni sevesi elilodwa noma amabili elichaza ngalinye, sonke isahluko sesishiyagalolunye seSambulo, ngezengxenyane ezilinganayo, sigxile encazelweni yakho kokubili.’ Uriah Smith, Daniel and Revelation, 495.

Ukuhlukaniswa kwezahluke zosizi lokuqala nolwesibili kuhlukanisa umlando wosizi lokuqala, olufanekiselwa nguMohammed. Ngokwendawo, lutholakala kulokho isazi-mlando u-Alexander Keith akubiza ngokuthi amaSaracens, lokho namuhla esingakubiza ngokuthi i-Arabhiya. Umlando wosizi lwesibili, olufanekiselwa ngu-Osman 1, ngokwendawo utholakala eTurkey, okuyilapho isazi-mlando esibachaza khona njengamaTurkey. Umlando wosizi lokuqala wawutholakala futhi wagcwaliseka e-Arabhiya, indawo yokuzalwa kwe-Islam noMohammed. Umlando wosizi lwesibili wawutholakala futhi wagcwaliseka eTurkey, indawo yokuzalwa yoMbuso wama-Ottoman.

Umlando womaye wokuqala ukhomba impi eyayiqondiswe eRoma ngamaqhawe azimele okwakuwukuphela kobudlelwane bawo bokubambana inkolo yamaSulumane. Umlando womaye wesibili ukhomba impi eyayiqondiswe eRoma yinkolo ehleliwe namandla ombuso, okubizwa ngokuthi yiKhalifathi. Kunoma yisiphi isimo, noma ngabe impi ezimele emelene neRoma emlandweni omelwe nguMohammed, noma impi ehleliwe emelwe ngu-Ottoman, noma uMbuso Wama-Ottoman, indlela yempi kwakuwukuhlasela ngokuzuma nangokungalindelekile. Yayingeyona impi eyayiqhutshwa ngokugqokisa wonke amasosha imifaniswano enemibala efanayo, bese kuhlelwa amasosha abe umugqa futhi kumashiswe phambili emlilweni wezibhamu, njengoba kwakuyisiko lezempi langaleso sikhathi. Igama elithi “assassin” lisekelwe endleleni yamaSulumane yempi yokushaya ngokuzuma nangokungalindelekile, futhi ngokuvamile kugcine ngokufa komhlaseli naye.

Igama elithi “assassin” lisuselwa egameni lesi-Arabhu elithi “hashshashin,” elivela kwelithi “hashish,” elisho “hashish” noma “insangu.” Leli gama ekuqaleni lalisetshenziselwa ukubhekisela eqenjini eliyimfihlo nelinokushisekela ngokwedlulele lamaSulumane amaNizari Ismaili eMpumalanga Ephakathi ngesikhathi senkathi ephakathi. Amalungu aleli qembu ayaziwa ngezindlela zawo ezingajwayelekile futhi ezivame ukuba nodlame, kuhlukanisa nokusebenzisa ukubulala kwezombusazwe ukuze afinyelele izinhloso zawo. Kuthiwa ngezinye izikhathi ayedla i-hashish ukuze azilungiselele imisebenzi yawo, okwaholela ekusetshenzisweni kwegama elithi “hashshashin” noma “assassins” emazweni aseNtshonalanga. Ama-Assassins ayesebenza ngesikhathi senkathi ephakathi, ikakhulukazi ePheresiya naseSiriya, futhi aba nendima ebalulekile

ezingxabanweni ezihlukahlukene zezombusazwe nasekubulaweni okuningi okwenzeka ngaleso sikhathi. Igama elithi “assassin” lagcina lingene ezilimini zaseYurophu, lapho laqala khona ukubhekisela kabanzi kubantu abenza ukubulala kwezombusazwe noma okubhekiswe kumuntu othile.

Lolu hlobo lwempi luwuphawu olubalulekile lwesiprofetho lwezisho ezintathu, ngoba indima yesiprofetho yobuSulumane iwukukhiqiza impi. UbuSulumane, njengophawu, bumayelana ngokuphelele nempi; futhi kuSambulo isahluko sesishiyagalolunye, ubuSulumane bezisho zokuqala nezesibili buyingumfanekiso wempi yabo. Impi yabo ikhonjwa encwadini yeSambulo njengesenzo esithukuthelisa izizwe, ngaphambi nje kokuba isikhathi somusa siphele.

Izizwe zathukuthela, nolaka lwakho selufikile, nesikhathi sabafileyo, ukuba bahlulelwe, nokuba unike umvuzo ezincekwini zakho abaprofethi, nakwabangcwele, nakulabo abalizwayo igama lakho, abancane nabakhulu; futhi ukuba ubabhubhise labo ababhubhisa umhlaba. IsAmbulo 11:18.

“Izizwe” zenziwa “zithukuthela” nje ngaphambi kokuba intukuthelo kaNkulunkulu ifike, futhi intukuthelo kaNkulunkulu, njengoba imelelwe encwadini yeAmbulo, iyizinhluho eziyisikhombisa zokugcina ezifika lapho isikhathi sokuhlolwa komuntu sesivaliwe. Kuleli vesi kunezimpawu zesikhathi ezintathu; ukuthukutheliswa kwezizwe, intukuthelo kaNkulunkulu, nesikhathi sokwahlulela abafileyo. Ukwahlulelwa kwabafileyo okubhekiswe kukho lapha kungukwahlulelwa kwabafileyo ababi okwenzeka phakathi nenkulungwane yeminyaka, hhayi ukwahlulela kophenyo lwabafileyo okwaqala ngo-Okthoba 22, 1844. USister White ucacisa ngokusobala ukuthi lezi zimpawu zesikhathi ezintathu kuleli vesi zihlukene, futhi zenzeka ngokulandelana kwazo njengoba zimi evesini.

“Ngabona ukuthi intukuthelo yezizwe, ulaka lukaNkulunkulu, kanye nesikhathi sokwahlulela abafileyo kwakuyizinto ezehlukene nezihlukanisiwe, kulandelana ngokulandelana, nokuthi uMikayeli wayengakamisi, nokuthi isikhathi sokuhlupheka, esingakaze sibe khona, sasingakaqali. Izizwe manje ziyathukuthela, kodwa lapho uMpristi wethu Omkhulu eseqedile umsebenzi waKhe endaweni engcwele, Uyovuka, embathe izingubo zempindiselo, bese izinhlekelele eziyisikhombisa zokugcina zichithwa.”

“Ngabona ukuthi izingelosi ezine ziyobamba imimoya emine kuze kube yilapho umsebenzi kaJesu usuqediwe ethempelini, bese kufika izinhluho eziyisikhombisa zokugcina.” Early Writings, 36.

Indima yobuSulumane encwadini yokugcina yeBhayibheli wukuthukuthelisa izizwe, futhi bakwenza lokhu ngempi. Indima yobuSulumane encwadini yokuqala yeBhayibheli wukuhlanganisa izandla zawo wonke umuntu emhlabeni zibe ndawonye zimelane nobuSulumane, obumele u-Ishmayeli.

Ingelosi likaJehova lathi kuye: Bheka, ukhulelwe, futhi uzakuzala indodana, uyibize ngegama lokuthi u-Ishmayeli; ngokuba uJehova uzwile ukhulupheka kwakho. Futhi iyakuba ngumuntu wasendle; isandla sayo siyakuba ngokumelana nawo wonke umuntu, nesandla sawo wonke umuntu ngokumelana nayo; futhi iyakuhlala phambi kwabo bonke abafowabo. Genesis 16:11,

12.

Igama elithi “isandla,” njengophawu, lifana nazo zonke izimpawu zeBhayibheli, futhi lingaba nencazelo engaphezu kweyodwa kuye ngomongo lapho lisetshenziswe khona. Kakhulu impela “isandla,” njengophawu esiprofethweni seBhayibheli, luwuphawu lwempi. Igama lesiHeberu elihunyushwe ngokuthi “umuntu wasendle,” liyigama lembongolo yasendle yase-Arabhiya, enezincazelo eziningana ezibalulekile zesiprofetho, enye yazo ukuthi imbongolo yase-Arabhiya ingeyesigaba sezilwane sakwa-Equidae, njengelinjalo ihhashi. Encwadini yeSambulo isahluko sesishiyagalolunye, nakuzo zombili izithombe ezingcwele zikaHabakuki (izithombe zabaphayona zika-1843 no-1850), ihhashi lisetshenziswa njengophawu lwempi emelwe ubuSulumane bezinhlekelele ezintathu. Ukukhulunywa kokuqala nokokugcina ngobuSulumane, njengoba bumelwe encwadini kaGenesis nasencwadini yeSambulo, kukhomba ubuSulumane ngophawu lomndenani wakwa-Equidae (imbongolo noma ihhashi), futhi kokubili kugcizelela indima yobuSulumane njengokuthi kube ukuletha impi “kuwo wonke umuntu” (ezizweni).

Encwadini yeSambulo, esahlukweni SESISHIYAGALOLUNYE, evesini LELISHUMI NANYE, isimilo sobuSulumane siyakhonjiswa, ngokuba ngokwesiprofetho isimilo simelelwa yigama. Igama elinikezwe inkosi ebusa phezu kobuSulumane libonakalisa lokho kubhekiswa kokuqala kubuSulumane encwadini kaGenesis, lapho kulotshiwe khona ukuthi isimilo noma umoya ka-Ishmayeli “uyakuhlala ebusweni babo bonke abafowabo.” Inkosi ebusa phezu kwabo bonke ubuSulumane ingumoya ka-Ishmayeli (inkosi yabo), isandla sakhe “simelene nabo bonke abantu”.

Futhi babenenkosi phezu kwabo, eyingelosi yomngodi ongenasiphelo, igama layo ngesiHeberu lingu-Abadoni, kodwa ngolimi lwesiGreki igama layo lingu-Apoliyoni. IsAmbulo 9:11.

ETestamenteni Elidala, emelwe isiHeberu, noma eTestamenteni Elisha, emelwe isiGreki, isimo esibusa phezu kwabalandeli benkolo yamaSulumane sikhonjwa njengo-Abaddon noma u-Apollyon, okungukuthi, kuzo zombili lezo zilimi kusho “ukufa nokubhujiswa.” Ukufa nokubhujiswa kuyisimo sobuSulumane, noma kumelwe eTestamenteni Elidala noma eTestamenteni Elisha. Izici eziqondile zomoya obusa ngaphakathi kuwo wonke umlandeli wobuSulumane, maqondana nophawu lwembongolo noma lwehhashi, kuyizinto zombili eziyingxenyane yezinkomba zokuqala nezokugcina zobuSulumane. Lezi zimfanelo ezimbili ezingokwesiprofetho ziphethe uphawu luka-Alpha no-Omega. Lapho uDade White ekhomba umlayezo oletha abayizinkulungwane eziyikhulu namashumi amane nane ekuphileni njengebutho elinamandla lengelosi yesithathu, usho lokhu okulandelayo:

“Izingelosi zibambe imimoya yomine, emelwe njengehhashi elithukuthele elifuna ukugqashula futhi ligijimele phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala sisemngceleni uqobo wezwe laphakade na? Ingabe siyoba buthuntu, sibande, sifile na? O, sengathi emabandleni ethu singaba noMoya nomphfumulo kaNkulunkulu uphefumulelwe kubantu baKhe, ukuze bame ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela incane, nesango liminyene. Kodwa njengoba sidlula esangweni eliminyene, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.

Imimoya yomine ibanjwa ngesikhathi sokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane, futhi leyo mimoya yomine iyihhashi “elithukuthele” elithwala “ukufa nembubhiso endleleni yalo.” NgoSeptemba 11, 2001, umaye wesithathu wangena emlandweni wesiprofetho, uletha “ukufa nembubhiso,” ngaleyo ndlela “uthukuthelisa izizwe,” lapho ushaya izwe lenkazimulo elingokomoya “ngokuzumayo nangokungalindelekile.” Ngo-Okthoba 7, 2023, umaye wesithathu waqhubeka endleleni yawo “yokufa nembubhiso,” ngaleyo ndlela uqhubeka “uthukuthelisa izizwe,” lapho uhlasele izwe lenkazimulo elingokoqobo “ngokuzumayo nangokungalindelekile.” Ukuhlaselele kokuqala okungalindelekile kwaphawula ukuqala kwenkathi yokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane, futhi ukuhlaselele kwakamuva kwango-Okthoba 7, 2023, kuphawula ukuqala kwenkathi yokuphetha, noma “ukuvalwa,” kokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane. Kambe siyolala khona kanye emaphethelweni omhlaba waphakade na?

Kuzo zombili izinhlelo ezingcwele zamaphayona, i-Islam yezimaye zokuqala nezesibili ivezwe ngokusobala ngomfanekiso wamaqhawe amaSulumane egibele amahhashi awo empi. Umgibeli ophezu kwehhashi lempi lesimaye sokuqala kuzo zombili lezi ziboniso uphethe umkhonto, kanti umgibeli wehhashi elimelela isimaye sesibili udubula ngesibhamu. Lo mehluko uchazwe ngokusobala encwadini yesAmbulo isahluko sesishiyagalolunye, ngoba kwakungumlando wesimaye sesibili lapho kwaqanjwa khona impushana yezibhamu futhi yaqala ukusetshenziswa empini. Ekhuluma ngamavesi eshumi nesikhombisa kuya kuleshumi nesishiyagalolunye, esahluko sesishiyagalolunye sencwadi yesAmbulo, u-Uriah Smith ubhala lokhu okulandelayo:

“Ingxenywe yokuqala yale ncazelo ingase ibhekisele ekubonakaleni kwalaba bagibeli bamahhashi. Umlilo, umele umbala, umele okubomvu, njengoba inkulumo ethi ‘kubomvu njengomlilo’ iyisaga esivame ukusetshenziswa; ijakinte, noma ihayasinte, imele okuluhlaza okwesibhakabhaka; nesibabule simele okuphuzi. Futhi le mibala yayivelele kakhulu ezingutsheni zalezi zinqobi; ngakho-ke incazelo, ngokwalo mbono, ibingafaniswa ngokunembile nomfaniswano wamaTurkey, owawuhlanganiswe kakhulu okubomvu, noma okubomvu okukhanyayo, okuluhlaza okwesibhakabhaka, nokuphuzi. Amakhanda amahhashi ayebonakala enjengamakhanda ezingonyama, ukuze kubonakaliswe amandla azo, isibindi, nobudlova bazo; kuyilapho ingxenywe yokugcina yevesi ngokungangabazeki ibhekisela ekusetshenzisweni kwempushana yesibhamu nezibhamu ngezinhloso zempi, okwakusanda kwethulwa ngaleso sikhathi. Njengoba amaTurkey ayedubula ngezibhamu zawo esegibele amahhashi, kwakuyobonakala kumbukeli okude sengathi umlilo, intuthu, nesibabule kuphuma emilonyeni yamahhashi, njengoba kuboniswe emfanekisweni ohambisana nalokhu.”

“Mayelana nokusetshenziswa kwezibhamu ngamaTurkey emkhankasweni wawo wokulwa neConstantinople, u-Elliott (Horae Apocalypticae, Umq. I, kk. 482–484) ukhuluma kanje:—“Kwakungenxa “yomlilo nentuthu nesibabule,” okungukuthi, ngenxa yezikhali ezinkulu nezibhamu zikaMahomet, ukuthi ukubulawa kwengxenywe yesithathu yabantu, okusho ukuthunjwa kweConstantinople, futhi ngalokho-ke ukubhujiswa kombuso wamaGrecki, kwenzeka. Kwase kudlule iminyaka eyinkulungwane neyikhulu nangaphezulu kusukela ekusekelweni kwawo nguConstantine. Kuyo yonke leyo minyaka, amaGoth, amaHun, ama-Avar, amaPheresiya, amaBulgaria, amaSaracen, amaRashiya, futhi impela namaTurkey

ase-Ottoman ngokwawo, ayenze ukuhlasela kwawo kobutha, noma ayivimbezela. Kodwa izingaba zayo zazingangeneki kubo. IConstantinople yasinda, futhi kanye nayo nombuso wamaGreki. Ngakho kwaba khona ukukhathazeka kukaSultan Mahomet kokuthola into eyayizosisusa lesi sithiyi. “Ungakwazi yini ukuphonsa inganono,” kwaba ngumbuzo wakhe kumbumbi wezinganono owabalekela kuye, “enobukhulu obanele ukudiliza udonga lweConstantinople?” Khona-ke kwasungulwa indawo yokuncibilikisa nokubumba e-Adrianople, inganono yabunjwa, izikhali ezinkulu zalungiswa, kwaqala ukuvimbezela.”

“Kufaneleka ngempela ukuqashelwa ukuthi uGibbon, ohlale engumhlaziyi ongazi lutho wesiprofetho se-Apocalyptic, uyibeka le nsiza entsha yempi obala esithombeni sakhe, ekulandiseni kwakhe okunobugagu nokunamandla ngenhlekelele yokugcina yombuso wamaGreki. Ekulungiseleleni lokho, unikeza umlando wokutholakala kwakamuva kwesibhamu, ‘leyo ngxube ye-saltpeter, isibabule, namalahle;’ alandise ngokusetshenziswa kwaso kwasekuqaleni yiSultan u-Amurath, futhi, njengalokhu sekushiwo ngaphambili, nangendawo kaMahomet yokuphonsela izinganono ezinkulu e-Adrianople; bese kuthi ekuqhubekeni kokuvinjizelwa uqobo, achaze ukuthi ‘izikhawu zokudutshulwa kwemikhonto nemicibisholo zazihambisana nentuthu, nomsindo, nomlilo wezibhamu nezinganono;’ ukuthi ‘uhlu olude lwezikhali ezinkulu zamaTurkey lwalukhonjiswe ezindongeni, amabhethri ayishumi nane eduma kanyekanye ezindaweni ezifinyeleleka kalula kakhulu;’ ukuthi ‘izingaba ezazime iminyaka eminingi zimelana nodlame lwezitha zacekelwa phansi nxazonke ngezinganono zama-Ottoman, kwavulwa izikhala eziningi, futhi eduze kwesango likaSt. Romanus, imibhoshongo emine yalinganiswa nomhlabathi:’ ukuthi, njengoba ‘kusukela emigqeni, emikhunjini yempi, nasebhulohweni, izikhali ezinkulu zama-Ottoman zaduma nxazonke, ikamu nomuzi, amaGreki namaTurkey, basibekelwa efwini lentuthu, elalingasuswa kuphela ngokukhululwa kokugcina noma ngokubhujiswa kombuso wamaRoma:’ ukuthi ‘izingaba eziphindwe kabili zancishiswa yizinganono zaba yinqwaba yezincithakalo:’ nokuthi ekugcineni amaTurkey ‘enyuka ngezikhala ezazivuliwe,’ ‘iConstantinople yanqotshwa, umbuso wayo wachithwa, nenkolo yayo yanyathelwa othulini abanqobi bamaSulumane.’ Ngithi kufaneleka ngempela ukuqashelwa ukuthi ngokugqamile nangokunamandla kangakanani uGibbon ubeka ukunqotshwa komuzi, ngalokho-ke nokubhujiswa kombuso, ezingalweni ezinkulu zama-Ottoman. Ngoba kuyini lokhu ngaphandle kokuba ukuphawula emazwini esiprofetho sethu na? ‘Ngalaba abathathu kwabulawa ingxenye yesithathu yabantu, ngomlilo, nangentuthu, nangesibabule, okwakuphuma emilonyeni yabo.’”

“IVESI 18. Ngalokhu kokuthathu kwabulawa ingxenye yesithathu yabantu, ngomlilo, nangentuthu, nangosolifure, okwaphuma emilonyeni yazo. 19. Ngokuba amandla azo asemilonyeni yazo, nasezimsileni zazo; ngokuba imisila yazo yayinjengezinyoka, inamakhanda, futhi ngayo zenza ukulimaza.”

“La mavesi aveza umphumela obulalayo wendlela entsha yempi eyethulwa. Kwakungenxa yalezi zinsiza,—isibhamu-mpuphu, izibhamu, nezinganono,—lapho iConstantinople ekugcineni yanqotshwa, yanikelwa ezandleni zamaTurkey.” Uriah Smith, Daniel and Revelation, 510–514.

Sizoqhubeka nesifundo seshwangusha sesithathu esihlokwani esilandelayo.

“Ngivuke ebuthongweni bami izolo ebusuku nginomthwalo omkhulu enhliziyweni nasemqondweni wami. Benginikeza abazalwane nodadewethu umlayezo, futhi kwakungumlayezo wesixwayiso nowokuyala maqondana nomsebenzi wabathile abakhuthaza imibono eyiphutha ngokuphathelene nokwamukelwa kukaMoya oNgcwele, nangendlela asebenza ngayo ngezikhungo zabantu.

“Ngafundiswa ukuthi ubuqili benkolo obufana nalobo esabizelwa ukuba sibhekane nabo ngemva kokudlula kwesikhathi ngo-1844 buyophinde bungenise phakathi kwethu ezinsukwini zokugcina zomlayezo, nokuthi kumele sibhekane nalobu bubi ngokuqinile ngendlela efanayo naleyo esabhekana ngayo nabo ekuhlangenwe nakho kwethu kokuqala.

“Simi emngceleni wezenzakalo ezinkulu nezinzima. Iziprofetho ziyagcwaliseka. Umlando ongajwayelekile nongezwekazi ugcinwa ezincwadini zezulu—izehlakalo okwamenyenzelwa ukuthi zazingezandulela maduze usuku olukhulu lukaNkulunkulu. Konke emhlabeni kusesimweni sokungazinzi. Izizwe zithukuthele, futhi kwenziwa amalungiselelo amakhulu empi. Isizwe sihlela ngokumelene nesinye isizwe, nombuso ngokumelene nombuso. Usuku olukhulu lukaNkulunkulu lusondela ngokukhulu ukushesha. Kodwa nakuba izizwe zibuthela amabutho azo impi nokuchithwa kwegazi, umyalo ezingelosini usasebenza, wokuthi zibambe imimoya emine kuze kube yilapho izinceku zikaNkulunkulu zivalwa uphawu emabunzini azo.” Selected Messages, incwadi 1, 221.