

# Incwadi kaDaniyeli - Inombolo Eyikhulu Neshumi Nane

*Isizukulwane Sokugcina: Ukwembulwa Kokugcwaliseka Kwesiprofetho  
SikaHezekeli kanye Nokubekwa Kophawu Kwaba yi-144,000*

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Isizukulwane esabona ukufika komaye wesithathu, ngoSeptemba 11, 2001, siyisizukulwane sokugcina emlandweni womhlaba. Isiqephu esivela kuHezekeli esiqinisekisa leli qiniso saqondwa amaMillerite njengesiqondene ngokuqondile nomfanekiso wezintombi eziyishumi, ngakho-ke nesahluko sesibili sikaHabakuki. Kulowo mlando, umbono wesahluko sesibili sikaHabakuki, owawungeke “usabambezeleka,” nowagcwaliseka ngo-Okthoba 22, 1844, wawuyisifanekiso sangaphambili somthetho weSonto ozayo maduze e-United States. Kodwa isibikezelo sikaHezekeli sombono owawungeke usalulwa ngokuphelele sigcwaliseka emlandweni wokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane, owaqala ngokufika komaye wesithathu, ngoSeptemba 11, 2001.

Izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, siyini lesa saga eninaso ezweni lakwa-Israyeli, esithi, Izinsuku ziyelulwa, nombono wonke uyaphela na? Ngakho batshele uthi, Isho kanje iNkosi uJehova: Ngiyakusenza lesi saga siphele, bangabe besasisebenzisa njengesaga kwa-Israyeli; kodwa uthi kubo, Izinsuku seziseduze, nokugcwaliseka kombono wonke. Ngokuba akusayikuba khona futhi nombono oyize noma ukubhula okuyenga phakathi kwendlu yakwa-Israyeli. Ngokuba mina nginguJehova: ngiyakukhuluma, nezwi engiyakulikhuluma liyakwenzeka; alisayikwelulwa futhi; ngokuba ezinsukwini zenu, nina ndlu ehlubukayo, ngiyakulisho izwi, ngilenze, isho iNkosi uJehova. Kwabuye kwafika kimi izwi leNkosi, lathi: Ndodana yomuntu, bheka, abendlu yakwa-Israyeli bathi, Umbono awubonayo ungoweziinsuku eziningi ezizayo, futhi uprofetha ngezikhathi ezikude. Ngakho yisho kubo uthi, Isho kanje iNkosi uJehova: Akukho nelilodwa lamazwi ami eliyakwelulwa futhi, kodwa izwi engilikhulumileyo liyakwenziwa, isho iNkosi uJehova. Hezekeli 12:21–28.

Bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi “umbono oyize” kanye “nokubhula okuthophayo” “phakathi kwendlu ka-Israyeli,” kuyimvula yangemuva yomgunyathi, umlayezo othi “ukuthula nokulondeka,” ophikisa ngokuthi “umbono awubonayo ungoweziinsuku eziningi ezizayo, futhi uprofetha ngezikhathi ezikude.” Lona “ngumphikiso” kaHabakuki, ngokuba labo abethula “umbono oyize” baphikisana “nombono awubonayo.” Bathi “Umbono awubonayo ungoweziinsuku eziningi ezizayo, futhi uprofetha ngezikhathi ezikude.” Izithunywa zomlayezo wokuthula nokulondeka zithi, “izinsuku ziyelulwa, nombono wonke uyehluleka,” phela akazange yini abikezele uJulayi 18, 2020? Izithunywa “zombono oyize” ziphinde zikhonjwe nguHezekeli emavesini amabili okuqala esahluko.

Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, uhlala phakathi kwendlu ehlubukayo, enamehlo okubona, kodwa ayiboni; inezindlebe zokuzwa, kodwa ayizwa; ngokuba iyindlu

ehlubukayo. Hezekeli 12:1, 2.

Bonke abaprofethi bayavumelana omunye nomunye, futhi bonke bakhuluma ngezinsuku zokugcina; futhi lapho uKristu ekhuluma namaJuda aphikisanayo emlandweni wenkonzo yaKhe, wacaphuna u-Isaya ukuze aveze lawo maJuda aphikisanayo ayesehlukani swa noNkulunkulu ngaleso sikhathi njengabenamehlo okubona, kodwa bengaboni, nezindlebe zokuzwa, kodwa bengezwa. Manje njengalapho, uHezekeli ukhuluma namadoda adelelayo obu-Adventisti baseLawodikeya, amaJuda aphikisanayo osuku lwethu, aphakamisa umlayezo wokuthi “ukuthula nokulondeka” bephikisa umlayezo wemvula yamuva. UJesu wayebuswa yimithetho ayifaka eZwini laKhe, ngakho-ke izibikezelo zaKhe nazo zikhuluma ngezinsuku zokugcina ngokukhethekile kakhulu kunangezinsuku lapho akhuluma khona namaJuda aphikisanayo.

Ngakho ngikhuluma kubo ngemifanekiso; ngokuba bebona ababoni, nabezwa abezwa, futhi abaqondi. Kubo kugcwaliseka isiprofetho sika-Isaya esithi: Ngokuzwa niyakuzwa, kepha aniyikuqonda; nangokubona niyakubona, kepha aniyikubona ngokuqonda; ngokuba inhliziyo yalesi sizwe isikhuluphele, nezindlebe zabo zinzima ukuzwa, namehlo abo bawavale; funa mhlawumbe babone ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyo yabo, baphenduke, mina ngibaphilise. Kepha abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisele ngithi kini, abaprofethi abaningi nabalungileyo abaningi bafisa ukubona lokho enikubonayo, kabakubonanga; nokuzwa lokho enikuzwayo, kabakuzwanga. Mathewu 13:13–17.

Isenzakalo sabantu abezwayo, kodwa bangezwa, nababonayo, kodwa bengaboni, siyisici sabantu bakaNkulunkulu bakudala asebedlulwayo. Leso senzakalo esingokwesiprofetho siwukugcwaliseka kwesiprofetho sika-Isaya ngesimo esinjalo. Njengabo bonke abaprofethi, u-Isaya, kanye noKristu, ukhuluma ngezinsuku zokugcina.

Ngonyaka inkosi u-Uziya eyafa ngawo nami ngabona iNkosi ihlezi esihlalweni sobukhosi, iphakeme, iphakanyisiwe; umphetho wengubo yayo wagcwala ithempeli. Ngaphezu kwayo kwakumi amaserafi; ngalinye lalinamaphiko ayisithupha; ngamabili lazimboza ubuso balo, ngamabili lazimboza izinyawo zalo, ngamabili landiza. Elinye lamemeza kwelinye, lathi: Ngcwele, ngcwele, ngcwele uJehova Sebawoti; umhlaba wonke ugcwele inkazimulo yakhe. Izinsika zomnyango zanyakaza ngezwi lowamemezayo, indlu yagcwala intuthu. Ngase ngithi: Maye kimi! Ngoba ngibhujisiwe; ngokuba ngingumuntu onezindebe ezingcolileyo, futhi ngihlala phakathi kwabantu abanezindebe ezingcolileyo; ngoba amehlo ami abonile iNkosi, uJehova Sebawoti. Khona kwandiza elinye lamaserafi laya kimi, liphethe uhlahle oluvuthayo esandleni salo, elaluluthathile ngezindlawu e-altare. Lase lilubeka emlonyeni wami, lathi: Bheka, lokhu kuthintile izindebe zakho; ububi bakho bususiwe, nesono sakho sihlanziwe. Ngase ngizwa izwi leNkosi lithi: Ngizothuma bani, ubani oyakusiyela na? Ngase ngithi mina: Nangu mina; ngithume. Yase isithi: Hamba, utshele laba bantu uthi: Yizwani nokuyizwa, kodwa ningaqondi; nibone nokubona, kodwa ningaboni. Yenza inhliziyo yalaba bantu ibe manqikanqika, wenze izindlebe zabo zibe nzima, uvale amehlo abo; funa babone ngamehlo abo, bezwe ngezindlebe zabo, baqonde ngenhliziyo yabo, baphenduke, baphilise. Isaya 6:1–10.

U-Isaya, uHezekeli noKristu bonke bamele labo ababekwa uphawu ezinsukwini zokugcina, ngesikhathi semvula yokugcina, lapho umlayezo weqiniso nowamanga wemvula yokugcina uphikiswana ngawo, ekugcwalisekeni kwesahluko sesibili sikaHabakuki. NgokukaJesu, esikhathini lapho lokhu kugcwaliseka khona, abalungileyo “bayazibona” izaga, okuyisibonakaliso sesiprofetho. “Abahlakaniphileyo” bayawuqonda umlayezo wesiprofetho wemvula yokugcina, kodwa labo abamelwe amaJuda aphikisanayo ababoni futhi abezwa, futhi ngokukaHezekeli baletha umlayezo wokuthula nokuphepha, bephikisa ngokuthi ukugcwaliseka kwezibikezelo kusekude esikhathini esizayo. Abaziphiki izibikezelo; amaJuda aphikisanayo anikeza ukuhlonipha ngezindebe kuphela ukubikezelwa kukaMesiya ozayo; kodwa bamane babeka lesi sehlakalo esikhathini esikude esizayo. Nokho uJesu wamemezela isibusiso phezu kwalabo ababeyaku“bona” umlayezo wesiprofetho wesikhathi sabo.

Ngosuku lukaKristu kwakungumyalezo owafika ngesikhathi sokubhathizwa kwaKhe, lapho uMoya oNgcwele ehla. Ukuhla kukaMoya oNgcwele ekubhathizweni kwaKhe kwakufanekisa kusengaphambili ukuhla kwengelosi yesAmbulo ishumi ngo-Agasti 11, 1840. Ukuhla kwasezulwini kulowo nalowo mlendo kwaphawula ukufika komyalezo weqiniso lamanje waleyo nkathi; kuJesu kwakungumyalezo wokufa nokuvuka kwaKhe, njengoba kwakumelwe ukubhathizwa kwaKhe. KumaMillerite kwakungumyalezo we-Islam wezinsizi zokuqala nezesibili owaqinisekisa umyalezo wokuvivinya wesiprofetho sesikhathi. Yomibili leyo mlendo ihambisana nokufika komyalezo wokuvivinya wemvula yokugcina ngoSeptemba 11, 2001. Yingakho uDadewethu White ebhala lokhu okulandelayo:

“Yonke imilayezo eyanikezwa kusukela ngo-1840–1844 kumelwe yenziwe ibe namandla manje, ngoba baningi abantu abalahlekelwe ukuqondiswa kwabo. Imilayezo kumelwe iye kuwo wonke amabandla.

“UKristu wathi, ‘Amehlo enu abusisiwe, ngoba ebona; nezindlebe zenu, ngoba zizwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi namadoda alungileyo bafisa ukubona lezozinto enizibonayo, kodwa abazibonanga; nokuzwa lezozinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Abusisiwe amehlo abona izinto ezabonwa ngeminyaka ka-1843 no-1844.

“Umyalezo wanikezwa. Futhi akufanele kube khona ukubambezeleka ekuwuphindaphindeni lowo myalezo, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuphetha kumelwe wenziwe. Umsebenzi omkhulu uyokwenziwa esikhathini esifushane. Ngokushesha kuyakunikwa umyalezo ngokumiswa kukaNkulunkulu oyokhula ube ukukhala okukhulu. Khona-ke uDanilyeli uyakuma esabelweni sakhe, anike ubufakazi bakhe.

“Ukuqaphela kwamabandla ethu kumelwe kuvuswe. Simi emingceleni yesenzakalo esikhulu kunazo zonke emlandweni wezwe, futhi uSathane akumelwe abe namandla phezu kwabantu bakaNkulunkulu, ebangela ukuba balale. Ubupapa buyovela ngamandla abo. Bonke kumelwe manje bavuke baphenye imiBhalo, ngoba uNkulunkulu uyokwazisa abathembekileyo Bakhe ngalokho okuyoba khona esikhathini sokugcina. Izwi leNkosi kumelwe lifike kubantu Bayo ngamandla...”

“Lokhu yikho engikwethuliwe kimi—ukuthi silele, futhi asazi isikhathi sokuhanjelwa kwethu. Kodwa uma sizithoba phambi kukaNkulunkulu, futhi simfune ngenhliziyo yonke, uyakutholakala yithi.” Manuscript Releases, umqulu 21, 436–438.

Umlayezo oye wabonakaliswa ngomfanekiso ngomlayezo weqiniso lamanje kaMesiya emlandweni kaKristu, kanye nomlayezo weqiniso lamanje ka-1840 kuya ku-1844, ukhomba phambili ezinsukwini zokugcina lapho umlayezo wamaMillerite uphindwa. Labo emlandweni abamelelwa njengabangakwazi “ukubona nokuzwa” “abazi isikhathi sokuhanjelwa kwabo.” Lapho u-Isaya eveza ukubhekiswa kokuqala kwezithunywa zomlayezo womgunyathi wemvula yangemuva, ezibonayo, kodwa zingaboni, uphawula isikhathi lapho lesi sikhathi siqala khona, isikhathi uDade White athi ngaso, “umyalezo wokumiswa nguNkulunkulu ozokhula ube yisililo esikhulu.” “Ukumiswa nguNkulunkulu” kumelela isikhathi esiqondile lapho umlayezo wawuyofika khona, futhi evesini lesithathu lesahluko sesithupha sika-Isaya, u-Isaya usikhomba ngokunembile lesi sikhathi.

Omunye wamemeza komunye, wathi: Ngcwele, ngcwele, ngcwele, uJehova Sebawoti; umhlaba wonke ugcwele inkazimulo yakhe. U-Isaya 6:3.

USister White uveza ukuthi lapho izingelosi zimemezana zodwa zithi, “Ngcwele, Ngcwele, Ngcwele” endimeni lapho u-Isaya emelela labo abanamehlo, ababonayo, kodwa bengaboni, lokhu kugcwaliseka ngoSeptemba 11, 2001.

“Njengoba bona [izingelosi] bebona ikusasa, lapho umhlaba wonke uyakugcwala inkazimulo Yakhe, ingoma yokudumisa yokunqoba iphindwa isuka komunye iya komunye ngokuhlelela okumnandi, ‘Ngcwele, ngcwele, ngcwele, iyiNkosi yamabandla.’ Baneliseke ngokuphelele ukukhazimulisa uNkulunkulu; futhi phambi kobukhona Bakhe, ngaphansi kokumamatheka Kwakhe kokuvuma, abafisi lutho olunye. Ekuthwaleni umfanekiso Wakhe, ekwenzeni inkonzo Yakhe nasekukhulekeni Kuye, isifiso sabo esiphakeme kunazo zonke sifinyelelwa ngokuphelele.” Review and Herald, December 22, 1896.

Ngomhla ka-11 Septemba 2001 kwaqala ukubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, nemvula yokugcina yaqala ukuconsa, nenkulumo-mpikiswano kaHabakuki yaqala njengoba umfanekiso wezintombi eziyishumi wawuphindwa. Ngaleso sikhathi isiprofetho sikaHezekeli safinyelela ekugcwalisekeni kwaso okuphelele. IZwi lesiprofetho ngeke lisabambezeleka, futhi isizukulwane esabona u-11 Septemba 2001 siyisizukulwane sokugcina somhlaba, ngokuba umbono ekupheleni kobu-Adventist umemezela ukuvalwa komusa ekufikeni kwesibili kukaKristu. Ubufakazi besibili baleli qiniso butholakala encwadini kaLuka, isahluko samashumi amabili nanye.

Ngqiqinisile ngithi kini, Lesi sizukulwane asiyikudlula kuze kugcwaliseke konke. Izulu nomhlaba kuyakudlula; kodwa amazwi ami awayikudlula. Luka 21:32, 33.

KuLuka isahluko samashumi amabili nanye, uJesu ukhomba isizukulwane sokugcina emlandweni womhlaba. Usanda kunikeza umbono ojwayelekile womlando oqhubekayo kusukela ekubhujisweni kweJerusalema ngonyaka ka-70, kuze kube semlandweni wamaMillerite. Wayese ephuma ekulandiseni kokukhomba ngokuqondile umlando wesiprofetho, abe eseveza umfanekiso

ovele uphinde futhi wandise umlando wesiprofetho ayewethulile. Ngaleyo ndlela wanikeza ofakazi ababili bangaphakathi bendaba efanayo, futhi waphetha ngokukhomba ukuthi “isizukulwane” esasibona lezi zenzakalo sasiyophila kuze kube sekubuyeni Kwakhe, ngaleyo ndlela, ngokomongo, ekhomba isizukulwane esimelwe yizinkulungwane eziyikhulu namashumi amane nane.

Umlando wokubekwa uphawu kwezizinkulungwane eziyikhulu namashumi amane nane uwowesizukulwane sokugcina, futhi abasikuzwa ukufa, noma baphila ngesikhathi lapho izulu nomhlaba kudlula khona.

Kodwa usuku lweNkosi luyakuza njengesela ebusuku; lapho amazulu ayakudlula ngomsindo omkhulu, nezakhi zomhlaba zincibilike ngokushisa okuvuthayo, nomhlaba kanye nemisebenzi ekuyo kushiswe kuphele. Ngakho-ke, njengoba zonke lezi zinto ziyakuhlakazwa, nifanele ukuba ngabantu abanjani kukho konke ukuziphatha okungcwele nasekukhonzeni uNkulunkulu, nilindele futhi nisheshe nifise ukufika kosuku lukaNkulunkulu, lapho amazulu, evutha ngomlilo, ayakuhlakazwa, nezakhi zomhlaba zincibilike ngokushisa okuvuthayo na? 2 Petru 3:10–12.

Ukuza kwesibili kukaKristu kwamelwa ekuguqulweni kwesimo sikaKristu.

“UMose entabeni yokuguqulwa kwesimo wayengufakazi wokunqoba kukaKristu phezu kwesono nokufa. Wayemele labo abayophuma ethuneni ekuvukeni kwabantu abalungileyo. U-Eliya, owayethathwe wayiswa ezulwini engakubonanga ukufa, wayemele labo abayobe besaphila emhlabeni ekufikeni kukaKristu kwesibili, nabayoguqulwa ‘ngesikhashana, ngokuphazima kweso, ngokukhala kwecilongo lokugcina;’ lapho ‘lokhu okufayo kumelwe ukwembatha ukungafi,’ futhi ‘lokhu okubolayo kumelwe ukwembatha ukungaboli.’ 1 Korinte 15:51–53. UJesu wayembethe ukukhanya kwezulu, njengoba eyobonakala lapho efika ‘okwesibili, kungesikho ngenxa yesono, kube ngokusindisa.’ Ngokuba uyofika ‘enkazimulweni kaYise kanye nezingelosi ezingcwele.’ Hebheru 9:28; Marku 8:38. Isithembiso soMsindisi kubafundi sase sigwalisekile manje. Entabeni umbuso wenkazimulo wesikhathi esizayo wamelwa ngesilinganiso esincane,—uKristu eyiNkosi, uMose engummeleli wabangcwele abavusiweyo, no-Eliya engowalabo abaguqulweyo.” *The Desire of Ages*, 421.

U-Eliya, ongefanga, umelela abayizinkulungwane eziyikhulu namashumi amane nane abangafi, kanti uMose umelela labo abafayo. Ezinsukwini zokugcina lezo zigaba ezimbili zimelelwa kusAmbulo isahluko sesikhombisa, njengabayizinkulungwane eziyikhulu namashumi amane nane nesixuku esikhulu. Lapho uphawu lwesihlanu luvulwa kusAmbulo isahluko sesithupha, labo ababulawa ubupapa ngesikhathi seNkathi Emnyama banikwa izingubo ezimhlophe.

“Kwathi lapho esevule uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababebulewe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababebunamathele: base bekhala ngezwi elikhulu, bethi, Koze kube nini, Nkosi, Engcwele neQinisileyo, ungakahluleli futhi ungakaphindiseli igazi lethu kulabo abahlala emhlabeni na? Izingubo ezimhlophe zanikezwa yilowo nalowo kubo [Bamemezelwa ukuthi bamsulwa futhi bangcwele]; kwase kuthiwa kubo, mabaphumule isikhashana nje, kuze kugwaliseke nabanye abayizinceku kanye nabafowabo, ababeyakubulawa njengabo’ [ISambulo 6:9–11]. Lapha

kwethulwa kuJohane izigcawu ezazingezona ezangempela, kodwa ezaziyoba khona esikhathini esizayo.” Manuscript Releases, volume 20, 197.

Abafel’ ukhoho babuza ukuthi uNkulunkulu uyophindisela nini ngokubulawa kwabo. Umfel’ ukhoho wayenokhoho lukaJesu ngaphambi kokuba abulawe, ngoba kwaba ukubonakaliswa kwalolo khoho kanye kanye okwagqugquzela ubuPapa ukuba bumbulale. Izingubo ezimhlophe zimelela ukulunga kukaKristu, kodwa izingubo ezimhlophe ezinikezwa le miphefumulo eyayibulewe, zanikezwa yona emva kokufel’ ukhoho kwayo. Lezo zingubo ziyisifanekiselo sokufel’ ukhoho, hhayi nje ukulunga kukaKristu kuphela. Umfel’ ukhoho unengubo yokulunga kukaKristu ngaphambi kokuba abulawe. Isixuku esikhulu kuSambulo isahluko sesikhombisa sinikwa izingubo ezimhlophe, ngalokho simelela labo abafa phakathi kokuchitheka kwegazi okuzayo komthetho weSonto. Ngakho-ke abayizinkulungwane eziyikhulu namashumi amane nane bamelwa ngu-Eliya, kuthi abathembekileyo abafela eNkosini bamelwe nguMose entabeni yokuguqulwa isimo.

Laba abayizinkulungwane eziyikhulu namashumi amane nane bayisizukulwane esingafi, futhi bayisizukulwane uKristu akhuluma ngaso njengaleso esisaphila lapho amazulu nomhlaba kudlula, kuLuka isahluko samashumi amabili nanye.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ukubulawa kuka-Abela kwaba yisibonelo sokuqala sobutha uNkulunkulu ayememezele ukuthi buyakuba khona phakathi kwenyoka nenzalo yowesifazane—phakathi kukaSathane nezikhonzi zakhe, noKristu nabalandeli Bakhe. Ngesono somuntu, uSathane wayesethole ukulawula phezu kwesintu; kodwa uKristu wayezobenza bakwazi ukukhulula intamo yabo ejokeni lakhe. Noma nini lapho, ngokukholwa eWundlwini lukaNkulunkulu, umphefumulo ulahla ukukhonza isono, ulaka lukaSathane luyavutha. Impilo engcwele ka-Abela yafakaza ngokumelene nesimangalo sikaSathane sokuthi akunakwenzeka ukuba umuntu agcine umthetho kaNkulunkulu. Lapho uKhayini, eqhutshwa ngumoya womubi, ebona ukuthi wayengenakumlawula u-Abela, wathukuthela kakhulu waze wambulala. Futhi nomaphi lapho kukhona labo abayokuma bevikela ukulunga komthetho kaNkulunkulu, lowo moya ofanayo uyakubonakaliswa ngokumelene nabo. Yiwo umoya lowo, ezikhathini zonke, owamisa isigxobo futhi wavutha inqwaba yokushiswa ngenxa yabafundi bakaKristu. Kodwa unya oluqoqwe phezu komlandeli kaJesu luqhutshwa nguSathane nezixuku zakhe ngoba bengakwazi ukumphoqela ukuba azithobe ekulawulweni kwabo. Kungulaka lwesitha esinqotshiwe. Wonke umfel’ ukhoho kaJesu ufile enqobile. Umprofethi uthi, “Bamnqoba yena [‘leyo nyoka endala, ebizwa ngokuthi uSathane noDeveli’] ngegazi leWundlu, nangezwi lobufakazi babo; futhi abazange bathande ukuphila kwabo kwaze kwaba sekufeni.” IsAmbulo 12:11, 9.” Patriarchs and Prophets, 77.