

# Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Amahlanu Nesikhombisa

*Ukuhlaziya Uphawu Olungokwesiprofetho LukaKoresi Encwadini KaDaniyeli*

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Evesini lokuqala lwesahluko seshumi, sitshelwa ukuthi kwakungunyaka wesithathu kaKoresi; kodwa esahlukweni sokuqala, sitshelwa ukuthi uDaniyeli waphila kuphela, noma waqhubeka kwaze kwaba ngumnyaka wokuqala kaKoresi.

UDaniyeli waqhubeka kwaze kwaba ngumnyaka wokuqala wenkosi uKoresi. Daniyeli 1:21.

Kwase kuyiminyaka emibili uKoresi esebuse ngokuyisisekelo kanye noDariyu umMede; ngalokho kwakungunyaka wakhe wesithathu, kodwa futhi kwakungunyaka wakhe wokuqala.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwembulelwa uDaniyeli, ogama lakhe lalibizwa ngokuthi uBeliteshazari, into ethile; futhi leyo nto yayiyiqiniso, kepha isikhathi esimisiweyo sasiside; wayiqonda leyo nto, waba nokuqonda ngombono. Daniyeli 10:1.

Ngokwesiprofetho uKoresi wethulwa emibonweni yokuqala neyokugcina kaDaniyeli. UDaniyeli isahluko sokuqala, njengoba sekuchaziwe kakade ezihlokwani ezandulele, umelela ingelosi yokuqala yesAmbulo isahluko seshumi nane. Lapho ingelosi yokuqala ibonwa esiprofethweni, iba nazo zonke izici zesiprofetho zazo zonke izingelosi ezintathu zesAmbulo 14. Izinyathelo ezintathu zevangeli eliphakade, ezimelelwa yingelosi yokuqala, yilezi: “yesabani uNkulunkulu,” “nimnike inkazimulo,” ngokuba “ihora lokwahlulela kwakhe selifikile.”

Ngenxa yokuthi uDaniyeli kanye nabathathu abavelele “besaba uNkulunkulu,” bakhetha ukwenqaba ukudla kwaseBhabhiloni, bahlala bedla imifino kuphela. Esivivinyweni esabonakalayo esalandela, uDaniyeli kanye nabathathu abavelele “bakhazimulisa uNkulunkulu” ngokubukeka kwabo okunempilo, ngokuphambene nalabo ababedla ukudla kwaseBhabhiloni. Emva kweminyaka emithathu, “ihora lokwahlulelwa” lafika lapho uNebukadinesari ebavivinya, wabathola behlakaniphe ngokuphindwe kayishumi kunazo zonke izazi ezihlakaniphile zaseBhabhiloni.

Izinyathelo ezintathu zevangeli eliphakade ziphinde zimelwe esahlukweni sokugcina sikaDaniyeli njengendlela lapho ukwanda kolwazi kuhlanza, kwenze mhlophe, futhi kuvivinya labo abathweswe umthwalo wokuphendula ekukhanyeni okwambulwayo ngesikhathi sokuphela. Esahlukweni sokuqala sikaDaniyeli njengasesokugcina, kuyabonakaliswa izinyathelo ezintathu zengelosi yokuqala, ehlanganisa zonke izingelosi ezintathu. Ngenxa yokuthi isahluko sokuqala siyivangeli eliphakade lengelosi yokuqala, isahluko sesibili sikaDaniyeli simela ingelosi yesibili yesAmbulo ishumi nane, lapho kumelwa khona uvivinyo lomfanekiso wesilo noma umfanekiso kaKristu, njengoba kwaba njalo ovivinyweni lwesibili ezinyathelweni ezintathu zesahluko sokuqala.

Ngenxa yokuthi izahluko zokuqala nezesibili zikaDaniyeli zimelela izingelosi zokuqala nezesibili zeSambulo ishumi nane, isahluko sesithathu, kanye novivinyo eThafeni laseDura, simelela umlayezo wengelosi yesithathu, kanye nesixwayiso sawo sokungamukeli uphawu lwesilo. Esahlukweni sokuqala sikaDaniyeli, kukhulunywa ngomnyaka wokuqala kaKoresi; kanti esahlukweni seshumi, esingumbono wokugcina kaDaniyeli, uKoresi uvezwa ngomnyaka wakhe wesithathu, kodwa siyazi ukuthi lowo mnyaka wesithathu ungumnyaka wakhe wokuqala, ngokuba uDaniyeli waqhubeka kuphela kwaze kwaba ngumnyaka wokuqala kaKoresi.

Ngakho-ke uKoresi uyisibonakaliso sonyaka wokuqala oqukethe iminyaka emithathu. Uyisibonakaliso somlayezo wengelosi yokuqala. Unyaka wokuqala kaKoresi kukhulunywa ngawo evesini lokugcina lombono wokuqala kaDaniyeli, bese kuphinde kukhulunywe ngawo evesini lokuqala lombono wokugcina kaDaniyeli. Kubalulekile ukuqaphela isibonakaliso sobuprofethi esimelelwa nguKoresi, futhi siqala ngokuchaza ukuthi umelela umyalezo wengelosi yokuqala. Lokhu kungaqinisekiswa ngokwesiprofetho ngeqiniso lokuthi uDaniyeli ukhomba unyaka wakhe wesithathu njengowokuqala wakhe, kodwa okubaluleke nakakhulu, kukhonjiswa ngumthetho wokuqala awumemezela.

Umzabalazo uGabriyeli ayenawo namakhosi asePheresiya esahlukweni seshumi, wawumayelana nokuletha uKoresi kulelo zinga lapho ayezogwalisa khona futhi amemezele owokuqala kwemithathu yemithetho, eyayiyovumela amaJuda ukuba abuye futhi akhe kabusha iJerusalema nethempeli. Umthetho wesithathu wawuyophawula ukuqala kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, esaphela lapho ingelosi yesithathu ifika ngo-Okthoba 22, 1844. Umthetho wesithathu wawumelela ingelosi yesithathu, ngakho-ke umthetho wokuqala kaKoresi wawumelela ukufika kwengelosi yokuqala ngo-1798. UKoresi umelela ingelosi yokuqala, futhi ngenxa yalesi sizathu, encwadini kaDaniyeli unyaka wakhe wokuqala wawumelela iminyaka emithathu.

Ngakho-ke uKoresi umelela “isikhathi sokuphela,” ngoba kwaba yilapho ingelosi yokuqala (uKoresi) ifika ngo-1798, lapho “isikhathi sokuphela” sifika khona futhi incwadi kaDaniyeli yembulwa. Kukholelwa ukuthi igama elithi Koresi lisuselwa egameni lesiPheresiya sasendulo elithi “Kūruš,” elisho “ilanga,” lihlanganiswe negama lesi-Elamu elithi “kursh,” elisho “isihlalo sobukhosi,” okubonisa ukuxhumana negunya lobukhosi noma ubukhosi. U-Isaya naye ukhuluma ngalezi zimpawu zikaKoresi.

Osho ngoKoresi, uthi, Uyimalusi wami, futhi uyakwenza konke engikuthandayo; aze asho naseJerusalema athi, Uyakhiwa; nasethempelini athi, Isisekelo sakho siyobekwa. Usho kanje uJehova kogcotshiwe wakhe, kuKoresi, engimbambe ngesandla sakhe sokunene, ukuze ngahlule izizwe phambi kwakhe; futhi ngiyakuthukulula izinkalo zamakhosi, ngivule phambi kwakhe amasango anezicabha ezimbili; futhi amasango awayikuvalwa; ngiyakuhamba phambi kwakho, ngenze izindawo ezigwegwile ziqonde; ngiyakwephula izicabha zethusi zibe yizicucu, ngingume imigoqo yensimbi phakathi; futhi ngiyakukunika ingcebo yobumnyama, nomcebo ofihliwe wezindawo ezicashile, ukuze wazi ukuthi mina, Jehova, okubiza ngegama lakho, nginguNkulunkulu ka-Israyeli. Ngenxa kaJakobe inceku yami, nangenxa ka-Israyeli okhethiweyo wami, ngakubiza ngegama lakho; ngakunika nesibongo, nakuba ungangazanga.

NginguJehova, akakho omunye, akukho Nkulunkulu ngaphandle kwami; ngakubopha amandla, nakuba ungangazanga; ukuze bazi kusukela ekuphumeni kwelanga, nasentshonalanga, ukuthi akakho omunye ngaphandle kwami. NginguJehova, akakho omunye. U-Isaya 44:28–45:6.

UKoresi wayemele uKristu, ngokuba wayengu “ogcotshiwe” weNkosi futhi wabizwa ngokuthi “umalusi” kaNkulunkulu, owakha iJerusalema abeke nesisekelo sethempeli. Nguye ohlobene nokuvulwa kwamasango avaliwe, njengoba uKristu enguYe ovulayo kungabikho muntu ovalayo, novaloayo kungabikho muntu ovulayo. Futhi uKoresi unikezwa “amagugu obumnyama, nengcebo efihlekile yezindawo eziyimfihlo.” UKoresi ugqwalisa izimpawu eziningana endleleni yomugqa weminyakazo yezinguquko.

Uphawula isikhathi sokuphela, lapho ingelosi yokuqala ifika, lapho incwadi kaDaniyeli ivulwa uphawu, bese kuba khona ukwanda kolwazi oluvela “emagugwini obumnyama, nasengcebweni efihliweyo yezindawo ezifihlakeleyo.” Lawo “magugu obumnyama, nengcebo efihliweyo yezindawo ezifihlakeleyo,” akha “isisekelo” esi “yakhiwayo,” kanye “nethempeli,” okufanele “libekwe isisekelo” salo. UKristu, owayemelwe ngaphambili nguKoresi, ungu “ogcotshiwe” weNkosi, njengoba uKristu wagcotshwa ekubhathizweni kwaKhe. Ngakho-ke uKoresi akasikho kuphela ukufika kwengelosi yokuqala, kodwa futhi uyiyo ingelosi yesibili enika amandla ingelosi yokuqala lapho yehla, njengoba uMoya oNgcwele wehla ngesikhathi uKristu egcotshwa. Ngo-Okthoba 22, 1844 uKristu wavula umnyango noma “isango” eliya eNdaweni eNgcwelengcwele, okuyisango elalivaliwe. UKoresi uphinde aphawule ukufika kwengelosi yesithathu.

uKoresi uyingelosi wokuqala, futhi uyingelosi wokuqala unazo zonke izingxenye zazo zontathu izingelosi. UKoresi uyisikhathi sokuphela ngo-1798, lapho ingelosi yokuqala yafika khona. UKoresi umelela u-11 Agasti 1840, lapho umlayezo wengelosi yokuqala wanikwa amandla (wagcotshwa). Umelela umsebenzi wokubeka izisekelo, njengoba kwavezwa ngokukhiqizwa kweshadi lika-1843 ngoMeyi ka-1842. Umelela ukwakhiwa kwethempeli, njengoba lezi zigaba ezimbili zahlukaniswa ekudumazekeni kokuqala ngo-Ephreli 19, 1844, futhi umelela ukuhlukana kwesibili ekudumazekeni okukhulu kuka-Okthoba 22, 1844.

Zonke izimpawu eziphawulekayo zenhlangano yokuvuselela yamaMillerite zafanekiselwa nguKoresi, ngakho-ke lezo zimpawu eziphawulekayo ziphinde zibe yizifanekisela izimpawu eziphawulekayo zenhlangano yabayizinkulungwane eziyikhulu namashumi amane nane. Inhlangano yamaMillerite yandulelwa yizibonakaliso uKristu aziveza ukuthi ziyokwandulela umlando wamaMillerite.

“Isiprofetho asigcini nje ngokubikezela indlela nenhloso yokufika kukaKristu, kodwa siveza nezibonakaliso abantu okufanele bazi ngazo lapho sekuseduze. UJesu wathi: ‘Kuyakuba khona izibonakaliso elangeni, nasenyangeni, nasezinkanyezini.’ Luka 21:25. ‘Ilanga liyakufiphazwa, nenyanga ingakhiphi ukukhanya kwayo, nezinkanyezi zezulu ziyakuwa, namandla asezulwini ayakunyakaziswa. Khona-ke bayakubona iNdodana yomuntu iza ngamafu ngamandla amakhulu nangenkazimulo.’ Marku 13:24–26. Umambuli wakuchaza kanje uphawu lokuqala olwaluzokwandulela ukufika kwesibili: ‘Kwaba khona ukuzamazama komhlaba okukhulu;

ilanga laba mnyama njengendwangu yamasaka yoboya, nenyanga yonke yaba njengegazi.’  
IsAmbulo 6:12.”

“Lezi zibonakaliso zabonwa ngaphambi kokuvulwa kwekhulu leshumi nesishiyagalolunye.  
Ekugcwalisekeni kwalesi siprofetho kwenzeka, ngonyaka ka-1755, ukuzamazama komhlaba  
okwesabekayo kunakho konke oke kwaqoshwa.” The Great Controversy, 304.

Izibonakaliso ezamemezela Ukuza Kwesibili zaqala kancane ngaphambi kuka-1798, ngo-1755.  
U-1798 wawuyisiphetho sokuthunjwa kuka-Israyeli womoya eBhabhiloni lomoya, uDade White  
afundisa ukuthi kwakufanekiselwa ukuthunjwa ko-Israyeli ongokoqobo eBhabhiloni  
elingokoqobo, okwafinyelela esiphethweni ekupheleni kweminyaka engamashumi ayisikhombisa  
yokuthunjwa, lapho uKoresi engena ngeminyango evulekile walinqoba iBhabhiloni, wabulala  
noBelishasari.

“Namuhla ibandla likaNkulunkulu likhululekile ukuqhubekisela phambili kuze kube  
sekuphelelisweni icebo lobuNkulunkulu lensindiso yohlanga olulahlekile. Emakhulwini  
amaningi eminyaka abantu bakaNkulunkulu bahlushwa ukujelwa kwenkululeko yabo.  
Ukushunyayelwa kwevangeli ngobumsulwa balo kwakunqatshelwe, futhi izijeziso ezinzima  
kunazo zonke zehliselwa phezu kwalabo ababezimisele ukungalaleli imiyalo yabantu. Ngenxa  
yalokho, isivini esikhulu sokuziphatha seNkosi sasicishe sishiywe singanakekelwe  
ngokuphelele. Abantu bancishwa ukukhanya kwezwi likaNkulunkulu. Ubumnyama bephutha  
nenkolelo-ze babesabisa ukusula ulwazi lwenkolo yeqiniso. Ibandla likaNkulunkulu emhlabeni  
lalisekuthunjweni ngempela phakathi nalesi sikhathi eside sokushushiswa okungaphezi,  
njengoba nje nabantwana bakwa-Israyeli babethunjwe eBhabhiloni ngesikhathi  
sokudingiswa.” Prophets and Kings, 714.

Ukuphela kweminyaka engamashumi ayisikhombisa eBhabhiloni kwakungumfanekiso ka-1798,  
futhi kwakukhona izibonakaliso ezandulela u-1798, ezamemezela ukuthi ukubuya kukaKristu  
kwakuseduze.

“Ukufika kwebutho likaKoresi phambi kwezindonga zaseBhabhiloni kwakuyisibonakaliso  
kumaJuda sokuthi ukukhululwa kwawo ekuthunjweni kwase kusondele. Ngaphezu kwekhulu  
leminyaka ngaphambi kokuzalwa kukaKoresi, ugqozi lwaMoya lwase lumshilo ngegama, futhi  
lwenza ukuba kubhalwe umlando womsebenzi uqobo ayeyokwenza ngokuthatha umuzi  
waseBhabhiloni ungalindele, nangokulungisa indlela yokukhululwa kwabantwana  
bokuthunjwa.” Prophets and Kings, 551.

UKoresi futhi wayefanekisa izibonakaliso ezandulela u-1798. Izazi-mlando azicacisi kahle  
ngokuphathelene nokubusa kukaDariyu noKoresi, kodwa iZwi likaNkulunkulu licacile. Umbuso  
wamaMede namaPheresiya walandela uMbuso waseBabiloni, futhi inkosi yokuqala yamaMede  
namaPheresiya yayinguDariyu, nakuba kwakungumshana wakhe uKoresi owayengumkhuzi  
webutho owathumba iBabiloni ngobusuku bomkhosi wokugcina kaBelishasari. UKoresi noDariyu  
bobabili bafanekisa isikhathi sokuphela kokuthunjwa kweminyaka engamashumi ayisikhombisa,  
esimelela isikhathi sokuphela ngo-1798, futhi futhi leso sifanekisa isikhathi sokuphela ngo-1989.

Isikhathi sokugcina emlandweni kaMose sabonakaliswa ngokuzalwa kuka-Aroni noMose, behlukaniswe ngeminyaka emithathu. Lowo mlando wawufanekisa ngokuphelele kakhulu umlando kaKristu, futhi isikhathi sokugcina kulowo mlando sabonakaliswa ngokuzalwa kukaJohane, bese kuthi ezinyangeni eziyisithupha kamuva kulandele ukuzalwa komzala wakhe uJesu. Isikhathi sokugcina sinezimpawu ezimbili zendlela, futhi uDariyu noKoresi bobabili baphawula ukuphela kokuthunjwa kweminyaka engamashumi ayisikhombisa, okwakufanekisa ukuphela kokuthunjwa kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Inxeba elibulalayo lesilo sobupapa ngo-1798, lalandelwa ngonyaka olandelayo ukufa kwalowo owayesigibele futhi ebusa phezu kwaleso silo. Ngo-1989 uReagan noBush wokuqala, bobabili babengomgameli.

UKoresi uphawula izibonakaliso ezimemezela ukufika kwesikhathi sokuphela, futhi uphawula isikhathi sokuphela. Uphawula ukwanda kolwazi, nokunikezwa amandla komlayezo wokuqala lapho ingelosi yehla, futhi uphawula umsebenzi osuke usuthathwa ngaleso sikhathi wokubeka izisekelo, umsebenzi wokwakha ithempeli, kanye nokufika kwengelosi yesithathu lapho isiThunywa seSivumelwano sifika ngokuzumayo ethempelini laSo.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwambulwa into kuDaniyeli, ogama lakhe lalibizwa ngokuthi uBeltshazari; futhi leyo nto yayiyiqiniso, kodwa isikhathi esimisiwe sasiside; wayiqonda leyo nto, futhi wayenokuqonda ngombono. Ngalezo zinsuku mina Daniyeli ngangiluzisi amasonto amathathu apheleleyo. Angidlanga sinkwa esimnandi, futhi akungenanga nyama newayini emlonyeni wami, futhi angizigcobanga nhlobo, kwaze kwaphela amasonto amathathu apheleleyo. Ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngathi ngisecezeni komfula omkhulu, oyiHidekeli. Daniyeli 10:1–4.

Izimpawu zikaKoresi noBheliteshazari zimelela umlando othile wesiprofetho ezinsukwini zokugcina. Uphawu lukaBheliteshazari luyasazisa ukuthi abantu abamelelekileyo bayizinkulungwane eziyikhulu namashumi amane nane, abangabesizukulwane sokugcina sabantu besivumelwano. Babekwe emlandweni wesiprofetho omelwe nguKoresi, omele umlando owandulela u-1798, no-1989, no-September 11, 2001, ngokuba uKoresi umele zonke lezo zimpawu zendlela. Uphinde futhi ame ukuphoxeka kuka-July 18, 2020, ngisho nomthetho weSonto osezayo maduze e-United States. Isihluthulelo sokuthola ukuthi umbono wokugcina kaDaniyeli ubekwe kuphi ngokwesiprofetho sitholakala ngalokho uDaniyeli akwaziyo.

Evesini lokuqala uDaniyeli (uBeltshazari) unokuqonda kokubili “kwento” kanye “nombono”. “Into” leyo iyigama lesiHebheru elithi “dabar,” elisho “izwi”, futhi lisetshenziswa nguGabriyeli ukumela umbono we-“chazon” weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili (“izikhathi eziyisikhombisa”). “Umbono” osevesini lokuqala, oqondwa nguDaniyeli, ungumbono we-“mareh” weminyaka eyizinkulungwane ezimbili namakhulu amathathu. Abantu bakaNkulunkulu besivumelwano bezinsuku zokugcina abazange baqonde “izikhathi eziyisikhombisa,” ngesikhathi sokuphela ngo-1989. Abazange baqonde “izikhathi eziyisikhombisa,” kwaze kwaba ngemva kukaSeptemba 11, 2001, ngakho-ke uDaniyeli kumelwe abe sesikhathini senhlangano yokuvuselelwa kwesiprofetho emelwe nguKoresi ngemva kukaSeptemba 11, 2001, ngoba uDaniyeli, emele inhlangano yokugcina yesiprofetho, uqonda

kokubili “into,” kanye “nombono”.

UDaniyeli uchazwa njengosekusesikhathini sezinsuku ezingamashumi amabili nanye zokulila. “Ngalezo zinsuku” zokulila, uDaniyeli waqonda “into,” futhi waba nokuqonda futhi “kombono.” Iqiniso elalimelwe yileyo “nto” lembulwa kuDaniyeli ngezinsuku zokulila. Abantu bakaNkulunkulu bamelwa njengaba “lilayo” emigqeni yokuguqulwa ngaphambi nje kweSikhalo Saphakathi Kwamabili. Lokho kulila kumelwe nguMarta noMariya belilela uLazaru, ngaphambi nje koKungena Okunqobayo. Kwabonakaliswa ngokudangala okwalandela ukuphoxeka kokuqala emlandweni wamaMillerite njengoba kwavezwa nguJeremiya.

Amazwi akho afunyanwa, ngawadla; izwi lakho laba kimi yintokozo nenjabulo yenhliziyo yami; ngokuba ngibizwa ngegama lakho, O Jehova Nkulunkulu wamabandla. Angihlalanga ebandleni labaklolodayo, futhi angijabulelanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigcwalisile ngokufutheka. Kungani ubuhlungu bami buhlala njalo, nesilonda sami singelapheki, esenqaba ukuphulukiswa na? Uyokuba kimi ngokuphelele njengomqambimanga yini, nanjengamanzi aphuthumayo na? Jeremiya 15:16–18.

UJEREMIYA akazange “athokoze,” njengoba izakhamuzi zaseSodoma naseGibhithe zenza kusAmbulo isahluko seshumi nanye, ekufeni kofakazi ababili. “Ukungathokozi” kuwukulila. Ukulila kukaBheliteshazari kukhomba ukulila okuhlobene nokufa kofakazi ababili. NgoJulayi 18, 2020, nangoNovemba 3, 2020, ofakazi ababili bophondo lweqiniso lwamaProthestani nezimpondo zamaRiphabhulikhi zesilo somhlaba babulawa ezitaladini zaseSodoma naseGibhithe, lapho neNkosi yethu yabethelwa khona. Lapho iNkosi yethu ibethelwa, abafundi Bayo baqala ukulila. Labo fakazi ababili bamelwa, kusAmbulo isahluko seshumi nanye, njengoMose no-Eliya.

Kunezinkomba ezinhlanu emibhalweni ezingcwele ezibhekisela kuKristu njengoMikayeli, ezintathu encwadini kaDaniyeli, eyodwa encwadini kaJuda, nenye encwadini yesAmbulo. Esahlukweni seshumi, esesikucabangayo manje, uMikayeli ukhulunywa ngaye kabili, emavesini eshumi nantathu namashumi amabili nanye, bese ephinde akhulunywe ngaye esahlukweni seshumi nambili, evesini lokuqala. Uvezwa kuSambulo isahluko seshumi nambili, evesini lesikhombisa. Encwadini kaJuda, uMikayeli uvezwa njengovusa uMose kwabafuleyo, yena okuthi kuSambulo isahluko seshumi nanye abe ngomunye wofakazi abafule emgwaqweni.

Ngakho ngithanda ukunikhumbuzo, nakuba lokhu nanikade nikwazi, ukuthi iNkosi, isisindisile abantu ezweni laseGibithe, yabuye yababhubhisa emva kwalokho labo abangakhohlwanga. Nezingelosi ezingagcinanga isikhundla sazo sokuqala, kodwa zashiya indawo yazo yokuhlala, uzigcinile ezibophweni ezingunaphakade ngaphansi kobumnyama kuze kube ukwahlulelwa kosuku olukhulu. NjengeSodoma neGomora, nemizi eyayizungezile ngendlela efanayo, izinikele ebufebeni, yalandela inyama engaziwa, zaba yisibonelo, zihlushwa yimpindiselo yomlilo waphakade. Ngokunjalo nalaba baphuphi abangcolileyo bayayingcolisa inyama, bayakudelela ukubusa, futhi bakhuluma okubi ngezikhulu. Nokho uMikayeli ingelosi enkulu, lapho ephikisana noSathane ephikisana naye ngomzimba kaMose, akazange alinge ukumethwesa icala lokuthuka, kodwa wathi: INkosi mayikukhuze. Jude 5–9.

Encwadini kaJude, esimweni sobabili iSodoma neGibhithe, okumelwa ngomuzi omkhulu lapho uMose no-Eliya bebulawa khona encwadini yeSambulo isahluko seshumi nanye; uKristu, omelwe nguMikayeli, uvusa umzimba kaMose. UMose no-Eliya base befile izinsuku ezintathu nengxenye ezingokomfanekiso encwadini yeSambulo isahluko seshumi nanye, futhi izinsuku zokulila ngoBelteshazari ziyaphela lapho uMikayeli ehla evela ezulwini. Umugqa phezu komugqa, uDanilyeli isahluko seshumi amavesi okuqala kuya kowesine, kukhomba inkathi yokulila ephetha lapho ofakazi ababili bevuswa nguMikayeli.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“UBaba wakhetha uMose no-Eliya ukuba babe yizithunywa zakhe kuKristu, nokumkhazimulisa ngokukhanya kweZulu, nokukhuluma naye ngokuphathelele nokuhlupheka kwakhe okwakuzayo, ngoba babephile emhlabeni njengabantu; babezwile usizi nokuhlupheka kwabantu, futhi babengazwelana nokuvivinywa kukaJesu ekuphileni kwakhe kwasemhlabeni. UEliya, esikhundleni sakhe njengomprofethi kwa-Israyeli, wayemmele uKristu, futhi umsebenzi wakhe wawuthi, ngezinga elithile, ufane nowoMsindisi. Futhi uMose, njengomholi ka-Israyeli, wayemile esikhundleni sikaKristu, ekhuluma naye futhi elandela iziyalo zakhe; ngalokho-ke, laba ababili, phakathi kwayo yonke imikhosi eyayibuthene izungeze isihlalo sobukhosi sikaNkulunkulu, babefaneleka kakhulu ukukhonza iNdodana kaNkulunkulu.

“Lapho uMose, ethukuthele ngenxa yokungakholwa kwabantwana bakwa-Israyeli, eshaya idwala ngolaka ebaphelezela amanzi ababewacela, wazithathela inkazimulo; ngokuba ingqondo yakhe yayixakeke kakhulu ngokungabongi nangokuphambuka kuka-Israyeli kangangokuba wehluleka ukuhlonipha uNkulunkulu nokuphakamisa igama lakhe, ekwenzeni isenzo ayemyalile ukuba asenze. Kwakuyicebo loMninimandla onke ukuvame ukuletha abantwana bakwa-Israyeli ezimweni ezinzima, bese kuthi-ke, ekuswelweni kwabo okukhulu, abakhulule ngamandla akhe, ukuze baqaphele ukunaka kwakhe okukhethekile kubo, badumise igama lakhe. Kodwa uMose, ngokuvumela imizwa yemvelo yenhliziyi yakhe, wazibekela yena udumo olwalufanele uNkulunkulu, wawela ngaphansi kwamandla kaSathane, wanqatshelwa ukungena ezweni lesithembiso. Ukuba uMose wayehlale eqinile, iNkosi yayiyomletha ezweni lesithembiso, bese imfudusela eZulwini engakubonanga ukufa.”

“Njengoba kwakunjalo, uMose wadabula ekufeni, kodwa iNdodana kaNkulunkulu yehla ivela eZulwini yamvusa engakaboni ukubola umzimba wakhe. Nakuba uSathane aphikisana noMikayeli ngendikimba kaMose, futhi wayifuna njengempango yakhe efanele, akakwazanga ukunqoba iNdodana kaNkulunkulu; uMose, enomzimba ovusiweyo nowakhazinyulisiwe, wathwalelwa ezinkantolo zaseZulwini, futhi manje wayesengomunye walabo ababili abahloniphekileyo, ababethunywe nguYise ukuba balinde eNdodaneni yakhe.”

“Ngokuzivumela ukuba banqotshwe kanjalo ubuthongo, abafundi base belahlekelwe yingxoxo phakathi kwezithunywa zaseZulwini noMhlengi okhazinyulisiwe. Kodwa lapho bevuka ngokuzumayo kulobo buthongo obujulile, futhi bebona umbono ophakeme phambi kwabo, bagcwaliswa yintokozo enkulu nokwesaba okungcwele. Njengoba bebhaka isimo esikhazimulayo seNkosi yabo abayithandayo, baphoqeleka ukuba bavimbe amehlo abo ngezandla zabo, ngoba babengeke bakwazi ngenye indlela ukubekezelela inkazimulo

engenakuchazwa embethe ubuntu bayo, futhi ekhupha imisebe yokukhanya efana neyelanga. Isikhathi esifushane abafundi babona iNkosi yabo ikhazinyulisiwe futhi iphakanyisiwe phambi kwamehlo abo, futhi ihlonitshwa yilezo zidalwa ezikhazimulayo abazaziyo njengabathandwayo bakaNkulunkulu.” The Spirit of Prophecy, volume 2, 329, 330.