

Incwadi kaDaniyeli - Ikhulu Namashumi Ayisithupha

Ukubaluleka Kobuprofethi Bombono Wokugcina KaDaniyeli: Ukwembula Iqiniso Lezinsuku Zokugcina

Jeff Pippenger
2024-03-26

Ku-isahluko seshumi uDaniyeli uboniswa njengovusiweyo ezinsukwini zokulila ngenqubo yezigaba ezintathu yevangeli laphakade. Khona-ke uGabriyeli unika uDaniyeli umlando wesiprofetho wesahluko seshumi nanye, ngaleyo ndlela ekhomba umlando wokukhanya koMfula omkhulu iHidekeli.

“Kunesidingo sokufundwa kweZwi likaNkulunkulu okusondele kakhulu. Ikakhulu uDaniyeli neSambulo kufanele kunakwe ngendlela engakaze ibonwe ngaphambili emlandweni womsebenzi wethu. Singase sibe nokuncane esingakusho kwezinye izigaba mayelana nombuso waseRoma nobupapa, kodwa kufanele siqondise ukunaka kulokho abaprofethi nabaphostoli abakubhalile ngaphansi kokuphefumulelwa nguMoya kaNkulunkulu. UMoya oNgcwele uhlele izindaba ngendlela enjalo, kokubili ekunikezweni kwesiprofetho nasezehlakalweni eziveziwe, ukuze kufundiswe ukuthi isikhonzi sobuntu kufanele sigcinwe singabonakali, sifihlwe kuKristu, nokuthi iNkosi uNkulunkulu wezulu nomthetho waYo kufanele baphakanyiswe.”

“Funda incwadi kaDaniyeli. Biza engqondweni, iphuzu ngephuzu, umlando wemibuso emelwe lapho. Bheka izikhulu zombuso, imikhandlu, amabutho anamandla, ubone ukuthi uNkulunkulu wasebenza kanjani ukuze ehlise ukuzidla kwabantu, abeke inkazimulo yomuntu othulini. UNkulunkulu yedwa umelelwe njengomkhulu. Embonweni womprofethi ubonakala ewisela phansi omunye umbusi onamandla, emisa omunye. Uvezwa njengeNkosi yendawo yonke, esezakumisa umbuso waYo waphakade—oMdala Wezinsuku, uNkulunkulu ophilayo, uMthombo wakho konke ukuhlakanipha, uMbusi wamanje, uMambuli wekusasa. Funda, uqonde ukuthi umpofu kangakanani, ubuthakathaka kangakanani, owesikhashana kangakanani, onephutha kangakanani, onecala kangakanani umuntu lapho ephakamisa umphefumulo wakhe awubhekise ebuzeni.”

“UMoya oNgcwele ngo-Isaya usiqondisa kuNkulunkulu, uNkulunkulu ophilayo, njengento enkulu okufanele inakwe—kuNkulunkulu njengoba embuliwe kuKristu. ‘Sizalelwe umntwana, siphilwe indodana; nombuso uyakuba phezu kwehlombe layo; igama layo liyakuthiwa uMangaliso, uMeluleki, uNkulunkulu onamandla, uYise ongunaphakade, iNkosi yokuThula’ [Isaya 9:6].”

“Ukukhanya uDaniyeli akwamukela ngokuqondile kuNkulunkulu kwanikezwa ngokukhethekile lezi zinsuku zokugcina. Imibono ayibona ngasemifuleni i-Ulai ne-Hidekeli, imifula emikhulu yaseShinari, isiyenzeka manje, futhi zonke izehlakalo ezabikezelwa zizobe sezifizekile maduze.” Manuscript Releases, umqulu 16, 333, 334.

UMoya oNgcwele “wahlela izinto ngaleyo ndlela” ekwethulweni kwesiprofetho “kanye nezehlakalo” zombono wokugcina kaDaniyeli, kangangokuthi isahluko sokuqala (ishumi) simelela isipiliyoni sabantu bakaNkulunkulu ezinsukwini zokugcina, njengoba kwenza nesahluko sokugcina (ishumi nambili). Ukuhlelwa kwalezo zahluko ezintathu ezakha ukukhanya koMfula iHidekeli, “okwanikezwa ngokukhethekile lezi zinsuku zokugcina,” kwakuhloselwe ukuthwala incazelo yezinyathelo ezintathu “yeqiniso.” Ngokuthi esokuqala sivumelane nesokugcina, kanti esiphakathi simelele ukuhlubuka, asinalo nje kuphela isakhiwo segama lesiHeberu elithi “iqiniso,” elakhiwa uhlamvu lokuqala, lweshumi nantathu, nolokugcina lohlamvu lwamagama lwesiHeberu, kodwa futhi sibona nesiginesha sika-Alfa no-Omega.

Isahluko seshumi sikaDaniyeli sikhomba abayizinkulungwane eziyikhulu namashumi amane nane nane abaqonda kokubili umbono we-“chazon” weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, kanye nombono we-“mareh” weminyaka eyizinkulungwane ezimbili namakhulu amathathu. Abagcini nje ngokuqonda leyo mibono emibili, kodwa banolwazi lwesipiliyoni sokulungisiswa ngokukholwa esikhiqizwa ngumbono we-“marah” wobulili besifazane nowesimo esibangelayo “wokubonakala”.

“Engqondweni nasemphefumulweni, kanye nasemzimbeni, kuwumthetho kaNkulunkulu ukuthi amandla atholwa ngomzamo. Yikuzivivinya okuletha ukukhula. Ngokuhambisana nalo mthetho, uNkulunkulu unikeze ezwini laKhe izindlela zokukhula kwengqondo nokomoya.

“IBhayibheli iqukethe zonke izimiso abantu abazidingayo ukuze baziqonde ukuze balungiselwe noma lokhu kuphila noma ukuphila okuzayo. Futhi lezi zimiso zingaqondwa yibo bonke. Akukho muntu onomoya wokwazisa imfundiso yayo ongefunda ngisho indima eyodwa eBhayibhelini ngaphandle kokuthola kuyo umcabango othile osizayo. Kodwa imfundiso eyigugu kakhulu yeBhayibheli ayitholakali ngokulifunda ngezikhathi ezithile noma ngendlela engahlangene. Uhlelo lwayo olukhulu lweqiniso alwethulwanga ngendlela yokuba lubonakale kumfundi ophuthumayo noma onganakile. Amagugu alo amaningi alele kude ngaphansi kobuso, futhi angatholakala kuphela ngokucwaninga ngokukhuthala nangomzamo oqhubekayo. Amaqiniso akha lobo bukhulu obuphelele kufanele afunwe futhi aqoqwe, ‘lapha kancane, laphaya kancane.’ Isaya 28:10.”

“Lapho seziphonywa ngaleyo ndlela futhi ziqoqwa ndawonye, ziyotholakala zivumelana ngokuphelele omunye nomunye. Ivangeli ngalinye liyisengezo kwamanye, sonke isiprofetho siyincazelo sesinye, lonke iqiniso liyintuthuko yolunye iqiniso. Izinhlobo zesimiso samaJuda zenziwa zicace ngevangeli. Isimiso ngasinye eseZwini likaNkulunkulu sinendawo yaso, iqiniso ngalinye linokubaluleka kwalo. Futhi isakhiwo esiphelele, ekwakhekeni kwaso nasekwenziweni kwaso, sifakazela ngoMlobi waso. Isakhiwo esinjalo akukho ngqondo, ngaphandle kweyoYo Ongenasiphelo, eyayingasicabanga noma isakhe.”

“Ekuphenyeni izingxenye ezehlukene nasekuzifundeni ebudlelwaneni bazo, amandla aphakeme kunawo wonke omqondo womuntu abizelwa ekusebeneni okukhulu kakhulu. Akekho ongangena kulolu cwaningo ngaphandle kokukhulisa amandla engqondo.

“Futhi akusikho ekufuneni iqiniso nasekulihlanganiseni kuphela lapho kutholakala khona ukubaluleka kwengqondo kokutadisha iBhayibheli. Kukhona futhi emzamweni odingekayo

ukuze kuqondwe izihloko ezethulwayo. Ingqondo ehlala imatasa ngezinto ezijwayelekile kuphela, iyancipha futhi ibe buthakathaka. Uma ingalokothi inikezwe umsebenzi wokuqonda amaqiniso amakhulu nafika kude ngemiphumela yawo, ngokuhamba kwesikhathi ilahlekelwa amandla okukhula. Njengesivikelo kulokhu konakala, nanjengesikhuthazo sentuthuko, akukho okunye okungalingana nokutadisha izwi likaNkulunkulu. Njengendlela yokuqeqesha ingqondo, iBhayibheli lisebenza ngempumelelo kakhulu kunanoma iyiphi enye incwadi, noma zonke ezinye izincwadi zihlanganisiwe. Ubukhulu bezihloko zalo, ubulula obunesithunzi bezinkulumo zalo, nobuhle bezithombe zalo, kuvuselela futhi kuphakamise imicabango ngendlela okungekho okunye okungakwenza. Akukho olunye ucwaningo olunganika amandla engqondo anjalo njengalawo avela emzamweni wokuqonda amaqiniso amangalisayo esambulo. Ingqondo ngaleyo ndlela elethwe ekuxhumaneni nemicabango yoNgunaphakade ngeke ingenzi lutho ngaphandle kokwanda nokuqina.

“Futhi amakhulu kakhulu amandla eBhayibheli ekuthuthukisweni kwemvelo yomoya. Umuntu, owadalelwa ubudlelwane noNkulunkulu, kungaleso sibopho kuphela lapho engathola khona ukuphila kwakhe kwangempela nokukhula kwakhe. Njengoba adalelwa ukuthola kuNkulunkulu intokozo yakhe ephakeme kunakho konke, angeke athole kunoma yini enye lokho okungathulisa ukulangazelela kwenhliziyi, okwanelisa indlela nokoma komphfumulo. Lowo ofunda izwi likaNkulunkulu ngomoya oqotho novumayo ukufundiswa, efuna ukuqonda amaqiniso alo, uyolethwa ekuxhumaneni noMlobi walo; futhi, ngaphandle kokuba kube ngokuzikhethela kwakhe siqu, akukho mingcele emathubeni okukhula kwakhe.”

“Ngokwezinhlobonhlobo ezibanzi zesitayela nezihloko zalo, iBhayibheli linokuthile okungavusa intshisekelo kuyo yonke ingqondo futhi lithinte zonke izinhliziyi. Emakhasini alo kutholakala umlando wasendulo kunayo yonke; umlando wokuphila oqotho kakhulu empilweni; izimiso zokubusa zokulawula umbuso, nezokuqondisa ikhaya—izimiso ukuhlakanipha komuntu okungakaze kukulinganise. Liqukethe ifilosofi ejule kunayo yonke, izinkondlo ezimnandi kakhulu neziphakeme kakhulu, ezivuthayo kakhulu ngemizwa nezidabukisa kakhulu. Ngokwenani, imibhalo yeBhayibheli iphakeme ngokungalinganiseki kunemisebenzi yanoma yimuphi umlobi ongumuntu, ngisho noma icatshangwa ngaleyo ndlela; kodwa ebanzi ngokungapheli, inenani elikhulu ngokungapheli, uma ibhekwa maqondana nomcabango omkhulu oyisikhungo. Uma sibhekwa ekukhanyeni kwalowo mcabango, zonke izihloko zithola ukubaluleka okusha. Emaqiniseni ashiwo ngendlela elula kakhulu kuqokethwe izimiso eziphakeme njengezulu futhi ezibandakanya iphakade.”

“Ingqikithi eyinhloko yeBhayibheli, ingqikithi lapho zonke ezinye kuyo yonke incwadi zihlangana khona, iyicebo lokuhlengwa, ukubuyiselwa emoyeni womuntu komfanekiso kaNkulunkulu. Kusukela ekusikiseleni kokuqala kwethemba esigwebeni esamanyezelwa e-Edene kuze kufike kuleso sithembiso sokugcina esikhazimulayo seSambulo, ‘Bayakubona ubuso Bakhe; negama Lakhe liyakuba semabunzini abo’ (IsAmbulo 22:4), ingqikithi yazo zonke izincwadi nayo yonke imisho yeBhayibheli ingukwambulwa kwalesi sihloko esimangalisayo,—ukuphakanyiswa komuntu,—amandla kaNkulunkulu, ‘asinika ukunqoba ngeNkosi yethu uJesu Kristu.’ 1 Korinte 15:57.” Education, 123–125.

Kule ndima esanda kucashunwa kukhonjisiwe ukuthi iBhayibheli, uma licatshangelwa nganoma iyiphi indlela yezincwadi, liphakeme kakhulu kunanoma yikuphi okukhiqizwe ngumuntu. USister White wathi, “Emakhasini alo kutholakala umlando wasendulo kunayo yonke; umlando wokuphila oqotho kakhulu empilweni; izimiso zokubusa zokulawula umbuso, zokuhlela umuzi—izimiso ukuhlakanipha komuntu okungakaze kulingane nazo. Liqukethe ifilosofi ejule kunayo yonke, izinkondlo ezimnandi kakhulu neziphakeme kakhulu, ezivutha imizwa kakhulu nezidabukisa kakhulu,” nokuthi “isakhiwo esinjalo akukho ngqondo ngaphandle kweyongaPheli eyayingasicabanga noma isibumbe.”

Yonke imithetho eyamukelekile yesintu ehlonza izimiso ezinikeza imibhalo ukwakheka kwayo iyedluliswa yiBhayibheli. Izimiso ezifundiswa emanyuvesi esintu, ezihlukanisa phakathi kwemibhalo evamile noma ephansi, zize ziyofinyelele emisebenzini yobuciko emikhulu yemibhalo yabantu, nazo zonke ziyedluliswa yiBhayibheli. Lokho kucatshangelwa, kufanele ukuqaphela ukuthi umvuthwandaba, isiphetho esikhulu sobufakazi besiprofetho seBhayibheli lonke, umelelwe embonweni wokugcina kaDaniyeli. Yilo itshe eliyinhloko lobufakazi besiprofetho, futhi akukho mvuthwandaba emibhalweni yabantu oseduze nobufakazi bukaDaniyeli isahluko 11, oqala evesini 1 uqhubeke kuze kuyofika esahlukweni 12 ivesi 4.

Encwadini yeSambulo, zonke izincwadi zeBhayibheli zihlangana khona ziphinde ziphetho khona, futhi eSambulweni leyo migqa efanayo yesiprofetho iyaphinde ithathwe njengasencwadini kaDaniyeli; kodwa maqondana nokuhlobana kwazo, incwadi kaDaniyeli iyiyona nkulumo yokuqala, kanti iSambulo siyiyona yokugcina. Konke kukhona ekukhulunyweni kokuqala, futhi konke kukhona encwadini kaDaniyeli, futhi umvuthwandaba waleyo ncwadi ungumbono owanikezwa ngasemfuleni iHidekeli. Umvuthwandaba wezenzakalo ezimelelwe kulowo mbono uqala evesini lamashumi amane, uqhubeke kuze kube yilapho incwadi isivalwa evesini lesine lesahluko seshumi nambili. Lawo mavesi amele isiphetho esikhulu sawo wonke amaqiniso esiprofetho ake akhulunywa noma alotshwa amadoda angcwele asendulo, kuhlanganisa noDade White.

Okuholela kuleso siphetho esahlukweni seshumi nanye kuyimilando engaphakathi kuleso sahluko enikeza ofakazi bokuqonda okuyikho kwamavesi ayisithupha okugcina esahluko seshumi nanye, lapho izitha ezintathu zikadrako, isilo nomprofethi wamanga, manje sezihola umhlaba ziwuyisa ekuvalweni komusa wokuhlolwa kwesintu. UDade White uqondisa ngqo ekukhombeni lo mgomo ongaphakathi.

“Asisenaso isikhathi sokulahlekelwa. Izikhathi ezinzima ziphambi kwethu. Umhlaba uyanyakaziswa ngumoya wempi. Ngokushesha izigcawu zenkathazo okukhulunywe ngazo eziprofethweni zizokwenzeka. Isiprofetho esisesahlukweni seshumi nanye sikaDaniyeli sesicishe safinyelele ekugcwalisekeni kwaso okuphelele. Okuningi komlando osekwenzekile ekugcwalisekeni kwalesi siprofetho kuyophindwa. Evesini lamashumi amathathu kukhulunywa ngamandla ‘ayakudabuka, abuyele emuva, athukuthelele isivumelwano esingcwele; kanjalo uyokwenza; impela uyobuyela emuva, azwane nalabo abashiya isivumelwano esingcwele. Amabutho ayakuma ngakuye, angcolise indawo engcwele yamandla, asuse umnikelo wemihla ngemihla, abeke into enyanyekayo echithayo. Futhi labo

abenza ngokubi ngokumelene nesivumelwano uyobonakalisa ngezinkulumo zokuyenga; kodwa abantu abamaziyo uNkulunkulu wabo bayakuqina, benze izenzo ezinkulu. Nalabo abaqondayo phakathi kwabantu bayakufundisa abaningi; nokho bayakuwa ngenkamba, nangomlilo, nangokuthunjwa, nangokuphangwa, izinsuku eziningi. Manje lapho bewa, bayakusizwa ngosizo oluncane; kodwa abaningi bayakunamathela kubo ngezinkulumo zokuyenga. Futhi abanye balabo abaqondayo bayakuwa, ukuze bavivinywe, bahlanzwe, benziwe mhlophe, kuze kube yisikhathi sokuphela: ngokuba kusekho isikhathi esimisiwe. Inkosi iyakwenza ngokwentando yayo; izakuziphakamisa, izenze nkulu ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo ngokumelene noNkulunkulu wonkulunkulu, iphumelele kuze kuphele ulaka: ngokuba okumisiweyo kuyakwenziwa.’ Daniyeli 11:30–36.”

“Izigameko ezifana nalezo ezichazwe kula mazwi ziyokwenzeka. Sibona ubufakazi bokuthi uSathane ushesha ukuthola ukulawula izingqondo zabantu abangenakho ukumesaba uNkulunkulu phambi kwabo. Bonke mabafunde baqonde iziprofetho zale ncwadi, ngokuba manje sesingena esikhathini sosizi okwakhulunywa ngaso:

“Ngaleso sikhathi uMikayeli uyakusukuma, isikhulu esikhulu esimele abantwana babantu bakho; kuyakuba khona isikhathi sokuhlupheka esingakaze sibe khona selokhu kwaba khona isizwe kwaze kwaba yilesa sikhathi; futhi ngaleso sikhathi abantu bakho bayakukhululwa, bonke abayakufunyanwa belotshiwe encwadini. Futhi abaningi balabo abalele othulini lomhlaba bayakuvuka, abanye bavukele ukuphila okuphakade, abanye bavukele ihlazo nokudelelwa okuphakade. Futhi abahlakaniphileyo bayakukhanya njengokukhanya kwesibhakabhaka; nalabo abaphendulela abaningi ekulungeni bayakuba njengezinkanyezi kuze kube phakade naphakade. Kepha wena, Daniyeli, vala la mazwi, unamathisele incwadi uphawu kuze kube yisikhathi sokuphela: abaningi bayakugijima lapha nalapha, nolwazi luyakwande.’ Daniyeli 12:1–4.” Manuscript Releases, inombolo 13, 394.

Kule ndima uDade White uqala ngokubhekisela kuDaniyeli isahluko seshumi nanye, bese echaza isimiso esithi “okuningi komlando osekwenzekile ekugwalisekeni kwalesi siprofetho kuyophindwa.” Ube esecaphuna ngokuqondile ivesi lamashumi amathathu kuya kwelamashumi amathathu nesithupha, alandele ngenkulumo ethi, “izigameko ezifana nalezo ezichazwe kula mazwi ziyokwenzeka.” Emva kokukhomba ivesi lamashumi amathathu kuya kwelamashumi amathathu nesithupha, nokusho ukuthi izigameko ezifana nalezo zivesi ziyokwenzeka, ube esekhomba ukuphela komnyango womusa, lapho uMikayeli esukuma khona evesini lokuqala lesahluko seshumi nambili. Ngokwenza kanjalo, uhlukanisa lawo mavesi ayisikhombisa, awabeke emlandweni owandulela ngokushesha ukusukuma kukaMikayeli.

Kaningi sesike sakhuluma ngomlando wamavesi angamashumi amathathu kuya kwangamashumi amathathu nesithupha, nokuthi ahambisana kanjani namavesi angamashumi amane kuya kwangamashumi amane nanhlano kaDaniyeli isahluko 11, futhi manje sizoqala ukubheka ezinye izikhathi zomlando wesiprofetho esahlukweni 11 eziphindaphindwa kulawo mavesi okugcina ayisithupha. Nokho, ngaphambi kokuba senze lokho, sizophinde sethule kafushane isifinyezo sokuhambisana kwamavesi angamashumi amathathu kuya kwangamashumi amathathu nesithupha namavesi angamashumi amane kuya kwangamashumi amane nanhlano.

Ivesi lamashumi amathathu limaka uguquko olusuka eRoma lobuqaba luyiswe eRoma lobupapa. Lowo mlando woguquko ukhulunywa ezindimeni ezihlukahlukene zesiprofetho ezikhomba izinsuku ezinjengeminyaka ka-330, 508, 533 no-538. Kukhona nezinye izimpawu zesiprofetho kulolu guquko olusuka embusweni wesine luye embusweni wesihlanu wesiprofetho seBhayibheli, kodwa evesini lamashumi amathathu nanye iRoma lobuqaba lisukumela ubupapa, njengoba lumelwe nguClovis ngonyaka ka-496. Amandla obuqaba aqale ukumelwa nguClovis kulelo vesi afeza umsebenzi wokususa noma yikuphi ukumelana kobuqaba (okwemihla ngemihla) nokuvuka kobupapa ngonyaka ka-508. Izimpi zalezo zikhathi ziletha ukubhujiswa phezu koMuzi waseRoma phakathi kwalowo mlando njengoba kumelwe “ngendlu engcwele yamandla”, futhi ngonyaka ka-538, amandla obuqaba abeka ubupapa esihlalweni sobukhosi bomhlaba, base budlulisa umthetho weSonto eMkhandlwini wase-Orleans.

Amavesi amashumi amathathu nambili kuya kwangamashumi amathathu nesithupha abonisa impi yokubulala ubuPapa obabe sebuyiletha ngokumelene nabathembekileyo bakaNkulunkulu phakathi neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yeNkathi Yobumnyama. Ekugcineni ubuPapa bufika ekupheleni kwabo evesini lamashumi amathathu nesithupha. Evesini lamashumi amane, uReagan wakha umfelandawonye oyimfihlo nomphikukristu, okuphawula isikhathi lapho ukumelana kobuProthestani kwase kususiwe, njengoba kumelwe unyaka ka-508. Ukuzibophezela kukaReagan ngezimali nangamandla ezempi kwakumelwe “yizingalo” ezavukela ukumela ubuPapa ngo-496. Ukubhujiswa kwendawo engcwele yamandla yeRoma yobuqaba, emelwe yidolobha laseRoma, kufanekisa ukubhujiswa koMthethosisekelo wase-United States emthethweni weSonto ozayo maduze, ngokuba uMthethosisekelo uyindawo engcwele yamandla ye-United States. Emthethweni weSonto ubuPapa buyophinde bubekwe esihlalweni sobukhosi bomhlaba, njengoba kumelwe unyaka ka-538.

Khona-ke kuyobe sekuqala inkathi yokugcina yokushushiswa kobupapa okunobudlova bokubulala, okuzokwehlela abathembekile bakaNkulunkulu, njengalokhu kwenzeka eNkathini Yobumnyama kusukela ngowe-538 kuze kube ngowe-1798. Lokhu kuyoholela ekuvalweni kwesikhathi sokuvivinywa kwabantu, lapho uMikayeli esukuma, njengoba kufanekiselwa ngowe-1798, lapho ubupapa, obabuphumelele iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, bamukelwa ulaka lwesilonda esibulalayo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngesinye isikhathi, ngenkathi ngiseNew York City, ngacelwa esikhathini sobusuku ukuba ngibone izakhiwo zikhuphuka, isitezi phezu kwesitezi, zisiya ngasezulwini. Kwakuthiwa lezi zakhiwo azivuthwa umlilo, futhi zazakhiwe ukuze zikhazimulise abanikazi bazo nabazakhayo. Lezi zakhiwo zaqhubeka zikhuphuka ziya phezulu, ziphakeme ngokwengeziwe, futhi kuzo kwasetshenziswa impahla ebiza kakhulu. Labo lezi zakhiwo ezazingezabo babengazibuzi bathi: ‘Singamkhazimulisa kanjani uNkulunkulu ngendlela engcono kakhulu na?’ INkosi yayingekho emicabangweni yabo.”

“Ngacabanga ngathi: ‘O, sengathi labo abatshala izimali zabo ngaleyo ndlela bangabona inkambo yabo njengoba uNkulunkulu eyibona! Baqoqela phezulu izakhiwo ezinhle kakhulu, kodwa yeka ukuthi kuwubuwula kanjani emehlweni oMbusi wendawo yonke ukuhlela

nokusungula kwabo. Abafundi ngawo wonke amandla enhliziyi nengqondo ukuthi bangamdumisa kanjani uNkulunkulu. Sebekulahlekele ukubona lokhu, okuwumsebenzi wokuqala womuntu.”

“Ngesikhathi lezi zakhiwo eziphakeme zazakhiwa, abanikazi bazo bajabula ngokuzidla okunesifiso esikhulu, ngokuthi babenemali yokuyisebenzisa ekwaneliseni ubuwena nasekuvuseni umona komakhelwane babo. Iningi lemali ababeyitshala ngaleyo ndlela lalitholwe ngokucindezela, ngokugaya abampofu. Bakhohlwa ukuthi ezulwini kugcinwa umlando wazo zonke izivumelwano zebhizinisi; konke ukuphathana okungelungile, zonke izenzo zokukhwabanisa, kubhalwe khona. Isikhathi siyeza lapho, ngokukhwabanisa kwabo nangokweyisa kwabo, abantu beyofinyelela ezingeni iNkosi engayikubavumela ukuba baliwedlule, futhi bayofunda ukuthi ukubekezela kukaJehova kunomkhawulo.”

“Isigcawu esalandela ukudlula phambi kwami sasiyisixwayiso somlilo. Abantu babheka izakhiwo eziphakeme okwakucatshangwa ukuthi azingenwa umlilo, bathi: ‘Ziphephe ngokuphelele.’ Kodwa lezi zakhiwo zashiswa zaze zaphela sengathi zenziwe ngetiyela. Izimoto zokucisha umlilo azizange zikwazi nhlobo ukumisa ukubhujiswa. Abacimi bomlilo abazange bakwazi ukusebenzisa lezo zimoto.”

“Ngiyalwe ukuthi lapho kufika isikhathi seNkosi, uma kungakaze kube khona uguquko ezinhliziyweni zabantu abazidlayo nabafuna izikhundla, abantu bayothola ukuthi isandla ebesinamandla okusindisa siyoba namandla okubhubhisa. Akukho mandla asemhlabeni angasinqanda isandla sikaNkulunkulu. Akukho nto ebonakalayo engasetshenziswa ekwakhiweni kwezakhiwo ezizozigcina zingabhujiswa lapho kufika isikhathi esimisiwe nguNkulunkulu sokuthumela impindiselo kubantu ngenxa yokudelela kwabo umthetho waKhe nangenxa yesifiso sabo sobugovu.”

“Ababaningi, ngisho naphakathi kwabafundisi nezikhulu zombuso, abaqondi izimbangela ezisemqoka ezingaphansi kwesimo samanje somphakathi. Labo ababambe izintambo zombuso abakwazi ukuxazulula inkinga yokonakala kokuziphatha, ubumpofu, ubuhlwempu, nobugebengu obandayo. Balokhu bezabalaza ngeze ukuze babeke ukusebenza kwezamabhizinisi esisekelweni esiqinile ngokwengeziwe. Uma abantu benganaka kakhulu ukufundiswa kweZwi likaNkulunkulu, bebeyothola isisombululo sezinkinga ezibaxakayo.”

“ImiBhalo ichaza isimo somhlaba ngaphambi nje kokubuya kwesibili kukaKristu. Ngabantu abathi ngokuphanga nangokucindezela baqongelele ingcebo enkulu, kulotshiwe ukuthi: ‘Nizibekelele ingcebo ezinsukwini zokugcina. Bhekani, umholo wabasebenzi abavune amasimu enu, eniwubambe ngokukhohlisa, uyakhala; nokukhala kwabavuni kungene ezindlebeni zeNkosi uSabaoth. Niphile ngokuzitika emhlabeni, naba ngabangenandaba; nikhulisile ezinhliziyi zenu, njengangosuku lokuhlaba. Nimlahlile ngecala futhi nambulala olungileyo; akaniphikisi.’ Jakobe 5:3–6.

“Kodwa ngubani ofunda izixwayiso ezinikezwa yizibonakaliso zezikhathi ezigwaliseka ngokushesha? Yimuphi umqondo owenziwa phezu kwabantu bezwe? Yiluphi ushintsho olubonakala esimweni sabo sengqondo? Akukho oludlula lolo olwabonakala esimweni sabahlali bezwe likaNowa. Bemuncwe yimisebenzi nezintokozo zomhlaba, abantu

bangaphambi kukaZamcolo ‘abazange baqaphele kwaze kwafika uZamcolo, wabakhukhula bonke.’ Mathewu 24:39. Babenazo izixwayiso ezivela ezulwini, kodwa benqaba ukulalela. Kanti nanamuhla izwe, linganaki nakancane izwi lesixwayiso likaNkulunkulu, liphuthuma liye ekubhujisweni okuphakade.

“Izwe linyakaziswa ngumoya wempi. Isiprofetho sesahluko seshumi nanye sikaDaniyeli sesicishe safinyelela ekugcwalisekeni kwaso okuphelele. Maduzane izigcawu zokuhlupheka okukhulunywe ngakho eziprofethweni zizokwenzeka.” Testimonies, volume 9, 12–14.