

# Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Ayisithupha Nantathu

*Ukwembula Isiprofetho: Ukuhlola Isahluko Seshumi Nanye sikaDaniyeli*

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Manje sizoqala ukuqhubeka ngesahluko seshumi nanye sikaDaniyeli.

Nami futhi ngonyaka wokuqala kaDariyu umMede, mina ngema ukuze ngimqinise nokumsekela. Manje ngizakukhombisa iqiniso. Bheka, kusazakubela amakhosi amathathu ePheresiya; kanti elesine liyakuba nokuqhubeka okukhulu kakhulu kunawo wonke; futhi ngamandla alo ngenxa yengcebo yalo liyakuvusa bonke ukuba bamelane nombuso waseGrisi. Kuyakubela inkosi enamandla, eyakubusa ngokubusa okukhulu, yenze ngokwentando yayo. Kuthi lapho isivele, umbuso wayo uyakwephulwa, uhlukeniselwe emimoyeni emine yezulu; kodwa hhayi enzalweni yayo, futhi hhayi ngokombuso eyawubusayo; ngokuba umbuso wayo uyakusishulwa, unikezwe abanye ngaphandle kwalabo. Danieli 11:1–4.

UGabrieliyeli uqala ngokwazisa uDaniyeli ukuthi naye wasebenza noDariyu ngonyaka wakhe wokuqala, okuyiwona unyaka umshana kaDariyu, induna yakhe yempi, anqoba ngawo iBhabhiloni futhi abulala uBhelishasari. UDaniyeli wamukela lo mbono ngonyaka wesithathu kaKoresi, ngokwevesi lokuqala lesahluko seshumi, ngakho uGabrieliyeli uphawula kokubili uDariyu noKoresi njengezimpawu ezimelela “isikhathi sokuphela.” UBhelishasari neBhabhiloni kwanqotshwa ngumbuso wamaMede namaPheresiya ngonyaka ka-538 BC.

“UKoresi wavimbezela iBhabhiloni, ayithatha ngobuqili bempi ngo-538 BC, futhi ngokufa kukaBelishasari, owabulawa ngamaPheresiya, umbuso waseBhabhiloni waphela ukuba khona.” Uriah Smith, Daniel and the Revelation, 46.

Ngonyaka ka-538 BC, uDaniyeli waloba isahluko sesishiyagalolunye.

“Umbono obhalwe esahlukweni esandulelayo [isahluko sesishiyagalombili] wanikezwa ngonyaka wesithathu kaBelishasari, ngo-538 BC. Ngawo lowo nyaka, owawungokuqala kaDariyu futhi, kwenzeka izigameko ezilandiswa kulesi sahluko [isahluko sesishiyagalolunye].” Uriah Smith, Daniel and the Revelation, 205.

Ngomnyaka wokuqala kaDariyu, owawungonyaka wesithathu nowokugcina kaBelishasari, ngo-538 BC, iNkosi yajezisa izwe lamaKaledi, yalenza incithakalo.

Leli zwe lonke liyakuba yincithakalo nesimangaliso; futhi lezi zizwe ziyakukhonza inkosi yaseBhabhiloni iminyaka engamashumi ayisikhombisa. Kuyakuthi-ke, lapho sekugcwalisekile iminyaka engamashumi ayisikhombisa, ngijezise inkosi yaseBhabhiloni naleso sizwe, isho iNkosi, ngenxa yobubi bazo, kanye nezwe lamaKalediya, futhi ngilenze libe yincithakalo yaphakade. Jeremiya 25:11, 12.

Evesini leshumi, iNkosi isebenzisa igama elithi “emva,” lapho iholela esijeziweni saseBhabhiloni. “Emva” kokuba iBhabhiloni lenziwe incithakalo, iNkosi yayizokwenza umsebenzi wayo omuhle kubantu bakaNkulunkulu.

Ngokuba itsho iNkosi ukuthi: Lapho sekuphele iminyaka engamashumi ayisikhombisa eBabiloni, ngiyakuninaka, ngenze kini izwi lami elihle, ngokubangela ukuba nibuyiselwe kule ndawo. Jeremiya 25:10.

Ukuthunjwa kweminyaka engamashumi ayisikhombisa kwaqala ngo-606 BC.

“Ekuqaleni kweminyaka engamashumi ayisikhombisa ngo-606 BC, uDaniyeli waqonda ukuthi manje yayisondela ekupheleni kwayo.” Uriah Smith, Daniel and the Revelation, 205.

Ukuthunjwa kweminyaka engamashumi ayisikhombisa kwaqala ngo-606 BC, kwaphela ngo-536 BC, okuyiminyaka emibili emva kokufa kukaBelshazzar nokuchithwa kweBabiloni ngo-538 BC. Kwakungunyaka wesithathu kaKoresi. UGabriyeli ubeka isiprofetho soMfula iHidekeli ngonyaka wesithathu kaKoresi, futhi uqala ukulandisa kwesahluko seshumi nanye ngokubhekisela onyakeni wokuqala kaDariyu, futhi ngokwenza kanjalo ukhomba iminyaka emibili ethile. U-538 BC no-536 BC kwakuyizikhathi ezimisiweyo zombili; u-538 BC wawuyisikhathi esimisiweyo sokuba isiprofetho seminyaka engamashumi ayisikhombisa siphethe, kanti u-536 BC kwakuyisikhathi sesiprofetho esimisiweyo lapho “emva” kuka-538 BC, iNkosi yayizokwenza umsebenzi waYo omuhle ngenxa yabantu baYo.

Unyaka ka-538 BC no-536 BC, yomibili iyizikhathi ezimisiweyo, futhi imelwe ngabantu ababili bomlando; oyedwa wayeyinkosi yokuqala yamaMede, kanti owesibili wayeyinkosi yokuqala yasePheresiya. Ukuphela kweminyaka engamashumi ayisikhombisa u-Israyeli ongokoqobo eyisithunjwa eBabiloni elingokoqobo, kwamele iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha u-Israyeli wokomoya eyisithunjwa eBabiloni elingokomoya, kusukela ngonyaka ka-538 AD kuze kube ngu-1798. Unyaka ka-1798 wawuyi “sikhathi esimisiweyo”, kwase kuqala-ke inkathi ekhonjwa ngokwesiprofetho ngokuthi “isikhathi sokuphela.” Unyaka ka-538 BC, no-536 BC, abethulwa “njengesikhathi esimisiweyo”, futhi uphawula ukuqala kwenkathi emelwe ngokuthi “isikhathi sokuphela.”

“Ibandla likaNkulunkulu emhlabeni lalinjengoba impela lisekuthunjweni phakathi nalezi sikhathi eside sokushushiswa okungapheli, njengoba nje abantwana bakwa-Israyeli babethunjwe eBhabhiloni ngesikhathi sokudingiswa.” Prophets and Kings, 714.

Zonke iziprofetho ziqondisa ngokukhethekile kakhulu ezinsukwini zokugcina kunasezinsukwini ezazigwaliseka kuzo okokuqala; ngakho-ke u-538 BC, nenkosi uDariyu, kanye no-536 BC, nenkosi uKoresi, bamele “isikhathi sokuphela” ngo-1989, futhi la makhosi amabili afanekisa uMongameli Reagan noMongameli Bush wokuqala. U-538 BC no-536 BC bamele uphawu lwendlela olugwaliseka lapho zombili lezi zinsuku ziqondwa njengokumela uphawu lwendlela olulodwa. Uphawu lwendlela “lwesikhathi sokuphela” luqukethe izimpawu ezimbili, futhi ngezinye izikhathi, njengakuReagan nakuBush wokuqala, zombili izimpawu zigwaliseka ngonyaka owodwa. Kodwa lokho kungukwehlukile emthethweni, ngoba uphawu lwendlela

“lwesikhathi sokuphela” ngesikhathi sikaMose kwakuwukuzalwa kwabo bobabili u-Aroni noMose, okwehlukani swa ngeminyaka emithathu. Emlandweni kaKristu, kwakuwukuzalwa kukaJohane uMbhapathizi noKristu okwehlukani swa ngezinyanga eziyisithupha.

“Ngesikhathi sokuphela,” emlandweni womphikukristu kwakungo-1798 no-1799. INguquko yaseFrance iyisihloko sesiprofetho, futhi yaqala ngo-1789, yaqhubeka iminyaka eyishumi yaphela ngo-1799, ngesikhathi sayo esimisiwe, njengoba no-1798 kwakuyisikhathi esimisiwe. Ngokuhlangene kukhomba isilonda esibulalayo esanikezwa isilo, kanye nowesifazane owayesigibele futhi ebusa phezu kwesilo. UDariyu wayeyinkosi eyanqoba isitha sayo ngokungenisa ibutho layo “ngodonga”, futhi umelela uReagan, owanqoba isitha sakhe ngokuwisa udonga “lwekhethini lensimbi.” UKoresi umelela uBush wokuqala, ngokuba uKoresi waziwa ngokuthi uKoresi Omkhulu, kanti uGeorge Bush wokuqala unguBush omkhulu, futhi uBush wokugcina unguBush omncane.

Ngoba la makhosi amabili kanye nalezi zinsuku ezimbili azimelelayo empeleni kuwuphawu olulodwa. Esinye siphawula iminyaka engamashumi ayisikhombisa iBhabhiloni eyayizobusa. Leyo nkathi yeminyaka engamashumi ayisikhombisa yafinyelela esikhathini sayo esimisiwe ngo-538 BC futhi imelelwa nguDariyu. Ukuphelelwa kokuthunjwa kweminyaka engamashumi ayisikhombisa kwafinyelela esikhathini sakho esimisiwe ngo-536 BC futhi kumelelwa nguKoresi. Ngokuhlangene zimelela “isikhathi sokuphela,” lapho ukukhanya kwesiprofetho kufanele kwambulwe. Ngo-1798 ingelosi yokuqala yesAmbulo ishumi nane yafika “esikhathini sokuphela,” futhi uDade White uthi leyo ngelosi “yayingeyena omunye ngaphandle kukaJesu Kristu.”

Ngonyaka wesithathu kaKoresi, uMikayeli, inkosana yabantu bakaNkulunkulu, kanye nengelosi enkulu ezingelosini, wehlela ukuba abhekane noKoresi futhi aqinise ukukhanya okwakuyoholela uKoresi ukuba amemezele owoquqala emithethweni emithathu eyayizovumela abantu bakaNkulunkulu ukuba babuyele eJerusalema, bakhe kabusha umuzi, indawo engewele, nemigwaqo kanye nezindonga. Lowo msebenzi wawungumfuziselo womsebenzi wezingelosi zokuqala nezesibili, owaqala “ngesikhathi sokuphela” ngo-1798.

Ukwehla kukaMikayeli ngesikhathi sokuphela ezinsukwini zikaDariyu noKoresi kwamela ukufika kwengelosi yokuqala ngo-1798, futhi ndawonye kuphawula ukufika kwengelosi efanayo, “ngesikhathi sokuphela,” ngo-1989. U-1989 waqala inkathi “yesikhathi sokuphela,” futhi wawuyisikhathi esimisiwe futhi. Isikhathi esimisiwe sikhomba ukuphela kwesikhathi esingokwesiprofetho. Ukuhlubuka kwango-1863, e“Khadeshi” lokuqala lika-Israyeli wanamuhla ongokomoya, kwaba ukuqala kwenkathi yeminyaka eyikhulu namashumi amabili nesithupha eyaphela “ngesikhathi esimisiwe” ngo-1989. Ikhulu namashumi amabili nesithupha liyisishiyagalombili, noma ingxenye yeshumi, lamakhulu ayinkulungwane namakhulu amabili namashumi ayisithupha, futhi ekupheleni kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha ngo-1798, ukunyakaza kwengelosi yokuqala kwangena emlandweni. Ekupheleni kweminyaka eyikhulu namashumi amabili nesithupha, ngo-1989, ukunyakaza kwengelosi yesithathu kwangena emlandweni.

Evesini lokuqala lesahluko seshumi nanye sikaDaniyeli, uGabriyeli uqaphela ngokucophelela nangokunembayo ekuchazeni kwakhe ukuthi umlando omelwe lapho uqala ngoKoresi, ngesikhathi sokuphela ngo-1989. UKoresi Omkhulu lapho umele uBush omkhulu, oyolandelwa amakhosi amathathu, bese kulandela inkosi yesine eyoba nokuceba okukhulu kunabo bonke. Ngakho-ke, inkosi yesine ecebileyo, evusa bonke abaseGrisi, ingumongameli wesithupha kusukela ngo-1989.

Ezehlakalweni zesahluko seshumi, uDaniyeli uvezwa ekhala ngesililo; futhi kulokho okuhlangenwe nakho kwakhe kokulila uguqulwa abe sesimweni somfanekiso kaKristu, njengoba ebona umbono. Isikhathi sezinsuku ezingamashumi amabili nanye sokulila simelela isikhathi sokufa esiphetha ngokuvuka kwabafileyo. Esahlukweni seshumi, uMikayeli wehlile evela ezulwini; futhi kuJude seven, lapho ehla, uvusa uMose kwabafileyo. Esahlukweni seshumi nanye seSambulo uMose (kanye no-Eliya) babulewe, futhi bafile emgwaqweni izinsuku ezintathu nengxenye ezingokomfanekiso. Khona-ke uMose, (kanye no-Eliya) bavuswa kwabafileyo “yizwi elikhulu”.

Kwathi emva kwezinsuku ezintathu nengxenye umoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; kwase kwehlela ukwesaba okukhulu phezu kwalabo ababebabona. Bezwa izwi elikhulu livela ezulwini lithi kubo: Yenyukelani lapha. Bakhuphukela ezulwini ngefu; izitha zabo zababona. IsAmbulo 11:11, 12.

“Izwi elikhulu” elivusayo liyizwi lengelosi enkulu, futhi leyo ngelosi enkulu nguMikayeli.

Ngokuba iNkosi uqobo iyakwehla ivela ezulwini ngokumemeza okukhulu, nangezwi lengelosi enkulu, nangecilongo likaNkulunkulu; abafileyo kuKristu bayakuvuka kuqala. 1 Thesalonika 4:16.

Umlando lapho uMose no-Eliya bebulawa khona bese bevuswa, ungumlando wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Lowo mlando waqala ngoSeptemba 11, 2001 “ngezwi lokuqala” lengelosi yesAmbulo ishumi nesishiyagalombili, uDadewethu White alichaza njengelifikayo lapho izakhiwo ezinkulu zeDolobha laseNew York zidilizwa. “Izwi lesibili” lesAmbulo isahluko seshumi nesishiyagalombili lizwakaliswa emthethweni weSonto osuzayo maduze, lapho omunye umhlambi kaNkulunkulu ubizwa uphume eBhabhiloni. Yilowo mlando, umlando wokubekwa uphawu, lapho uDaniyeli emelwa khona njengoguqulelwa emfanekisweni kaKristu ngokubuka umbono we-“marah,” okuyindlela yesifazane yombono we-“mareh.” Ungumbono “obangelayo,” “obangela” ukuba umfanekiso obukwayo uveliswe kabusha kulabo abawubukayo.

Lowo mlando wokubekwa uphawu, nowokuguqulwa kukaDaniyeli esahlukweni seshumi, uhlanganisa ukwehla kukaMikayeli lapho evusa futhi eguqula labo abamelelwa nguMose, u-Eliya noDaniyeli. Ufeza ukuvuka kwabafileyo “ngezwi elikhulu” lengelosi enkulu, ngaleyo ndlela enikeza “izwi” lesithathu, phakathi kwezwi lokuqala nelokugcina, okuyizo zombili ezifanayo, ngokuba zombili ziyizwi lesAmbulo isahluko seshumi nesishiyagalombili. Izwi eliphakathi yilapho ukuhlubuka kumelwe khona, ngokuba lapho uMikayeli evusa uMose, akazange aphikisane noSathane, nakuba uSathane, umqalisi wokuhlubuka, wayekhona ukuba aphikise.

Kepha uMikayeli ingelosi enkulu, kwathi ekuphikisaneni noSathane ephikisana naye ngomzimba kaMose, akazange alokothe alethe phezu kwakhe icala lokumhlambalaza, kodwa wathi, INkosi mayikukhuze. Jude 7.

Ukuqala kwesikhathi sokubekwa uphawu esaqala ngoSeptemba 11, 2001, futhi esiphela ngomthetho weSonto osuzayo maduze, kuphawulwe ngesiginesha ethi “Iqiniso,” ngokuba phakathi naleso sikhathi, ngoJulayi 2023, izwi elikhulu lengelosi enkulu laqala umsebenzi wokuvusa abafileyo kuKristu, abakhetha ukuzwa izwi laKhe eliphakathi. Qaphela ukuthi u-2023 uza eminyakeni engamashumi amabili nambili emva kuka-2001, futhi amashumi amabili nambili ayingxenye yeshumi yamakhulu amabili namashumi amabili, okuwuphawu lwesixhumanisi phakathi kokuNkulunkulu nobuntu, futhi futhi kuwuphawu lokubuyiselwa.

NgoJulayi 2023, ingelosi enamandla engeyena omunye ngaphandle kukaJesu Kristu uqobo, futhi onguQiniso, futhi onguMikayeli, futhi ongu-Alfa no-Omega, yehla inomlayezo esandleni saYo. Incwadi encane esesandleni saYo iyileyo ngxenye kaDaniyeli eyayivalwe uphawu kwaze kwaba yizinsuku zokugcina.

“Encwadini yesAmbulo kuhlanguka zonke izincwadi zeBhayibheli, ziphinde ziphele khona. Nansi ingxenye ephelisa incwadi kaDaniyeli. Enye iyisiprofetho; enye iyisambulo. Incwadi eyayivalwe ngophawu ayisiyo iSambulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina. Ingelosi yayala yathi, ‘Kepha wena, Daniyeli, vala la mazwi, unamathisele incwadi uphawu, kuze kube sesikhathini sokuphela.’ Daniyeli 12:4.” Izenzo ZabaPhostoli, 585.

Ingxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina isahluko seshumi nanye. Yimavesi ayisithupha okugcina esahluko seshumi nanye, kodwa ngokucacile kakhulu, yimilando etholakala kuleso sahluko ephindwayo kulawo mavesi ayisithupha okugcina.

“Asinaso isikhathi sokulahlekelwa. Izikhathi ezinzima ziphambi kwethu. Umhlaba uyanyakaziswa ngumoya wempi. Maduzane izigcawu zosizi ezakhulunywa ngazo eziprofethweni ziyokwenzeka. Isiprofetho esisesahlukweni seshumi nanye sikaDaniyeli sesicishe safinyelela ekugcwalisekeni kwaso okuphelele. Umlando omningi owenzekile ekugcwalisekeni kwalesi siprofetho uyophindwa.” Manuscript Releases, number 13, 394.

Ivesi leshumi nesithupha lesahluko seshumi nanye sikaDaniyeli, libonisa umlando ophindwa evesini lamashumi amane nanye, ngokuba kuleli vesi inkosi yasenyakatho imi ezweni elikhazimulayo. Umlando wevesi leshumi nesithupha ukhomba isikhathi lapho ujenene wamaRoma uPompey ethumba uJuda neJerusalem.

Kodwa lowo oza ukumelana naye uyakwenza ngokwentando yakhe siqu, futhi akekho oyokuma phambi kwakhe; futhi uyakuma ezweni elikhazimulayo, eliyakuqedwa ngesandla sakhe. Daniyeli 11:16.

Ngihlose ukusebenzisa leli vesi njengensika yokubambelela ekucabangeleni kwethu amavesi andulela leli vesi, ngakho-ke ngizobeka lokhu kuqonda kuqala. Sihlose ukubonisa ukuthi umlando olandela ukuhlukana kombuso ka-Alexander Omkhulu emavesini esithathu nesesine, uqala

ngowe-1989, bese ukhomba impi yamanje yase-Ukraine, ukunqoba kukaPutin phezu kwamandla aseNtshonalanga, kanye nokwehlulwa kwakhe okulandela lokho, okuholela evesini leshumi nesithupha.

“Yize iGibhithe sasingakwazi ukumelana no-Antiochus, inkosi yasenyakatho, no-Antiochus wayengeke akwazi ukumelana namaRoma, asefika manje amelene naye. Kwase kungasekho mibuso eyayisakwazi ukumelana nala mandla ayesakhula. ISiriya yanqotshwa, yabe isihlanganiswa nombuso wamaRoma, lapho uPompey, ngo-65 B.C., ephuca u-Antiochus Asiaticus impahla yakhe, futhi ehlisela iSiriya esimweni sokuba yisifundazwe samaRoma.”

“Lawo mandla afanayo ayeyakuma futhi eZweni Elingcwele, alidle. IRoma yaxhumana nabantu bakaNkulunkulu, amaJuda, ngesivumelwano, ngowe-161 BC, kusukela kuleso sikhathi yaba nendawo evelele ekhalendeni lesiprofetho. Nokho, ayizange ithole igunya phezu kweJudiya ngokunqoba kwangokoqobo kwaze kwaba ngowe-63 BC; kwase kwenzeka kanje ngendlela elandelayo.

“Ekubuyeni kukaPompey emkhankasweni wakhe wokulwa noMithridates, inkosi yasePontus, kwakukhona izimbangi ezimbili, uHyrchanus no-Aristobulus, ezazibanga umqhele wakwaJudiya. Indaba yazo yethulwa phambi kukaPompey, owabona masinyane ukungabi nabulungisa kwezimangalo zika-Aristobulus, kodwa wafisa ukuhlehlisa isinqumo kulolu daba kuze kube ngemva komkhankaso wakhe ayewulangazelela kakhulu wokungena e-Arabiya, ethembisa ukuthi uyobe esebuya, alungise izindaba zabo ngendlela eyayiyobonakala ilungile futhi ifanele. U-Aristobulus, eqonda imizwa yangempela kaPompey, washesha wabuyela kwaJudiya, wahlomisa abantu bakhe, walungiselela ukuzivikela ngamandla amakhulu, ezimisele, naphezu kwazo zonke izingcuphe, ukugcina umqhele, ayebona kusengaphambili ukuthi wawuyonqunyelwa omunye. UPompey wamulandela eduze lowo obalekayo. Lapho esondela eJerusalema, u-Aristobulus, eseqala ukuzisola ngendlela yakhe yokwenza, waphuma wayomhlangabeza, wazama ukulungisa lolu daba ngokwethembisa ukuzithoba okuphelele nezizumbulu zemali. UPompey, emukela lowo mnikelo, wathuma uGabinius, ehola ibutho elithile lamasosha, ukuba ayokwamukela leyo mali. Kodwa lapho lowo mphathi omkhulu efika eJerusalema, wafica amasango evalelwe kuye, watshelwa phezu kwezindonga ukuthi umuzi wawungeke ume esivumelwaneni.”

“UPompey, ukuze angakhohliswa ngaleyo ndlela engenakujeziswa, wabopha u-Aristobulus, ayemgcinile enaye, ngezinsimbi, wase ehlasela iJerusalema masinyane nalo lonke ibutho lakhe. Abalandeli baka-Aristobulus babefuna ukuvikela le ndawo; kanti abakaHyrchanus babefuna ukuvula amasango. Laba bokugcina, njengoba babebaningi futhi benqoba, uPompey wanikwa ukungena ngokukhululekile emzini. Khona-ke abalandeli baka-Aristobulus babuyela entabeni yethempeli, bezimisele ngokuphelele ukuvikela leyo ndawo njengoba nje noPompey wayezimisele ukuyinqoba. Ekupheleni kwezinyanga ezintathu kwenziwa isikhala odongeni esanele ukuba kuhlaselwe, futhi le ndawo yathathwa ngenkamba. Ekubulaweni okwesabekayo okwalandela, kwabulawa abantu abayizinkulungwane eziyishumi nambili. Kwakungumbono othinta inhliziyi, kuphawula isazi-mlando, ukubona abapristi, ababesematasa ngaleso sikhathi enkonzweni kaNkulunkulu, ukuthi ngezandla ezizolile nangokuzimisela okunganyakazi baqhubeka nomsebenzi wabo ojwayelekile, sengathi ababoni nhlobo isiphithiphithi esibi,

nakuba nxazonke zabo abangane babo babenikelwa ekubulaweni, futhi nakuba kaningi igazi labo siqu lalixubana nelomhlatsshelo yabo.”

“Eseyiqedile impi, uPompey wadliza izindonga zaseJerusalema, wadlulisela amadolobha amaningana ekubusweni kwelaseJudiya wayowafaka ngaphansi kwalelaseSiriya, futhi wabeka intela kumaJuda. Kanjalo, ngokokuqala ngqá, iJerusalema labekwa ngokunqotshwa ezandleni alawo mandla ayeyobamba “izwe elihle” ngokubambelela kwawo kwensimbi aze alichithe nya.” Uriah Smith, Daniel and the Revelation, 259, 260.

Sizoqhubeka nalesi sifundo esihlokweni sethu esilandelayo.

“Iqiniso lokuthi akukho mpikiswano noma ukuvungama phakathi kwabantu bakaNkulunkulu akufanele lithathwe njengobufakazi obuphelele bokuthi babambebele ngokuqinile emfundisweni eqondileyo. Kukhona isizathu sokwesaba ukuthi kungenzeka bangahlukanisi ngokucacile phakathi kweqiniso nephutha. Lapho kungaveli imibuzo emisha ngenxa yokuhlolwa kweMibhalo, lapho kungavuki ukwehluka kwemibono okuzoholela abantu ekuphenyeni iBhayibheli ngokwabo ukuze baqiniseke ukuthi banalo iqiniso, kuyakuba khona abaningi manje, njengasezikhathini zasendulo, abayakunamathela emasikweni bakhonze abangakwazi abakukhonzo.”

“Ngibonisiwe ukuthi abaningi abathi banolwazi ngeqiniso lamanje abakakwazi abakukholwayo. Abaqondi ubufakazi bokholo lwabo. Abanakukubonga okufanele komsebenzi wesikhathi samanje. Lapho isikhathi sokuvininywa sesifikile, kukhona abantu manje abashumayeza abanye abayokuthola, lapho behlola izikhundla abazibambayo, ukuthi ziningi izinto abangeke bakwazi ukunikeza isizathu esanelisayo ngazo. Kwaze kwaba yilapho bevivinywa ngaleyo ndlela lapho babengakwazi ukungazi kwabo okukhulu. Futhi baningi ebandleni abakuthatha kalula ukuthi bayakuqonda abakukholwayo; kodwa, kuze kuvele ukuphikisana, abakwazi ubuthakathaka babo. Lapho behlukaniswa nalabo abanokholo olufanayo futhi bephoqwa ukuba bame ngabanye, bebodwa, bachaze inkolelo yabo, bayomangala ukubona ukuthi imicabango yabo idideke kangakanani ngalokho ababekwamukele njengeqiniso. Impela, phakathi kwethu kube khona ukuchezuka kuNkulunkulu ophilayo nokuphendukela kubantu, kubekwa okobuntu esikhundleni sokuhlakanipha okungcwele.

“UNkulunkulu uyovusa abantu baKhe; uma ezinye izindlela zehluleka, izihlubuki ziyongena phakathi kwabo, ezizobasefa, zahlukanise amakhoba nokolweni. INkosi ibiza bonke abakholwa yizwi laYo ukuba bavuke ebuthongweni. Ukukhanya okuyigugu sekufikile, okufanele lesi sikhathi. Leli yiqiniso leBhayibheli, elibonisa izingozi eseziseduze kakhulu nathi. Lokhu kukhanya kufanele kusiholele ekutadisheni imiBhalo ngenkuthalo nasekuhlolisiseni ngokucophelela okukhulu izimfundiso esizibambayo. UNkulunkulu uthanda ukuba zonke izici nezimfundiso zeqiniso zicwaningwe ngokuphelele nangokuphikelela, ngomkhuleko nangokuzila ukudla. Abakholwayo akufanele baneliseke ngokusola nangemibono engacacile kahle ngalokho okwakha iqiniso. Ukukholwa kwabo kufanele kusekelwe ngokuqinile ezwini likaNkulunkulu ukuze kuthi lapho kufika isikhathi sokuvininywa, futhi beledwa phambi kwemikhandlu ukuba baphendule ngokukholwa kwabo, bakwazi ukunikeza isizathu sethemba elikubo, ngobumnene nangokwesaba.

“Vusani, vusani, vusani. Izihloko esizethula emhlabeni kumele kithi zibe iqiniso eliphilayo. Kubalulekile ukuthi ekulweleni izimfundiso esizibheka njengezihloko eziyisisekelo zokholo singalokothi sizivumele ukusebenzisa izizathu ezingazwakali ngokuphelele. Lezo zingase zibe namandla okuthulisa omphikisayo, kodwa azilihloniphi iqiniso. Kumele sethule izizathu eziqinile, ezingeke zithulise kuphela abaphikisi bethu, kodwa ezizokwazi ukumelana nokuhlolwa okusondele kakhulu nokucubungulayo kakhulu. Kulabo abazifundise ukuba ngabaphikisi ezimpikiswaneni kunengozi enkulu yokuthi abayikuphatha izwi likaNkulunkulu ngobuqotho. Ekubhekaneni nomphikisi kufanele kube ngumzamo wethu oqotho ukwethula izihloko ngendlela ezovusa ukuqiniseka engqondweni yakhe, kunokuba sifune kuphela ukunikeza okholwayo ukuzethemba.

“Noma ngabe kungakanani ukuqhubekela phambili komuntu ngokwengqondo, makangacabangi ngisho nomzuzwana owodwa ukuthi asikho isidingo sokuhlolisisa imiBhalo ngokujulile nangokuqhubekayo ukuze kutholakale ukukhanya okukhulu. Njengesizwe sibizelwe ngamunye ngamunye ukuba sibe abafundi besiprofetho. Kumelwe siqaphe ngokuzimisela okukhulu ukuze sikwazi ukuhlukanisa noma yimuphi umsebe wokukhanya uNkulunkulu ayosethulela wona. Kumelwe sibambe imisebe yokuqala yeqiniso; futhi ngokutadisha okuhambisana nomthandazo kungatholakala ukukhanya okucace kakhudlwana, okungalethwa phambi kwabanye.”

“Lapho abantu bakaNkulunkulu bezizwa bekhululekile futhi benelisekile ngokukhanyiselwa kwabo kwamanje, singaqiniseka ukuthi Akayikubathokozela. Kuyintando Yakhe ukuthi bahlale beqhubekela phambili ukuze bemukele ukukhanya okwengeziwe nokulokhu kwanda okubakhanyiselayo. Isimo samanje sebandla asimthokozisi uNkulunkulu. Sekungenile ukuzethemba okuholele ekutheni bangasiboni isidingo seqiniso elengeziwe nokukhanya okukhulu. Siphila esikhathini lapho uSathane esebenza khona ngakwesokunene nangakwesokhohlo, phambi kwethu nangemuva kwethu; nokho thina njengabantu silele. UNkulunkulu uthanda ukuba kuzwakale izwi elivusa abantu Bakhe ukuba benze.”

Testimonies, volume 5, 707, 708.