

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Ayisishiyagalombili Nanye

*Isililo Saphakathi Kwamabili kanye Nendima Yesiprofetho YeRoma:
Ukwambulwa Kwezinsuku Zokugcina eNcwadini kaDaniyeli*

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2024-04-11

Ngaphakathi kukaDaniyeli isahluko seshumi nanye, kukhona imigqa eminingana yesiprofetho ehambisana ngokuphelele namavesi ayisithupha okugcina esahluko. Ingxenye ehambisana nomlando wevesi lamashumi amane kusukela esikhathini sokugcina ngo-1989, kuze kube ngumthetho weSonto wevesi lamashumi amane nanye, iyona ngxenye yesiprofetho eyavalwa uphawu kwaze kwaba ngezinsuku zokugcina. Iyingxenye ehambisanayo kaDaniyeli neSambulo sikaJesu Kristu esivulwa uphawu ngaphambi nje kokuvalwa komusa. Ivesi lesibili lethula uTrump, umongameli wokugcina weRiphabhulikhi, umongameli wokugcina, umongameli ongowesishiyagalombili ongowabayisikhombisa, futhi uyena mongameli ocebe kunabo bonke owaqala ukuvusa ama-globalists lapho ememezela ukungenela kwakhe ukhetho ngo-2015. Ivesi leshumi likhomba u-1989, kanti amavesi eshumi nanye neshumi nambili akhomba iMpi yase-Ukraine eyaqala ngo-2014, ngokunqoba kukaPutin kanye nokubhujiswa kwakhe okwalandela.

Amavesi eshumi nantathu kuya kweleshumi nanhlano achaza eyesithathu yezimpi ezintathu zesehluko samashumi amane, eqala ngokuwa kweSoviet Union ngo-1989, bese kulandela iMpi yase-Ukraine, kulandele neMpi yasePanium, emele umzabalazo wangaphandle wobuProthestani obuhlubukileyo e-United States ngokumelene nabahlanganisi bomhlaba wonke bezwe.

UbuProthestani obuhlubukayo buyabusa, futhi bumisa ubudlelwane bokubusa obuhleleke ngezikhundla benyunyana ephindwe kathathu ezosetshenziswa emthethweni weSonto osondelayo maduze. Isilo ubuKatholika, futhi uyinhloko yale mibuso emithathu, emelwe njengoJezebeli kanye nenqwaba yezinye izimpawu. Ungowesifebe obusa phezu kwesilo futhi asigibele.

Umprofethi wamanga yi-United States, emelwe ngumyeni wakhe u-Ahabi, oyinhloko yombuso ophindwe kayishumi kadrako. Impi yasePanium ngo-200 BC ifanekisa umzabalazo wangaphandle phakathi kwe-globalism nobuProthestani obuhlubukileyo. Umzabalazo wangaphakathi umelelwa ukuvukela umbuso ngo-167 BC, okwalandelwa ukungcweliswa kabusha kwethempeli njengoba kukhunjulwa nguHanukkah ngo-164 BC; okwabe sekulandelwa yisikhathi esisukela ku-161 BC kuya ku-158 BC, esifanekisa lapho i-United States imisa khona isithombe sokuhlangana kweBandla noMbuso kwamaKatolika, njengoba kumelwe “yisivumelwano”.

Evesini leshumi nantathu, u-Uriah Smith usitshela ukuthi eminyakeni eyishumi nane emva kweMpi yaseRaphia, uPtolemy uyafa ngenxa “yokungazithibi nokuziphatha okuxegayo, kwase kuthi isikhundla sakhe sithathwe yindodana yakhe, uPtolemy Epiphanes, owayengumntwana oneminyaka emine noma emihlanu ngaleso sikhathi. U-Antiochus, ngaleso sikhathi esifanayo,

eseyicindezele imvukelo embusweni wakhe, futhi esehlise izingxenye zasempumalanga wazimisa ekulaleleni, wayesenesikhathi esikhululekile sanoma yiliphi icebo ngesikhathi u-Epiphanes osemncane efika esihlalweni sobukhosi saseGibhithe.” Emva kokuba ukunqoba kwesikhashana kukaPutin sekuphelile, uTrump uyobe esekulungele ukubhekana nenkosi entsha eyingane yaseGibhithe. Ngaphambi kokuba enze kanjalo, uyobe “ecindezele imvukelo” ngaphakathi kwe-United States.

Lapho uTrump ekhethwa, uzosebenzisa imithetho eye yafanekiswa yi-Alien and Sedition Acts ka-1798, kanye nokumisa “habeas corpus,” njengoba kwenza umongameli wokuqala weRiphabhulikhi ekuphenduleni iMpi Yombango. Izenzo zakhe ziphinde zafanekiswa yizenzo zikaMongameli uGrant ngesikhathi ebhekana ne-Ku Klux Klan, kanye noF. D. Roosevelt lapho ebopha amaJapan nabanye eMpini Yezwe Yesibili, kanye ne-Patriot Act kaGeorge Bush wokucina.

Yena, njengakuSeleucus, uzocindezela ukuhlubuka e-United States, bese ephendulela amehlo akhe “enkosini eyingane” yaseGibhithe. Ngokwenza kanjalo, uyokwakha umfelandawonye noPhilip waseMakedoniya, ngokuba uSmith uyaloba, “Ngaso lesi sikhathi, uPhilip, inkosi yaseMakedoniya, wangena esivumelwaneni no-Antiochus ukuze bahlukaniselane imibuso kaPtolemy phakathi kwabo, ngamunye ehlongoza ukuthatha izingxenye ezaziseduze kakhulu futhi ezimfanele kakhulu. Lapha kwakukhona ukuvukela inkosi yaseningizimu okwakwanele ukugcwalisa isiprofetho, futhi impela lezo yizenzakalo uqobo lwazo, ngaphandle kokungabaza, ezazihloswe yisiprofetho.”

UTrump uyokwakha isivumelwano esiqinile nezizwe ze-NATO (i-United Nations), ukuze kubhekwane neRussia, kanye nobunzima bokuxazulula imiphumela yokuwa kukaPutin. Ngaleso sikhathi, ngokwevesi leshumi nane, kanye nokuhlaziya kukaSmith, “kwethulwa amandla amasha.” Ubupapa buyongenela ukuvikela iRussia nezizwe ezingaphansi kwayo egunyeni le-NATO ne-United States, noma njengoba ukuhlaziya kukaSmith kucaphuna, “IRoma yakhuluma; futhi iSyria neMacedonia ngokushesha zathola uguquko luza phezu kwesimo sephupho lazo. AmaRoma angenela ngenxa yenkosi encane yaseGibhithe, enquma ukuthi kufanele ivikelwe encithakalweni eyayihlelwe u-Antiochus noPhilip. Lokhu kwakungo-200 BC, futhi kwakungokunye kokungenela kokuqala okubalulekile kwamaRoma ezindabeni zaseSyria naseGibhithe.”

IRoma, isifebe saseThire, bese siqala ukucula izingoma zaso nokufeba namakhosi omhlaba, ngaphambi kokuba lawo makhosi afike ekumlaleleni kwaso ngokuphelele, emavesini amabili nje kamuva. Ngaleso sikhathi esifanayo, kwenzeka iMpi yasePanium. Unyaka ka-200 BC ukhomba ukuqala kwesifebe saseThire ukucula, futhi lokhu sikwenza maqondana nokuvikela iRussia, izwe i-United States ne-United Nations abasanda kuvumelana ukulihlukanisa ukuze kuzuze bobabili. Isifebe siyabanqoba bobabili, kodwa “impi” yasePanium ibe isenzeka, futhi i-United States iyayinqoba i-United Nations.

Ngokomfanekiso, eminyakeni engamashumi amathathu nantathu kamuva, ukuvukela kwaseModein kuqala e-United States. Ngokomfanekiso, eminyakeni emithathu kamuva emva kwalokho, ukumiswa kabusha kwalokho okubizwa ngokuthi ubuProthestani neRiphabhulikhi

yoMthethosisekelo kuyasungulwa, njengoba kumelwe yiHanukkah. Ngokomfanekiso, eminyakeni emithathu emva kwalokho, kuqala inkathi emelwe umfelandawonye wamaJuda neRoma.

Izenzo zokugcina ziyoba ezisheshayo, ngakho-ke umlando omelwe yiminyaka engamashumi amane nesishiyagalombili kula mavesi uchaza uchungechunge lwezehlakalo ezisheshayo isiprofetho esizihlonze ngokukhethekile njengeziqala ngesikhathi sokuphela ngowe-1989, zilandelwe yimpi yesibili yamavesi eshumi nanye neshumi nambili ngowe-2014, zilandelwe unyaka ka-2015, lapho uTrump ememezela ukungenela kwakhe ukhetho lobumongameli, ngaleyo ndlela eqala umsebenzi wakhe wesiprofetho wokuvusa i-globalism. Lapho uTrump eseqala umsebenzi wokucindezela iMpi Yombango esevele iqhubeka, uyokwenza umzamo wobumbano neNhlangothi Yezizwe (i-NATO—uPhilip waseMakedoniya), futhi iRoma iyoqala ukucula. Lowo mzamo wobumbano uba ngumzabalazo wokubuselana phakathi kwalawo mandla amabili omelwe iMpi yasePanium.

Ngakho-ke iPaniumi iyisibonakaliso sendlela sevesi leshumi nantathu, lapho kuqala khona ukunyakaza kokugcina okusheshayo okwandulela umthetho weSonto. Bonke abaprofethi bakhuluma kakhulu ngokuphela kwezwe kunangesikhathi ababekuso bephila kuso, futhi uJesu, kambe, wayengomkhulu kunabo bonke abaprofethi. Ngaphambi nje kwesiphambano, esimela umthetho weSonto, omelwe yivesi leshumi nesithupha, uJesu wathatha uhambo nabafundi baKhe waya ePaniumi. Isikhathi saKhe lapho, nezifundo azibeka obala lapho, kuhambisana neMpi yasePaniumi esezofika maduzane. Emlandweni wonke, iPaniumi ibe namagama amaningana, futhi ngesikhathi sikaKristu igama lePaniumi laliyisiKhesariya Filiphi.

“UJesu nabafundi baKhe base befikile komunye wemizi eseduze naseKesariya Filipi. Base bengaphezu kwemingcele yaseGalile, esifundeni lapho ukukhonza izithombe kwakubusa khona. Lapha abafundi babekhishiwe emandleni okulawula obuJuda, futhi balethwa ekusondelaneni okukhulu nokukhonza kwabahedeni. Nxazonke zabo kwakubonakala izinhlobo zenkolelo-ze ezazikhona kuzo zonke izingxenye zomhlaba. UJesu wayefisa ukuthi ukubuka kwalezi zinto kubaholele ekuzweni umthwalo wabo wemfanelo kubahedeni. Ngesikhathi sokuhlala kwaKhe kulesi sifunda, wazama ukuzihoxisa ekufundiseni abantu, ukuze azinikele ngokugcwele ngokwengeziwe kubafundi baKhe.”

“Wayesezobatshele ngokuhlupheka okwakumlindlele. Kodwa kuqala wahamba wayoba yedwa, wakhuleka ukuze izinhliziyi zabo zilungiselwe ukwamukela amazwi akhe. Esebuya ezohlangana nabo, akazange ngokushesha abatshele lokho ayefisa ukubatshele kona. Ngaphambi kokuba enze lokhu, wabanika ithuba lokuvuma ukholo lwabo kuye ukuze baqiniselwe uvivinyo oluzayo. Wabuza wathi, ‘Abantu bathi mina, iNdodana yomuntu, ngingubani na?’”

“Ngeshwa abafundi baphoqeleka ukuvuma ukuthi u-Israyeli wayehlulekile ukuqaphela uMesiya wakhe. Abanye impela, lapho bebona izimangaliso Zakhe, bamemezela ukuthi unguNdodana kaDavide. Izixuku ezazondliwe eBhetsayida zazifisa ukummemezela njengenkosi ka-Israyeli. Abanengi babelungele ukumamukela njengomprofethi; kodwa abazange bakholelwe ukuthi wayenguMesiya.

“UJesu wabe esebuza umbuzo wesibili, oqondene nabafundi uqobo lwabo: ‘Kepha nina nithi ngingubani na?’ UPetru waphendula wathi: ‘Wena unguKristu, iNdodana kaNkulunkulu ophilayo.’”

“Kwasekuqaleni, uPetru wayekholwe ukuthi uJesu unguMesiya. Abanye abaningi ababekholiswe ukushumayela kukaJohane uMbhapathizi, futhi babemamukele uKristu, baqala ukungabaza mayelana nomsebenzi kaJohane ngesikhathi eboshwa futhi ebulawa; base bengabe besangabaza ukuthi uJesu unguMesiya ababelokhu bembheke isikhathi eside kangaka. Abafundi abaningi, ababebelindele ngentshiseko enkulu ukuba uJesu athathe indawo Yakhe esihlalweni sobukhosi sikaDavide, bamshiya lapho bebona ukuthi wayengenanjongo enjalo. Kodwa uPetru nabangane bakhe abazange baphambuke ekwethembekeni kwabo. Inkambo eguquguqakayo yalabo ababedumisa izolo bese benecala namuhla ayizange ibhubhise ukukholwa komlandeli weqiniso woMsindisi. UPetru wamemezela wathi, ‘Wena unguKristu, iNdodana kaNkulunkulu ophilayo.’ Akalindanga ukuba udumo lwamakhosi luthwese iNkosi yakhe umqhele, kodwa wamamukela ekuthobekeni Kwakhe.”

“UPetru wayeveze ukholo lwabayishumi nambili. Nokho abafundi babesekude kakhulu nokuqonda umsebenzi kaKristu. Ukuphikisa nokumethula ngendlela engafanele kwabapristi nababusi, nakuba kwakungenakubaphambukisa kuKristu, kwakusababangela ukudideka okukhulu. Babengayiboni indlela yabo ngokucacileyo. Ithonya lokuqeqeshwa kwabo kwasekuqaleni, imfundiso yorabhi, amandla esiko, kwakusamvimba umbono wabo weqiniso. Ngezikhathi ezithile imisebe eyigugu yokukhanya evela kuJesu yabakhanyisela, kodwa ngokuvamile babefana nabantu abaphumputha phakathi kwezithunzi. Kodwa ngalolu suku, ngaphambi kokuba balethwe ubuso nobuso novivinyo olukhulu lokholo lwabo, uMoya oNgcwele wehlela phezu kwabo ngamandla. Isikhashana amehlo abo aphendulwa asuswa ‘ezintweni ezibonwayo,’ ukuze abone ‘izinto ezingabonwayo.’ 2 Korinte 4:18. Ngaphansi kwesimo sobuntu baqonda inkazimulo yeNdodana kaNkulunkulu.”

“UJesu wamphendula uPetru, wathi, ‘Ubusisiwe wena, Simoni Bar-jona; ngokuba inyama negazi akukwambulanga kuwe lokhu, kodwa uBaba waMi osezulwini.’”

“Iqiniso uPetru ayeyivumile liyisisekelo sokukholwa komkholwayo. Yilo kanye uKristu ngokwaKhe amemezele ukuthi luyimpilo yaphakade. Kodwa ukuba nalolu lwazi kwakungesona isizathu sokuziphakamisa. Aluzange lwembulwe kuPetru ngobuhlakani noma ngobuhle obuthile obabuvela kuye uqobo. Isintu asisoze, ngokwaso, safinyelela olwazini lwezinto zaphezulu. ‘Luphakeme njengezulu; ungenzani na? lujule kunesihogo; ungakwazi ukwazini na?’ Jobe 11:8. UMoya wokutholwa kuphela ongasembulela izinto ezijulileyo zikaNkulunkulu, lezo ‘iso elingazibonanga, nendlebe ezingezwanga, nezingangenanga enhliziyweni yomuntu.’ ‘Kepha uNkulunkulu usambulele zona ngoMoya waKhe, ngokuba uMoya uphenya konke, yebo, ngisho nokujulileyo kukaNkulunkulu.’ 1 Korinte 2:9, 10. ‘Imfihlakalo yeNkosi ikwabakhaMbayo;’ futhi iqiniso lokuthi uPetru waqonda inkazimulo kaKristu laliyibufakazi bokuthi waye ‘fundiswe nguNkulunkulu.’ IHubo 25:14; Johane 6:45. Yebo impela, ‘ubusisiwe wena, Simoni Bar-jona, ngokuba inyama negazi akukwambulelanga lokhu.’”

“UJesu waqhubeka wathi: ‘Nami ngithi kuwe, Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla Lami; namasango esihogo awasoze alinqoba.’ Igama elithi Petru lisho itshe,—itshe elingqikayo. UPetru wayengelona idwala ibandla elasekelwa phezu kwalo. Amasango esihogo amnqoba ngempela lapho ephika iNkosi yakhe ngokuthuka nangokufunga. Ibandla lakhiwa phezu koYedwa amasango esihogo ayengenakumnqoba.

“Amakhulu eminyaka ngaphambi kokufika koMsindisi, uMose wayekhombise eDwaleni lensindiso ka-Israyeli. Umhubi wayehlabelele ‘ngeDwala lamandla ami.’ U-Isaya wayebhale wathi, ‘Isho kanje iNkosi uJehova: Bhekani, ngibeka eSiyoni itshe lokuba yisisekelo, itshe elivivinyiweyo, itshe legumbi eliyigugu, isisekelo esiqinileyo.’ Duteronomi 32:4; IHubo 62:7; Isaya 28:16. UPetru uqobo lwakhe, ebhala ngokuphefumulelwa, usebenzisa lesi siprofetho kuJesu. Uthi, ‘Uma seninambithile ukuthi iNkosi inomusa: eniza kuye, itshe eliphilayo, nokho elaliwa ngabantu, kodwa kuNkulunkulu likhethiweyo, liyigugu, nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yomoya.’ 1 Petru 2:3–5, R. V.”

“Asikho esinye isisekelo umuntu angasibeka ngaphandle kwaleso esesibekiwe, esinguJesu Kristu.’ 1 Korinte 3:11. ‘Phezu kwaleli dwala,’ kusho uJesu, ‘ngizokwakha ibandla Lami.’ Phambi kukaNkulunkulu, naphambi kwazo zonke izidalwa zasezulwini ezihlakaniphileyo, naphambi kwebutho lesihogo elingabonakali, uKristu wasungula ibandla Lakhe phezu kweDwala eliphilayo. Lelo Dwala nguyena uqobo lwakhe,—umzimba Wakhe uqobo, owaphulwa walinyazwa ngenxa yethu. Isihogo ngeke silinqobe ibandla elakhiwe phezu kwalesi sisekelo.

Ibandla lalibonakala libuthakathaka kanjani lapho uKristu ekhuluma la mazwi! Kwakukhona idlanzana labakholwayo kuphela, okwakuyobhekiswa kubo wonke amandla amadimoni nawabantu ababi; nokho abalandeli bakaKristu kwakungafanele besabe. Bakhiwe phezu kweDwala lamandla abo, babengenakunqotshwa.

“Iminyaka eyizinkulungwane eziyisithupha, ukukholwa kuye kwakha phezu kukaKristu. Iminyaka eyizinkulungwane eziyisithupha, izikhukhula neziphepho zolaka lukaSathane kushaye iDwala lensindiso yethu; kodwa limi linganyakaziswa.

“UPetru wayeveze iqiniso eliyisisekelo sokholo lwebandla, futhi uJesu manje wamhlonipha njengommeleli walo lonke ibandla labakholwayo. Wathi, ‘Ngizokunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakubotshwa ezulwini; futhi konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini.’”

“Izihluthulelo zombuso wezulu’ zingamazwi kaKristu. Onke amazwi omBhalo oNgcwele angawakhe, futhi afakiwe lapha. La mazwi anamandla okuvula nokuvala izulu. Amemezela imibandela abantu abamukelwa noma benqatshwa ngaphansi kwayo. Ngaleyo ndlela umsebenzi walabo abashumayela izwi likaNkulunkulu uyiphunga lokuphila elisa ekuphileni noma elokufa elisa ekufeni. Okwabo kungumsebenzi othwele imiphumela yaphakade.

“UMsindisi akawuphathisanga uPetru umsebenzi wevangeli njengomuntu oyedwa. Esikhathini esalandela, ephinda amazwi ayekhulunywe kuPetru, wawasebenzisa ngokuqondile ebandleni. Futhi okufanayo ngokomongo kwakhulunywa nakwabaliShumi nambili njengabamele umzimba wabakholwayo. Ukuba uJesu wayenikeze omunye wabafundi igunya elikhethekile

ngaphezu kwabanye, besingeke sibathole bevama kangaka ukuphikisana ngokuthi ngubani omkhulu kunabo bonke. Babeyozithoba entandweni yeNkosi yabo, bahloniphe lowo ayemkhethele.”

“Esikhundleni sokumisa oyedwa ukuba abe yinhloko yabo, uKristu wathi kubafundi, ‘Ningabizwa ngokuthi oRabhi;’ ‘futhi ningabizwa ngokuthi abafundisi: ngokuba munye uMfundisi wenu, onguKristu.’ Mathewu 23:8, 10.

“‘Inhloko yendoda yonke nguKristu.’ UNkulunkulu, owabeka zonke izinto ngaphansi kwezinyawo zoMsindisi, ‘wamnika ukuba abe yinhloko phezu kwezinto zonke ebandleni, lona elingumzimba wakhe, ukugewala kwalowo ogewalisa konke kukho konke.’ 1 Korinte 11:3; Efesu 1:22, 23. Ibandla lakhiwe phezu kukaKristu njengesisekelo salo; kufanele lilalele uKristu njengenhloko yalo. Akufanele lithembele kumuntu, noma lilawulwe ngumuntu. Baningi abathi isikhundla sokwethenjwa ebandleni sibanika igunya lokuyalela ukuthi abanye abantu bakholweni nokuthi benzeni. Leli bango uNkulunkulu akaligunyazi. UMsindisi uthi, ‘Ningabafowethu nonke.’ Bonke bavulelekile esilingweni, futhi bangawela ephutheni. Akukho sidalwa esinomkhawulo esingathembela kuso ukuba sisihole. IDwala lokukholwa ubukhona obuphilayo bukaKristu ebandleni. Kulokhu ngisho nababuthakathaka kakhulu bangathembela, futhi labo abacabanga ukuthi banamandla kakhulu bayakubonakala bengababuthakathaka kakhulu, ngaphandle uma benza uKristu abe ngamandla abo. ‘Makaqalekiswe umuntu othembela kumuntu, enze inyama ibe yingalo yakhe.’ INkosi ‘iyiDwala, umsebenzi wayo uphelele.’ ‘Babusisiwe bonke abathembela kuyo.’ Jeremiya 17:5; Duteronomi 32:4; IHubo 2:12.

“Ngemva kokuvuma kukaPetru, uJesu wayala abafundi ukuba bangatsheli muntu ukuthi wayenguKristu. Lo myalo wanikezwa ngenxa yokuphikisa okuqinile kwababhali nabaFarisi. Ngaphezu kwalokho, abantu, ngisho nabafundi, babenombono ongamanga kakhulu ngoMesiya kangangokuthi isimemezelo sakhe obala sasingeke sibanike umqondo oqondile ngesimo sakhe noma ngomsebenzi wakhe. Kodwa usuku nosuku wayeziveza kubo njengoMsindisi, futhi ngaleyo ndlela wayefisa ukubanika umqondo oqondile ngaye njengoMesiya.”

“Abafundi babesalokhu belindele ukuthi uKristu abuse njengenkosana yasemhlabeni. Nakuba wayesekufihle isikhathi eside kangaka lokho ayekuhlosile, babekholwa ukuthi wayengeke ahlale njalo ebuphofini nasekufihlakelekeni; isikhathi sase sisondele lapho ayeyomisa khona umbuso waKhe. Ukuthi inzondo yabapristi norabi yayingasoze yanqotshwa, ukuthi uKristu wayeyokwenqatshwa yisizwe saKhe uqobo, agwetshwe njengomkhohlisi, abethelwe esiphambanweni njengomenzi wobubi,—umqondo onjalo abafundi babengakaze bawucabange. Kodwa ihora lamandla obumnyama lase liyasondela, futhi uJesu kwakumelwe avulele abafundi baKhe umbango owawuphambi kwabo. Wayedabukile njengoba ayelindele kusengaphambili lolo vivinyo.” *The Desire of Ages*, 411-415.

Ivesi yeshumi nesithupha sikaDaniyeli ishumi nanye imelela umthetho weSonto ozofika maduzane e-United States. Ngaphambi nje kwehora lalokho “kuzamazama komhlaba” labo abazongenela ukuba phakathi kwabayizinkulungwane eziyikhulu namashumi amane nane bavuswa ebuthongweni babo. Okubavusayo umlayezo wesiprofetho. Kuleso sikhathi kubonakaliswa izigaba ezimbili, futhi njengoba kufanekiswe emfanekisweni wezintombi eziyishumi, isigaba esisodwa

sinamafutha ezitsheni, esinye isigaba asinawo. Amavesi eshumi nantathu kuya kweleshumi nanhlanu kaDaniyeli ishumi nanye awameleli nje kuphela umlando wesiprofetho owandulela umthetho weSonto, amelela futhi “umyalezo”, wona, ngaphakathi komongo womfanekiso wezintombi eziyishumi, “uwoyela” abahlakaniphileyo abayoba nawo ukuze bamukele uphawu lukaNkulunkulu futhi baphakanyiswe njengophawu ngesikhathi sokuzamazama komhlaba okukhulu. Lezi zihloko manje sezifinyelele esiqongweni sazo zonke izihloko, ngoba umlayezo omelelwe ngaphakathi kwala mavesi uwuwoyela wegolide othululwa wehle ngemibhobho emibili yegolide.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Uma nje labo abathi baliphethe iqiniso besakhonza uSathane, isithunzi sakhe sesihogo siyovimba ukubona kwabo uNkulunkulu nezulu. Bayakuba njengalabo abalahlekelwe uthando lwabo lokuqala. Abanakubona amaqiniso aphakade. Lokho uNkulunkulu asilungiselele khona kumelwe kuZakariya, izahluko 3 no-4, naku-4:12–14: ‘Ngase ngiphendula futhi, ngathi kuye, Yini le magatsha omnqumo amabili athi ngemibhobho emibili yegolide athululela kuwo amafutha egolide ephuma kuwo na? Wase ephendula kimi wathi, Kawazi yini ukuthi kuyini lokhu na? Ngase ngithi, Qha, Nkosi yami. Wasesithi yena, Laba ngabagcotshiweyo ababili, abami eceleni kweNkosi yomhlaba wonke.’”

“INkosi inezinsiza eziningi ngokupheleleyo. Ayinakho ukuswela kwezindlela zokusebenza. Kungenxa yokuswela kwethu ukholo, ubuzwe bethu bomhlaba, amazwi ethu angelutho, ukungakholwa kwethu, okubonakaliswa ezingxoxweni zethu, ukuba izithunzi ezimnyama ziqoqane zisizungeze. UKristu akavezwa ngamazwi noma ngesimilo njengoYe othandeka ngokupheleleyo, noMkhulu phakathi kwezinkulungwane eziyishumi. Lapho umphefumulo weneliseka ukuziphakamisa uye ebuyeni, uMoya weNkosi ungenza okuncane kuwo. Umbono wethu omfushane ubona isithunzi, kodwa awukwazi ukubona inkazimulo engale kwaso. Izingelosi zibambe imimoya emine, emelwe njengehhashi elithukuthele elifuna ukuphunyuka ligijime phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala impela emaphethelweni omhlaba waphakade? Ingabe siyoba buthuntu, sibande, futhi sifile? O, sengathi emabandleni ethu singaba noMoya nomphefumulo kaNkulunkulu kuphefumulelwe abantu baKhe, ukuze beme ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela iyincane, nesango liminyene. Kodwa njengoba sidlula esangweni eliminyene, ubanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.

“Abagcotshiwe abemi eceleni kweNkosi yomhlaba wonke banesikhundla esasike sanikwa uSathane njengokherubi ombozayo. Ngezidalwa ezingcwele ezizungeze isihlalo sakhe sobukhosi, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo zinikeziwe, ukuze zingacwayizi zicime. Ukuba bekungengenxa yokuthi lawa mafutha angcwele athululwa evela ezulwini emilayezweni kaMoya kaNkulunkulu, izinhlaka zobubi bezingaba nokulawula okuphelele phezu kwabantu.”

“UNkulunkulu uyadelelwa lapho singamukeli izaziso asithumela zona. Ngaleyona ndlela siyawenqaba amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe

kulabo abasebumnyameni. Lapho isimemezelo sifika sithi, ‘Bhekani, umkhwenyana uyeza; phumani nimhlangabeze,’ labo abangawamukelanga amafutha angcwele, abangazange bawugcine umusa kaKristu ezinhliziyweni zabo, bayothola, njengalezo zintombi eziyiziwula, ukuthi abakakulungeli ukuhlungana neNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuthola lawo mafutha, futhi ukuphila kwabo kuyachitheka. Kodwa uma kucelwa uMoya oNgcwele kaNkulunkulu, uma sincenga, njengoba kwenza uMose, sithi, ‘Ngibonise inkazimulo yakho,’ uthando lukaNkulunkulu luyothululwa ezinhliziyweni zethu. Ngezimpompi zegolide, amafutha egolide ayodluliselwa kithi. ‘Akusikho ngamandla, noma ngobuqhawe, kodwa ngoMoya wami, usho uJehova Sebawoti.’ Ngokwamukela imisebe ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bakhanya njengezibani emhlabeni.” Review and Herald, July 20, 1897.