

# **Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisishiyagalombili Nane**

*ISabatha Nokuzalwa KukaKristu Enyameni: Izinsika Zenqubo Yokubekwa Uphawu YamaMillerite*

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Isivivinyo sokugcina sesizukulwane samaMillerite, esahluleka enqubweni yokuvivinywa, saqala ngo-1856, ngokufika kokukhanya okwengeziwe phezu “kwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Kusukela ngo-1856 kuya ku-1863 umlayezo waseLawodikeya wamaka isikhathi sokugcina phakathi nesikhathi esaqala ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844. Leso sikhathi simelelwa amavesi eshumi nantathu kuya kweleshumi nanhlano esahluko seshumi nanye sikaDaniyeli.

Leso sikhathi sifanekiswa hhayi kuphela yilawo mavesi, kodwa futhi nangumlando owagcwalisa lawo mavesi, kanye nobufakazi bendawo yasePanimum, okubuye kube yiKhesariya Filipi. IKhesariya Filipi yavakashelwa nguKristu ngenhloso ngaphambi nje kwesiphambano, futhi isiphambano simelela umthetho weSonto, omelwe yivesi leshumi nesithupha. Ngo-October 22, 1844, iNgonyama yesizwe sakwaJuda yaveza imfundiso yeSabatha ekukhanyeni okukhethekile. Kwathi-ke ekupheleni kwaleyo nqubo yokuvivinywa Yethula ukwanda kolwazi mayelana “nezikhathi eziyisikhombisa,” futhi “nezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ziyimfundiso yeSabatha. Kungumyalo weSabatha womhlaba ophumulayo oyisifaniso esiqondile somyalo weSabatha wabantu abaphumulayo. Isiprofetho sesikhathi seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili kanye neminyaka eyizinkulungwane ezimbili namakhulu amathathu zombili zaphela ngo-October 22, 1844.

Isikhathi sokugcina senqubo yokuvivinywa, kusukela ngowe-1856 kuya kowe-1863, sasiyisambulo esikhulu ngokwengeziwe seSabatha, eyayibekwe ekukhanyeni okukhethekile ekuqaleni kwenqubo yokubekwa uphawu nokuvivinywa. Umlando omelwe ukugcwaliseka kwamavesi eshumi nantathu kuya kweleshumi nanhlano kaDaniyeli ishumi nanye umelela isikhathi sokuvivinywa lapho uphawu lukaNkulunkulu lugxivizwa khona kuze kube phakade phezu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane. Kulowo mlendo izinduku ezimbili zikaHezekeli ziyahlanganiswa. Ukuhlanganiswa kwalezo zinduku ezimbili kumelela ukuhlanganiswa kobuNkulunkulu nobuntu, futhi imfundiso ekhanya ekukhanyeni okukhethekile kulowo mlendo yimfundiso yokwenziwa umuntu.

Ngenxa yalesi sizathu, lapho uPetru ebiza uKristu ngokuthi uyiNdodana kaNkulunkulu eKhesariya Filipi, wayevuma ukuthi uKristu, njengayiNdodana kaNkulunkulu, wayemele isimo saKhe esimbili sokuba yiNdodana kaNkulunkulu enguBukulunkulu, eyayizembathisile inyama yobuntu, futhi ngokwenza kanjalo yaba yiNdodana yomuntu.

“Njengoba abafundi behlola iziprofetho ezafakaza ngoKristu, balethwa ekuhlanganyeleni noNkulunkulu, futhi bafunda ngaye lowo owayenyukele ezulwini ukuze aqede umsebenzi ayewuqalile emhlabeni. Baqaphela iqiniso lokuthi kuye kwakuhlala ulwazi okwakungekho muntu, engasiziwe amandla kaNkulunkulu, owayengaluqonda. Babezidinga usizo lwalowo amakhosi, abaprofethi, nabalungileyo ababemtshelile ngaphambili. Ngokumangala bafunda baphinde bafunda imidwebo yeziprofetho yesimo sakhe nomsebenzi wakhe. Babeziqonde kancane kangakanani izincwadi zeziprofetho! babephuza kangakanani ukwamukela amaqiniso amakhulu ayefakaza ngoKristu! Lapho bembuka ekuzithobeni kwakhe, ehamba engumuntu phakathi kwabantu, babengazange bayiqonde imfihlakalo yokuba yinyama kwakhe, nesimo esimbili semvelo yakhe. Amehlo abo ayebanjwe, ukuze bangabuboni ngokuphelele ubuNkulunkulu ebuntwini. Kodwa ngemva kokuba sebekhanyiselwe ngoMoya oNgcwele, yeka indlela abalangazelela ngayo ukumbona futhi, nokuzibeka ezinyaweni zakhe!” The Desire of Ages, 507.

Umhla ka-22 Okthoba, 1844 kuze kube ngowe-1863 umelela isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane. Leso sikhathi saqala ngokugqanyiswa kweSabatha njengeqiniso elikhethekile phakathi kwamaqiniso amaningi avulwa ngesikhathi sokubekwa uphawu. Leso sikhathi saqala ukukhala kwecilongo lesikhombisa, elikhomba isikhathi lapho imfihlakalo kaNkulunkulu yayizopheleliswa khona.

Kodwa ezinsukwini zezwi lengelosi yesikhombisa, lapho isiqala ukukhala icilongo, imfihlakalo kaNkulunkulu iyakube isifeziwe, njengoba eyimemezele ezincekwini zakhe, abaprofethi. IsAmbulo 10:7.

Ingelosi yesikhombisa nayo iyisishayo sesithathu, ngoba ukubekwa uphawu kwenzeka emlandweni ngesikhathi impi yobuSulumane isasebenza. Ukube ubu-Adventism bukaMiller babethembekile esikhathini esalandela u-Okthoba 22, 1844, ubuSulumane obabubanjwe ngo-Agasti 11, 1840, babuyodedelwa.

“Ukuba ama-Adventist, emva kokudumala okukhulu ngo-1844, ayebambelela aqinisele ekukholweni kwawo futhi aqhubeke ngokuvumelana ekulandeleni ukuhola okuvulekile kukaNkulunkulu, amukela umlayezo wengelosi yesithathu futhi, ngamandla kaMoya oNgcwele, awumemezele ezweni, ayeyobona insindiso kaNkulunkulu; iNkosi yayiyosebenza ngamandla amakhulu kanye nemizamo yawo, umsebenzi wawuyobe usuphuthuliwe, noKristu wayeyobe esevele eze ukuzokwamukela abantu Bakhe emvuzweni wabo. Kodwa ngesikhathi sokungabaza nokungaqiniseki esalandela ukudumala, abaningi kwabakholwayo be-advent banikela ukukholwa kwabo.... Ngaleyo ndlela umsebenzi waphazamiseka, nezwe lashiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawuhlangene phezu kwemiyalo kaNkulunkulu nokukholwa kukaJesu, umlando wethu wawuyobe wehluke kangakanani!” Evangelism, 695.

Ngo-Okthoba 22, 1844, icilongo lesikhombisa saqala ukukhala, futhi necilongo leJubili nalo laqala ukukhala.

Uzakuzibalela amasabatha eminyaka ayisikhombisa, kasikhombisa, izikhathi eziyisikhombisa zeminyaka eyisikhombisa; isikhathi samasabatha eminyaka ayisikhombisa siyakuba kuwe

yiminyaka engamashumi amane nesishiyagalolunye. Khona uyakuvuthelisa icilongo lejubili ngosuku lweshumi lwenyanga yesikhombisa; ngosuku lokubuyisana niyakuvuthelisa icilongo ezweni lakini lonke. Niyakungcwelisa umnyaka wamashumi amahlanu, nimemezele inkululeko ezweni lonke kubo bonke abakhileyo kulo; lokho kuyakuba yijubili kini; yilowo nalowo abuyele efeni lakhe, yilowo nalowo abuyele emndenini wakhe. Levitikusi 25:8–10.

Lapho isikhathi sokubekwa uphawu kwabayiikhulu namashumi amane nane eziyinkulungwane siqala, kuba khona icilongo eliveza ukuthi impi eyafezwa ubuSulumane isifikile, kanye necilongo elimemezele inkululeko kulabo ababeyizigqila zesono. Elinye icilongo lichaza umlando wangaphandle, kanti elinye limelela ulwazi lwangaphakathi lwalabo bantu besivumelwano bezinsuku zokugcina. Ubugqila babo buyasuswa lapho ubuntu babo buhlanganiswa noBunkulunkulu Bakhe kuze kube phakade. Umugqa phezu komugqa, lawo macilongo amabili ayiCilongo linye, ngokuba icilongo leJubili lishaywa kuphela ngoSuku lokuBuyisana, futhi uSuku lokuBuyisana luqala lapho kukhala icilongo lesikhombisa losizi lwesithathu. Imfundiso eyamela womabili amacilongo enhlanganweni yamaMillerite yayiwukukhanya kweSabatha. Ukukhanya okumelela womabili amaCilongo kulezi zinsuku zokugcina kuyimfundiso yokuba sesimweni somuntu kukaKristu. Umugqa phezu komugqa, iSabatha nemfundiso yokuba sesimweni somuntu kukaKristu kuyimfundiso efanayo.

Ukuvuma kukaPetru kwakhomba uMesiya, kanye neNdodana kaNkulunkulu. UMesiya uyiNdodana kaNkulunkulu. UMesiya ungumdali omelelwa yiSabatha.

“UPawulu wayengakaze ambone uKristu ngesikhathi ehlala emhlabeni. Wayezwile ngempela ngaye nangemisebenzi yakhe, kodwa wayengakholwa ukuthi uMesiya othenjisiwe, uMdali wemihlaba yonke, uMniki wazo zonke izibusiso, wayengavela emhlabeni njengomuntu nje kuphela.” *Sketches from the Life of Paul*, 256.

ISabatha yembula uMdali, futhi lowo Mdali kwakunguKristu uPetru amkhomba. INdodana kaNkulunkulu, uPetru ayikhomba, iyiyo leyo eyahlangana nenyama yobuntu ukuze ibe yiNdodana yomuntu. INdodana kaNkulunkulu imele ukuba sesimweni somzimba.

“UKristu walethela amadoda nabesifazane amandla okunqoba. Weza kuleli zwe esesimweni sobuntu, ukuze aphile njengomuntu phakathi kwabantu. Wathwala izibopho zemvelo yobuntu, ukuze afakazelwe futhi avivinywe. Ebuntwini Bakhe wayengumhlanganyeli wemvelo yobunkulunkulu. Ekuthatheni kwakhe inyama wazuza, ngomqondo omusha, isiqu seNdodana kaNkulunkulu. Ingelosi yathi kuMariya, ‘Amandla oPhezukonke ayakusibekela: ngakho-ke naleyo nto engcwele eyozalwa nguwe iyakubizwa ngokuthi iNdodana kaNkulunkulu’ (Luka 1:35). Ngesikhathi eyiNdodana yomuntu, waba yiNdodana kaNkulunkulu ngomqondo omusha. Ngaleyo ndlela wema ezweni lethu—eyiNdodana kaNkulunkulu, kodwa exhumene ngesizalo nohlanga lwesintu.” *Selected Messages*, incwadi 1, 226.

ECaesarea Philippi, ukuvuma kukaPetru okuphindwe kabili kwakumele labo abayizinkulungwane eziyikhulu namashumi amane nane nane abaqonda ukuthi uJesu unguKristu, iNdodana kaNkulunkulu, kanye nemfundiso yeSabatha eyakhanyiselwa ngonyaka ka-1844, kanye nemfundiso yokuba sesimweni sobuntu kukaKristu eyaziwa ngezinsuku zokugcina. Ukukhanya

kweqiniso eliphindwe kabili kwambulwa ekuqaleni nasekupheleni kwesikhathi sokubekwa uphawu, njengoba kufakazelwa ngumlando wokubekwa uphawu kusukela ku-Okthoba 22, 1844 kuze kube ngu-1863, kanye nomlando wamazwi amabili esahluko seshumi nesishiyagalombili seSambulo.

Kokubili emgqeni wamaMillerite wenqubo yokubekwa uphawu, nasemgqeni wesiprofetho wokubekwa uphawu kuSambulo ishumi nesishiyagalombili, kukhona uvivinyo ekugcineni impela kwaleso sikhathi lapho isigaba esithile sibonakaliswa njengezintombi eziyiziwula, njengoba kwaba njalo kusukela ngo-1856 kuya ku-1863, kanti esinye isigaba sibonakaliswa njengezintombi ezihlakaniphileyo kusukela ngoJulayi 2023 kuze kube ngumthetho weSonto osuzofika maduze. Leso sikhathi sokugcina sovivinyo siphinda ukuqala kwaleso sikhathi. Ingelosi efanayo eyehla ngoSeptemba 11, 2001 yafika njengoMikayeli ukuba ibize abafuleyo ekuphileni ngo-2023, abanye ekuphileni okuphakade nabanye ekufeni okuphakade. Lapho Ifika, Yahola abantu Bayo yababuyisela ezisekelweni. Abanye bayenqaba ukuhamba ezindleleni zasendulo, abanye bayahamba ezindleleni zasendulo. Abanye bayalalela umsindo wecilongo, abanye bayenqaba ukuzwa.

Ngalokho usho uJehova, uthi: Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi: Ikuphi indlela enhle na? Nihambe kuyo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bathi: Asiyikuhamba kuyo. Futhi ngimisile abalindi phezu kwenu, ngathi: Lalelani umsindo wecilongo. Kepha bathi: Asiyikulalela. Jeremiya 6:16, 17.

Umlayezo omelelwe yicilongo abalindi abasishayayo unezinhlangothi ezimbili. Uyingxenywe yesikhombisa yecilongo lobuSulumane kanye necilongo leJubili lokukhululwa. Ungumlayezo wokuhlanganiswa koBunkulunkulu nobuntu, okufezwa yimfihlakalo yokuba senyameni, futhi okuveza isimilo esilungiselwe uphawu lukaNkulunkulu, oluyiSabatha. Umlayezo, umsebenzi, nezimo ezihambisana naleso sikhathi sokugcina sokubekwa uphawu esaqala ngoJulayi 2023, eminyakeni engamashumi amabili nambili emva kuka-2001, kuvezwa amavesi eshumi nantathu kuya kweleshumi nanhlano esahluko seshumi nanye sikaDaniyeli, nangokuvakasha kukaKristu eKesariya Filipi kuMathewu isahluko seshumi nesithupha.

Emfanekisweni yezintombi eziyishumi, zonke izintombi zalala ngesikhathi sokulibala. UJesu watshela abafundi baKhe ukuthi uLazaru ulele.

Wakhuluma lezi zinto; kwathi emva kwalokho wathi kubo: Umngane wethu uLazaru ulele; kodwa mina ngiya, ukuze ngimvuse ebuthongweni. Khona abafundi baKhe bathi: Nkosi, uma elele, uzakusinda. Nokho uJesu wayekhuluma ngokufa kwakhe; kodwa bona bacabanga ukuthi ukhuluma ngokuphumula ebuthongweni bokulala. Khona uJesu wase ethi kubo ngokusobala: ULazaru ufile. Johane 11:10–14.

Ekupheleni kwezinsuku ezingamashumi amabili nanye, uDaniyeli wabona umbono, futhi wayeselele ubuthongo obukhulu.

Mina Daniyeli ngedwa owabona umbono; ngokuba amadoda ayenami awawubonanga umbono; kepha ukuqhaqhazela okukhulu kwehlela phezu kwawo, aze abaleka ayozifihla. Ngakho ngasala ngedwa, ngawubona lo mbono omkhulu, amandla angasala kimi; ngokuba

ubuhle bami baphenduka kimi baba ukonakala, angabe ngisagcina mandla. Nokho ngezwa izwi lamazwi akhe; kwathi lapho ngizwa izwi lamazwi akhe, ngase ngilele ubuthongo obunzima ngobuso bami, ubuso bami bubheke phansi. Daniyeli 10:7–9.

Ofakazi ababili besAmbulo isahluko seshumi nanye babefile emgwaqweni izinsuku ezintathu nengxenye, futhi amathambo afileyo kaHezekeli ayesesigodini. NgoJulayi 18, 2020, isikhathi sokulibala sokufa ngokomoya nokulala sehlistelwa phezu kwezintombi zenhlangano yengelosi yesithathu. Eminyakeni emithathu kamuva kwaqala inqubo yokuvusa nokulungisa abantu bakaNkulunkulu bezinsuku zokugcina ukuba babe yisibonakaliso saKhe nebutho laKhe elinamandla. Ingelosi eyehla ngoJulayi 18, 2020 yembula iqiniso elalivalwe uphawu, njengoba izingelosi zihlala zenza lapho zehla.

Iqiniso alisusa uphawu kulo kwakuyisipiliyoni sesikhathi sokulibala nokudumala kokuqala. Abantu bakaNkulunkulu bezinsuku zokugcina babesebalekile ngaleso sikhathi, futhi lapho inqubo yokubavusa ifika emlandweni, kwakuyodingeka baqaphele futhi bavume ukuthi babebalekile nokuthi babesenkathini yokulibala. Kwase kuthunyelwa izingelosi eziningi, noma imiyalezo eminingi, ukuze kuqiniseke umlayezo wesikhathi sokulibala.

“Eduze nokuphela komlayezo wengelosi yesibili, ngabona ukukhanya okukhulu kuvela ezulwini kukhanyisela abantu bakaNkulunkulu. Imisebe yalokhu kukhanya yabonakala ikhanya njengelanga. Futhi ngezwa amazwi ezingelosi zimemeza, ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza!’”

“Lokhu kwakuyisikhatho saphakathi nobusuku, esasizakunika amandla umlayezo wengelosi yesibili. Izingelosi zathunywa zivela ezulwini ukuba zivuse abangcwele ababedangele futhi zibahlomisele umsebenzi omkhulu owawuphambi kwabo. Amadoda anesiphiwo esikhulu kunawo wonke ayengawona awokuqala ukwamukela lo myalezo. Izingelosi zathunyelwa kwabathobekile nabazinikeleyo, zabaphoqa ukuba baphakamise isikhatho esithi, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze!’ Labo ababephethwe lesi sikhatho bashesha, futhi ngamandla kaMoya oNgcwele bamemezela umlayezo, bavusa abafowabo ababedangele. Lo msebenzi awuzange ume ekuhlakanipheni nasekufundeni kwabantu, kodwa emandleni kaNkulunkulu, futhi abangcwele baKhe abezwa lesi sikhatho babengenakumelana naso. Abangokomoya kakhulu bawamukela kuqala lo myalezo, futhi labo ababeke bahola emsebenzini ngaphambili baba ngabokugcina ukuwamukela nokusiza ekukhuliseni isikhatho esithi, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze!’”

“Kuyo yonke ingxenye yezwe, kwanikezwa ukukhanya ngomyalezo wengelosi yesibili, futhi isimemezelo sancibilikisa izinhliziyi zezinkulungwane. Sahamba sisuka emzini siye emzini, nasemaphandleni sisuka emzaneni siye emzaneni, kwaze kwaba yilapho abantu bakaNkulunkulu ababelindile bevuswa ngokuphelele. Emasontweni amaningi umlayezo awuvunyelwanga ukuba unikezwe, futhi ixuku elikhulu lalabo ababenobufakazi obuphilayo lashiya la masonto awileyo. Umsebenzi omkhulu wafezwa yisikhatho saphakathi kobusuku. Umlayezo wawuhlola izinhliziyi, uholela abakholwayo ukuba bazifunele bona uqobo ulwazi oluphilayo. Babazi ukuthi babengenakuncika komunye nomunye.” Early Writings, 238.

Ukufika komlayezo Wokukhala Kwaphakathi Kwamabili emfanekisweni kukhomba isikhathi lapho kubonakala khona ngezigaba ezimbili zezintombi ukuthi zinawo yini amafutha. Ezihlakaniphileyo zinamafutha; eziyiziwula azinawo. Umfanekiso wagcwaliseka ngomsebenzi kaSamuel Snow emlandweni wamaMillerite, futhi kulowo msebenzi umlayezo uSnow awethula wathuthukiswa njengoba kuboniswa yizihloko zakhe ezazisemibhalweni yamaMillerite yaleyo nkathi. Khona-ke lapho efika emhlanganweni wekamu lase-Exeter, owawusukela mhla ka-12 kuya ku-17 Agasti 1844, kuphinde kumelwe nesikhathi esagcina siholele ekutheni labo ababekulowo mhlango basuke emhlanganweni bayomemezela umlayezo.

Kukhona “iphuzu lesikhathi” lapho umlayezo Wokukhala Kwaphakathi Kwamabili usumisiwe ngokuphelele, futhi kulelo phuzu, ngokusekelwe emfanekisweni, isikhathi somusa siyavalwa phezu kwezintombi. Lelo “phuzu lesikhathi” landulelwa “isikhathi” lapho umlayezo usakhiwa khona. Kusukela ngoJulayi, 2023 umlayezo Wokukhala Kwaphakathi Kwamabili ubulokhu uthuthuka, futhi ngokungafani nokugcwaliseka kwamaMillerite, lowo mlayezo usudluliselwe emhlabeni wonke ngaphambi “kokuvalwa kwesikhathi somusa”. Lapho isikhathi somusa sivala ekupheleni komhlangano wase-Exeter, umlayezo wase usiya “kuzo zonke izingxenye zezwe,” futhi “kwanikezwa ukukhanya phezu komlayezo wengelosi yesibili, futhi ukukhala kwancibilikisa izinhliziyi zezinkulungwane. Kwasuka emzini kuya emzini, nasemzaneni kuya emzaneni, kwaze kwaba yilapho abantu bakaNkulunkulu ababelindile sebevuswe ngokuphelele.”

Emlandweni wethu wamanje umlayezo owaqala ukushicilelwa ngoJulayi ka-2023 manje ususemazweni ayikhulu namashumi amabili emhlabeni wonke, futhi izihloko ezimele ukuthuthuka komlayezo weSikhalo Saphakathi Kwamabili ziyatholakala ngezilimi ezingaphezu kwamashumi ayisithupha, futhi lezo zihloko zingafundwa noma zilalelwe.

Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasesithumela, wasazisa ngengelosi yakhe encekwini yakhe uJohane; owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangazo zonke izinto azibonayo. Ubusisiwe ofundayo, nalabo abezwayo amazwi alesi siprofetho, bagcine izinto ezilotshwe kuso; ngokuba isikhathi sesiseduze. IsAmbulo 1:1–3

Ukukhanya kwalo myalezo njengoba kufanekiswe yilezi zihloko kufezwe cishe ezinyangeni eziyisithupha ngabantu ababili.

“Ngaphandle kokuba labo abangasiza ku- — bavuswe bazwe umuzwa womsebenzi wabo, abayikuwuphela umsebenzi kaNkulunkulu lapho ukumemeza okukhulu kwengelosi yesithathu kuzwakala. Lapho ukukhanya kuphuma ukuze kukhanyisele umhlaba, esikhundleni sokusukuma bazosiza iNkosi, bayofuna ukubopha umsebenzi waYo bawuhlele ukuze uvumelane nemibono yabo emincane. Manginitshela ukuthi iNkosi iyosebenza kulo msebenzi wokucina ngendlela ephambene kakhulu nenqubo evamile yezinto, nangendlela ezophambana nanoma yiluphi uhlelo lomuntu. Kuyakuba khona phakathi kwethu labo abayohlala befuna ukulawula umsebenzi kaNkulunkulu, baze babeke nemiyalelo yokuthi yiziphi izinyathelo okufanele zithathwe lapho umsebenzi uqhubekela phambili ngaphansi kokuqondisa kwengelosi ehlanganyela nengelosi yesithathu emlayezweni okufanele unikezwe umhlaba. UNkulunkulu uyosebenzisa izindlela namasu okuyobonakala ngakho ukuthi uthatha

izintambo ngezandla zaKhe uqobo. Izisebenzi ziyomangala ngezindlela ezilula ayozisebenzisa ukufeza nokuphelelisa umsebenzi waKhe wokulunga.” Testimonies to Ministers, 300.

IBhubesi lesizwe sakwaJuda selilethe manje abantu baLo bezinsuku zokugcina emavesini eshumi nantathu kuya kweleshumi nanhlanu kaDaniyeli ishumi nanye, livula umlando omelwe umlando ka-200 BC kuya ku-63 BC, kanye noMathewu isahluko seshumi nesithupha, nomlando wokuvakasha kukaKristu eKhesariya Filipi. Kokubili iziprofetho nomlando wokugwaliseka kwazo kuyahambisana naleyo ngxenye yencwadi kaDaniyeli eyayivalwe uphawu kwaze kwaba sezinsukwini zokugcina. Izincwadi zikaDaniyeli neSambulo ziyincwadi eyodwa, ngakho-ke ezinsukwini zokugcina, ngaphambi nje kokuba umusa uvalwe, iSambulo sikaJesu Kristu siyavulwa, futhi lesi Sambulo sifaka leyo ngxenye kaDaniyeli ephathelene nezinsuku zokugcina. Isikhathi sesifikile sokuphethwa komhlangano wasekamu wase-Exeter.

Wayesethi kimi: Ungawavaleli ngamazwi uphawu amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesisondele. Ongalungile, makaqhubeke engalungile; nongcolileyo, makaqhubeke engcolile; nolungileyo, makaqhubeke elungile; nongcwele, makaqhubeke engcwele. IsAmbulo 22:10, 11.

Sizoqhubeka nalezi sifundo esihlokweni esilandelayo.

Bhekani, izinsuku ziyeza, isho iNkosi uJehova, lapho ngiyothumela indlala ezweni, kungabi yindlala yesinkwa, kungabi ukoma kwamanzi, kodwa kube ngokokuzwa amazwi kaJehova; bayakuzulazula besuka kolunye ulwandle beya kolunye, besuka enyakatho kuze kube ngasempumalanga, bayakugijima lapha nalaphaya befuna izwi likaJehova, kepha abayikulithola. Ngalolo suku izintombi ezinhle nezinsizwa ziyakuquleka ngokoma. Abafunga ngesono laseSamariya, bathi, Unkulunkulu wakho uyaphila, O Dani; baphinde bathi, Indlela yaseBherisheba iyaphila; labo bayakuwa, bangabe besavuka futhi. Amose 8:11–14.