

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisishiyagalolunye Nesithupha

*Ukuhambisana Kobuprofethi Nokudumala KukaNkulunkulu: Uhambo
Lwesambulo Lwabantu BakaNkulunkulu Bezinsuku Zokugcina kuSambulo
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Esahlukweni seshumi seSambulo, lapho umlando wemiyalezo yengelosi yokuqala neyesibili uvezwa khona, uJohane, njengophawu lwabantu bakaNkulunkulu bezinsuku zokugcina, wabikelwa kusengaphambili ukuthi kwakuzoba khona ukudumala emlandweni ayewumela ngokomfanekiso, futhi lokho kudumala kwakuyisici somlando wezingelosi zokuqala nezesibili esasivalelwe ukuqonda kwamaMillerite, ukuze kuhlolwe ukukholwa kwawo.

Izwi engalizwa livela ezulwini lakhuluma nami futhi, lathi: Hamba, uthathe incwadi encane evulekile esandleni sengelosi emi phezu kolwandle naphezu komhlaba. Ngase ngiya engelosini, ngathi kuyo: Nginike incwadi encane. Yase ithi kimi: Yithathe, uyidle iphele; iyakwenza isisu sakho sibabe, kodwa emlonyeni wakho iyakuba mnandi njengezinyosi. Ngase ngiyithatha incwadi encane esandleni sengelosi, ngayidla yaphela; futhi emlonyeni wami yayimnandi njengezinyosi; kodwa kwathi nje sengiyidlile, isisu sami sababa. IsAmbulo 10:8–10.

Evesini leshumi, uJohane umelela umlando oqala ngo-Agasti 11, 1840, ngesikhathi ingelosi enamandla yehla iphethe incwadi encane esandleni sayo, kuze kufike ekuDumazekeni Okukhulu ngo-Okthoba 22, 1844. Ngaphambi kokuba amele lowo mlando ngokomfanekiso, utshelwa “yizwi” “alizwa livela ezulwini” limazisa ukuthi lapho edla le ncwadi encane, “iyakwenzela isisu sakho sibe munyu, kodwa emlonyeni wakho iyakuba mnandi njengoju.” Lokho kudumazeka okubuhlungu yikho okwalinga ukholo lwamaMillerite, futhi kwakungengcono ukuba bazi ngalokho kudumazeka ngaphambi kokuba kufike, kodwa uJohane umelela abantu bezinsuku zokugcina okudingeka bazi amaqiniso ahambisana nokuchazwa kwezehlakalo, okuyiwona mlando womiyalezo wengelosi yokuqala nowesibili.

Lowo mlando ongcwele uveza ukuthi kwakuyokuba khona uvivinyo olwaluzothweswa abantu bezinsuku zokugcina, futhi lwaluzoba uvivinyo olusekelwe entweni okwakungelokuhle ukuba bayiqonde ngaphambi kokufika kovivinyo; nokho-ke lwalungeyona impela yona leyo nto efanayo nalokho okwabonwa amaMillerite, yize lwaluvumelana ngokuphelele nokulandelana kwezehlakalo okumelelwa yingelosi yokuqala neyesibili, ngokuba nemidumo eyisikhombisa nayo imelela, “izehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo.”

Nakuba abantu bakaNkulunkulu bezinsuku zokugcina kwakudingeka bazi umlando oyisisekelo wamaMillerite, babeyogwalisa lowo nalowo mfanekiselo ofanayo wezenzakalo njengoba kwenza amaMillerite; kodwa lokho okwavivinya amaMillerite, okwakungcono ukuba bona bangakwazi

ngaphambili, kwakuyoba uvivinyo oluhlukile, olwalulethwe yisici esasivalelwe uphawu kwaze kwaba yilapho isikhathi sesiseduze sokuba iNgonyama yesizwe sakwaJuda isuse uphawu eSambulweni sikaJesu Kristu, okwenzeka emlandweni ofihlekile wevesi lamashumi amane likaDaniyeli ishumi nanye.

Lokho okwakubekwe uphawu kwakuhloselwe ukuvivinya abantu bakaNkulunkulu bezinsuku zokugcina, futhi lokho kuvivinywa kwakuyohambisana nophawu lwendlela lapho amaMillerite avivinywa khona; ngoba noma ekugcwalisekeni kokuqala emlandweni wamaMillerite noma ekugcwalisekeni kokugcina kwezinsuku zokugcina, imidumo eyisikhombisa yayiyisi “dwebo lwezehlakalo” “ezaziyokwambulwa ngokulandelana kwazo.”

Okungazange kubonakale kabanzi yilokhu: njengoba uJohane emele umlando wokwehla kukaKristu nencwadi encane ngo-Agasti 11, 1840 kuze kufike ekuDumazekeni Okukhulu kwango-Okthoba 22, 1844, lowo mlando wona uqobo wabuye wamelwa ukwehla kwengelosi yesibili ngo-Ephreli 19, 1844. Ukudumazeka kokuqala kungaqondwa njengokudumazeka kukaJohane, owathi, emva kokudla incwadi encane ngo-Agasti 11, 1840, wahlangabezana nokudumazeka ngo-Ephreli 19, 1844. Lapho lokho kudumazeka sekufikile, ingelosi yesibili yehla “inombhalo” esandleni sayo.

“Enye ingelosi enamandla yathunywa ukuba yehlele emhlabeni. UJesu wabeka esandleni sayo umbhalo, futhi njengoba yayiza emhlabeni, yamemeza yathi, ‘IBhabhiloni liwile, liwile.’ Khona ngase ngibona futhi labo ababedumele bephakamisela amehlo abo ezulwini, bebheka ngokukholwa nangethemba ukubonakala kweNkosi yabo. Kodwa abanengi babebonakala besahleli esimweni sobuwula, kungathi balele; nokho ngangibona uphawu losizi olujulile ebusweni babo. Labo ababedumele babona emiBhalweni ukuthi babesikhathini sokulibala, nokuthi kwakumelwe balinde ngokubekezela ukugcwaliseka kombono. Ubufakazi obufanayo obabaholela ukuba babheke iNkosi yabo ngo-1843, yibo obabaholela ukuba bayilindele ngo-1844. Nokho ngabona ukuthi iningi lalingenawo lawo mandla ayebonakalisa ukukholwa kwalo ngo-1843. Ukudumala kwalo kwase kwehlisile ukukholwa kwalo.” Early Writings, 247.

Umlando wamaMillerite uJohane awumelayo esahlukweni seshumi, ungumlando wengelosi yokuqala kanye nowengelosi yesibili. Ukwehla kwengelosi yokuqala nomyalezo nokwehla kwengelosi yesibili nomyalezo, kuphawula ukuqala kwemilando ehambelanayo eyaphela yomibili ngokudumazeka, nakuba uJohane eveza ngokusobala ngokwengeziwe umlando ophelele wazo zombili izingelosi. Ngisho nangemva kuka-Okthoba 22, 1844, lapho ingelosi yesithathu ifika nomyalezo, ukudumazeka kokuvukela kuka-1863 kunikeza ufakazi wesithathu wesikhathi esiqala ngomyalezo esiphetha ngokudumazeka.

Ukudumala kokuqala kokunyakaza kwengelosi yesithathu ngoJulayi 18, 2020 kwakuyisifaniso esihambisanayo nokudumala kokuqala kwamaMillerite. Iqiniso lathiyelwa uphawu, njengokuba iqiniso lika-1844 lathiyelwa uphawu yiNkosi ngokubamba isandla saYo phezu kwephutha kwezinye zezinombolo, okwabangela ukudumala kokuqala kwamaMillerite. Lapho lelo phutha seliqondwa emva kwalokho, iphutha lase selivuliwe uphawu, njengoba iNgonyama yesizwe sakwaJuda yayisisusile isandla saYo. Iphutha likaJulayi 18, 2020, lalethwa ukwenqaba ukuvuma ukuthi isandla saYo sasiphakanyisiwe ngo-Okthoba 22, 1844, ngesikhathi imemezela ukuthi

“isikhathi asisayikuba khona.”

Kungakhathaliseki ukuthi kwakuyinhlangotho yaseFiladelfiya yokudumala kokuqala kwengelosi yokuqala, noma ukudumala kokuqala kwenhlangotho yaseLawodikeya yengelosi yesithathu, isandla saKhe simelela uphawu lwendlela. Ngo-April 19, 1844 nango-July 18, 2020 ukudumala kwaveza isikhathi sokuhlakazeka. Labo ababebuthwe ngo-August 11, 1840 noma ngo-September 11, 2001, bahlakazeka, futhi ngemva kwalokho uKristu waqala ukubutha abantu baKhe okwesibili.

Wayebuthene abantu kusukela ngoSeptemba 11, 2001, ngoba, njengoba kufanekiswa ukubhaphathizwa kukaKristu, kungaleso sikhathi lapho uphawu lobuNkulunkulu lwehla khona lapho eqala ukubuthanisa abafundi baKhe, hhayi ngaphambi kwalokho. Khona-ke, emva kokuhlakazeka, uKristu uphinde abuthe abantu baKhe okwesibili. UKristu waqala ukubuthanisa abafundi baKhe ekubhaphathizweni kwaKhe, futhi emva kokuhlakazeka okwadalwa yisiphambano, waqala ukubuthanisa abafundi baKhe okwesibili. Iqiniso elingokwesiprofetho lokubuthana kwesibili elaqala ngoJulayi 2023, laliyinxenye yalokho okwakubekwe uphawu ngoJulayi 18, 2020, nakuba ngokusobala laliyisici somlando wamaMillerite.

Evesini lamashumi amane likaDanilyeli ishumi nanye, isilo esivela emgodini ongenasiphetho savuka sabulala zombili izimpondo zesilo somhlaba ngowe-2020. NgoJulayi ka-2023, iNkosi yaqala ukuqoqa abantu bayo bezinsuku zokugcina ngokwesibili. Inqubo yokuqoqa imelwe ngaphakathi emlandweni ongcewele wamaMillerite, futhi kulowo mlendo kunofakazi ababili bomlando bokuqoqa abantu bayo ngokwesibili. Inqubo yokuqoqa iyisici sesiprofetho esasivalelwe uphawu kwaze kwaba ngoJulayi ka-2023. Umsebenzi wokuqoqa abantu bayo ngokwesibili ugcwaliseka ngesikhathi somlando weMpi yase-Ukraine, ngaphambi nje kokhetho lwesibili lukamongameli wesishiyagalombili, ongowabayisikhombisa.

Ngo-August 11, 1840, iNkosi yabuthanisa ukunyakaza kwamaMillerite, futhi Yaphawula lokho kubuthana ngokwethulwa kweshadi lika-1843, elashicilelwa ngoMeyi ka-1842. Lelo shadi lalimelela umlayezo oyisisekelo, ngoba ngaleso sikhathi Yayibeka isisekelo sethempeli lamaMillerite. Ukwehla kwengelosi yesAmbulo isahluko seshumi, ngo-August 11, 1840, kufana nokubhaphathizwa kukaKristu, okwakuthi, phakathi kwezinye izinto, kuphawule ukuqala kukaKristu ukukhetha abafundi Bakhe.

“Ngokubizwa kukaJohane no-Andreya noSimoni, kukaFiliphu noNathanyeli, kwaqala isisekelo sebandla lobuKristu. UJohane waqondisa ababili babafundi bakhe kuKristu. Khona-ke omunye walaba, u-Andreya, wamthola umfowabo, wambizela kuMsindisi. UFiliphu wayesebizwa ngaleso sikhathi, wase ehamba eyofuna uNathanyeli.” The Desire of Ages, 141.

Umsebenzi kaWilliam Miller kusukela esikhathini sokuphela ngo-1798 kuze kube ngu-Agasti 11, 1840, wamela umsebenzi kaJohane uMbaphathizi; kodwa lapho ingelosi yesAmbulo seshumi yehla, njengoba kwakufanekiswe ukwehla kukaMoya oNgcewele ekubhaphathizweni kukaKristu, iNkosi “yaqoqa” abafundi bayo abayisisekelo. Laba fakazi ababili bakhomba ukuthi uKristu waqoqa abantu bakhe bezinsuku zokugcina ngoSeptemba 11, 2001, lapho ingelosi yesAmbulo isahluko seshumi nesishiyagalombili yehla; kodwa njengakwabakwaMillerite, kwakumelwe bavivinywe yisici esithile semidumo eyisikhombisa eyayivalelwe, bese iNkosi iqoqe abantu bayo

ngokwesibili.

Ukuqoqwa kwesibili kwabantu bakaNkulunkulu bezinsuku zokugcina kwaqala emlandweni omelwe ekugcineni impela kwevesi leshumi nanye, lesahluko seshumi nanye sikaDaniyele, ngaphambi nje kokunqoba kukaPutin phezu kwe-Ukraine, nangaphambi nje kwevesi leshumi nambili lapho ubufakazi besiprofetho baseRussia noPutin buphela khona. Ngakho-ke uDaniyele isahluko seshumi nanye, ivesi leshumi nanye, uyahambisana neSambulo isahluko seshumi nanye, ivesi leshumi nanye, ngoba kulapho ofakazi ababili bevuselwa khona ekuphileni futhi.

Emlandweni ongcwele wamaMillerite, iNkosi yaqala ukuqoqa abantu baYo okwesibili emva kokudumala kuka-Ephreli 19, 1844, futhi lokho iNkosi eyakusebenzisa ukuqoqa abantu baYo ngaleso sikhathi kwakuwukuqonda ukuthi babegcwalisa isikhathi sokulibala somfanekiso wezintombi eziyishumi kaMathewu isahluko samashumi amabili nanhlanu, kanye noHabakuki isahluko sesibili. Ukuze amaMillerite aqaphele isimo sawo futhi abuye, kwakudingeka aziqonde njengabamelwe ngaphakathi kweZwi likaNkulunkulu lesiprofetho. Kwakudingeka abone ukuthi ayengabantu bakaNkulunkulu ngokwehluka kulabo ababethi bangabantu baKhe. Ekuqoqeni abantu baKhe abadumazekileyo, Wayenikeza umfanekiso wesibhengezo esiphakanyiselwa abeZizwe, ngaleyo ndlela egcizelela umehluko phakathi kwabantu baKhe beqiniso kodwa abadumazekileyo, nabantu baKhe abangabokuzibiza nje kuphela.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso kubantu; izizwe ziyakuyifuna; nokuphumula kwayo kuyakuba yinkazimulo. Kuyakuthi ngalolo suku iNkosi iphinde yelule isandla sayo ngokwesibili ukubuyisa insali yabantu bayo eyakuba iseke, evela e-Asiriya, naseGibithe, nasePathrosi, naseKushe, nase-Elamu, naseShinari, naseHamathi, naseziqhingini zolwandle. Iyokuphakamisela izizwe isibonakaliso, ibuthe abaxoshiweyo bakwa-Israyeli, iqoqe ndawonye abahlakazekileyo bakwaJuda bevela emagumbini omane omhlaba. Isaya 11:10–12.

Lapho umprofethi uJeremiya emelela labo abadumazeka ngo-Ephreli 19, 1844, wabonisa ukuthi wayengasazihlanganisi “nomhlangano wabahleki bosulu,” abasebenzisa ukubikezela okuhlulekile kuka-1843 njengobufakazi bokuthi labo abamelwe nguJeremiya babengabaprofethi bamanga.

Angihlalanga emhlanganweni wabahleki bosulu, futhi angijabulanga; ngahlala ngedwa ngenxa yesandla sakho, ngoba ungigcwalise ngentukuthelo. Jeremiya 15:17.

“Ibandla labahleki bosulu” lalikhipele ngaphandle labo ababemelwe nguJeremiya.

“Abaningi bahlushwa ngabafowabo abangakholwayo. Ukuze bagcine isikhundla sabo ebandleni, abanye bavuma ukuthula mayelana nethemba labo; kodwa abanye bezwa ukuthi ukwethembeka kuNkulunkulu kwakubavimbela ukuba ngaleyo ndlela bafihle amaqiniso ayewaphathise bona. Abaningi impela banqunywa ekuhlanganyeleni kwebandla ngaphandle kwesinye isizathu ngaphandle kokumemezela inkolelo yabo ekufikeni kukaKristu. Ayigugu kakhulu kulabo ababekezelela lolu vivinyo lokukholwa kwabo kwakungamazwi omprofethi athi: ‘Abafowenu abanizondayo, abanixoshayo ngenxa yegama Lami, bathi, iNkosi mayikhazinyuliswe; kodwa Yona iyakuvela kube yinjabulo yenu, bona babe namahloni.’ Isaya 66:5.” The Great Controversy, 372.

Lapho iNkosi imisa uphawu ezizweni, lokho kuyokwenzeka lapho iselule isandla sayo ngokwesibili ukuba iqoqe insali yabantu bayo, abangabaxoshiweyo bakwa-Israyeli. Yibo labo abangasekho ekuhlaleni “ebandleni labaklolodayo.”

“impande kaJese” iwuphawu lwezizukulwane ezimbili zegazi, esisodwa esivela ebuJudeni sihlanganiswe nesizukulwane segazi esivela ngaphandle kobuJudeni, futhi ayimeleli kuphela isizukulwane segazi sikaJesu, kodwa futhi iwuphawu lokuhlanganiswa kobuNkulunkulu nobuntu, ngoba ifulegi eliphakanyiswayo limelela abantu abaye babekwa uphawu kuze kube phakade esimweni nasolwazini lokuhlanganiswa kobuNkulunkulu nobuntu, okubuye kumelelwe evesini leshumi likaDaniyeli isahluko seshumi nanye ngophawu “Iwenqaba”. Evesini leshumi, isikhathi sokubekwa uphawu kwalabo abayizinkulungwane eziyikhulu namashumi amane nane siyashiwo ngokusikiselwa ukuqonda kwesiprofetho ngenqaba, eyinhloko. Emlandweni wevesi leshumi nanye naseMpi yase-Ukraine, iNkosi yelula isandla saYo ngokwesibili ukuba iqoqe abaxoshiweyo abadumazekile.

Ngakho-ke, ngobufakazi bukaDaniyeli ishumi nanye njengohlaka, sihlonze ukungenelela kobupapa emlandweni wesiprofetho, ngaphambi nje komthetho weSonto. Sibone umsebenzi wophondo lweRiphabhulikhi olumele uTrump njengoba eba ngowesishiyagalombili ovela kwabayisikhombisa, futhi eqala umsebenzi wokuhlanganisa ibandla nombuso. Sinalo umugqa wophondo oluhlubukileyo lobuProthestani, njengoba lumeleke ngamaMaccabee. Kulo kanye lowo mlando omelelwe yilawo mavesi, sisebenzisa umugqa wokuduma kwezulu okuyisikhombisa, okuyiwona futhi umugqa womfanekiso wezintombi eziyishumi, sikhomba ulwazi lwabayikhulu namashumi amane nane ezinkulungwane, kanye nomugqa wezingelosi ezintathu eziveza umsebenzi wophondo lweqiniso lobuProthestani. Omunye wemicimbi yophondo lweqiniso lobuProthestani kulowo mlando ukuqoqwa kwesibili.

Ukuqoqwa kwesibili kwenzeka emlandweni wesigijimi sengelosi yesibili, futhi kwenzeka futhi emlandweni wengelosi yesithathu kusukela ngo-1844 kuze kube ngu-1863, kumisa ofakazi ababili emlandweni wamaMillerite bokuthi iNkosi yelula isandla saYo okwesibili ukuze iqoqe umhlambi waYo ohlakazekile.

“Ngomhla ka-23 kuSeptemba, iNkosi yangibonisa ukuthi yelule isandla saYo okwesibili ukuze ibuyise insali yabantu baYo, nokuthi imizamo kufanele iphindwe kabili kulesi sikhathi sokubuthelwa. Esikhathini sokuhlakazeka, u-Israyeli washaywa futhi wadwengulwa, kodwa manje esikhathini sokubuthelwa uNkulunkulu uyakwelapha futhi ayibophe imihuzuko yabantu baKhe. Esikhathini sokuhlakazeka, imizamo eyenziwa yokusakaza iqiniso yaba nomphumela omncane kakhulu, yafeza okuncane noma yangafeza lutho; kodwa esikhathini sokubuthelwa, lapho uNkulunkulu esebeke isandla saKhe ukuba abuthelwe abantu baKhe, imizamo yokusakaza iqiniso iyoba nomphumela eyayihloselwe wona. Bonke kufanele babe munye futhi bashisekele umsebenzi. Ngabona ukuthi kwakungalungile ukuba noma ubani abhekisele esikhathini sokuhlakazeka ukuze athathe kuso izibonelo ezizosibusa manje esikhathini sokubuthelwa; ngokuba uma uNkulunkulu ebengasenzeli manje okungaphezu kwalokho asenzela khona ngaleso sikhathi, u-Israyeli ubungeke neze ubuthelwe.” Early Writings, 74.

Esithasiselweni sencwadi ethi Early Writings, uDade White uchaza amazwi asanda kucashunwa:

“3. Umbono wokuthi iNkosi ‘yayelule isandla saYo okwesibili ukubuyisa insali yabantu baYo,’ ekhasini 74, ubhekisela kuphela ebunyeni nasemandleni ayeke akhona phakathi kwalabo ababebheke kuKristu, naseqinisweni lokuthi Yayisiqalile ukuhlanganisa nokuvusa abantu baYo futhi.” Early Writings, 86.

Umlando ongcwele wokuduma kwezulu okuyisikhombisa, omele u-11 Agasti 1840 kuze kube ngu-22 Okthoba 1844, wawuyisifanekiselo somlando ongcwele ka-22 Okthoba 1844 kuze kube ukuhlabuka kuka-1863. Umugqa phezu komugqa, umlando wokuqala wawumelela umfanekiso wezintombi ezihlakaniphile, kanti umugqa wesibili wawumele futhi unikeze umfanekiso wezintombi eziyiziwula. Yomibili le milando yaqala lapho ingelosi yehla nomlayezo okwakumelwe udliwe. Ukufika kwengelosi kuyo yomibili le milando kwaqala inqubo yokuvivinya eyaveza ukuhlakazeka, futhi ngonyaka ka-1849, uDade White wayeboniswa ukuthi iNkosi yayisiphinde yelula isandla saYo okwesibili, kulokhu ukuze iqoqe labo ababehlakazekile ngo-22 Okthoba 1844.

Base behlakazwe ukuDumazeka Okukhulu, njengoba nabahlakaniphileyo ngo-Ephreli 19, 1844, babehlakazwe ukudumazeka kwabo kokuqala. Ukuqoqwa kwesibili kwabonakalisa ukuthi iNkosi “yayisiqalile ukuhlanganisa nokuvusa abantu Bayo futhi.” Kuleso sikhathi sokuqoqwa kwesibili umsebenzi weNkosi uhlanganisa ukuphakamisa uphawu oluyisibhengezo oluhlangene phakathi kwalo ngomlayezo, futhi ubuntu balo buhlangene nobuNkulunkulu Bayo. Injongo yesibhengezo ukubiza omunye umhlambi kaNkulunkulu uphume eBabiloni, okufeziwe ngokuba amadoda nabesifazane babone lesi sibhengezo.

Isibhenge siyibutho lalabo abahlanganise ubuntu babo noBukulunkulu bukaKristu ngesikhathi sokuvivinywa komthetho weSonto. Ngalokho, ukubuthwa kwesibili kubonakalisa ukuthi “impande kaJese” iyophakanyiswa, ithwele uphawu oluphindwe kabili lwesiprofetho ngoRuthe, umhedeni obuthwa yisibhenge ngokuhlanganiswa noBhowazi, uphawu lwabeyizinkulungwane eziyikhulu namashumi amane nane, futhi futhi uphawu loMhlengi, owakhokhela uRuthe inani, futhi wayeyisihlobo sakhe esiseduze. Ekuthatheni kukaKristu imvelo yaKhe yoBukulunkulu wayihlanganisa nenyama ewileyo yemvelo yobuntu, waba yisihlobo sethu esiseduze. Isibhenge esiphakanyiswayo yilabo abahlanganiswe ngumlayezo, abaphetha umsebenzi wokuhlanganisa ubuntu babo noBukulunkulu bukaKristu ngaphambi komthetho weSonto.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ukuqonda ukubaluleka kweBhayibheli kuyakhula ngokulifunda. Noma ngabe umfundi angaphendukela ngakuphi, uyothola kubonakaliswa ukuhlakanipha okungapheli nothando lukaNkulunkulu.

“Ukubaluleka kohlelo lwamaJuda akukakaqondwa ngokuphelele. Amaqiniso amakhulu najulile afanekiselwa emikhosini yalo nasezimpawini zawo. IVangeli liyisihluthulelo esivula izimfihlakalo zalo. Ngokwazi icebo lokuhlangwa, amaqiniso alo avuleka ekuqondeni. Kuyilungelo lethu, ngaphezu kwalokho esikuqondayo manje, ukuqonda lezi zihloko ezimangalisayo. Kumelwe siqonde izinto eziqulile zikaNkulunkulu. Izingelosi ziyafisa ukubuka kula maqiniso embulwe kubantu abathi, ngezinhliziyi ezidabukileyo, bahlolisise izwi

likaNkulunkulu, futhi bathandazele ukwanda ngobude nangobubanzi nangokujula nangokuphakama kolwazi okungelwakhe kuphela ukulunikeza.”

“Njengoba sisondelela ekupheleni komlando waleli zwe, iziphrofetho eziphathelele nezinsuku zokugcina zifuna ngokukhethekile ukuba sizifunde. Incwadi yokugcina yemibhalo yeTestamente Elisha igcwele iqiniso esilidingayo ukuba siliqonde. USathane uphuphuthekisile izingqondo zabaningi, ukuze bajabulele noma yisiphi isizathu sokungayenzi iSambulo isifundo sabo. Kodwa uKristu, ngenceku yaKhe uJohane, lapha umemezele okuzakuba khona ezinsukwini zokugcina, futhi uthi, ‘Ubusisiwe ofundayo, nabezwa amazwi alesi siphrofetho, bagcine lokho okulotshwe kuso.’ Isambulo 1:3.

“‘Lokhu kungukuphila okuphakade,’ kusho uKristu, ‘ukuba bazi Wena, uNkulunkulu weqiniso oyedwa, noJesu Kristu, omthumileyo.’ Johane 17:3. Kungani singaboni ukubaluleka kwalolu lwazi na? Kungani la maqiniso akhazimulayo engavuthi ezinhliziyweni zethu, engathuthumeli ezindebeni zethu, futhi engagcwali ubukhona bethu bonke?”

“Ngokusinika iZwi laKhe, uNkulunkulu usibeke ekubeni nalo lonke iqiniso elibalulekile ekusindisweni kwethu. Izinkulungwane ziye zakha amanzi kule mithombo yokuphila, nokho akukho kuncipha kokuphakelwa kwayo. Izinkulungwane ziye zabeka iNkosi phambi kwazo, futhi ngokuyibuka zaguqulwa zaba ngumfanekiso ofanayo. Umoya wazo uyavutha phakathi kwazo lapho zikhuluma ngesimilo saYo, zitshela ukuthi uKristu uyini kuzo, nokuthi zona ziyini kuKristu. Kodwa laba baphenyi abazizange baziqede lezi zihloko ezinkulu nezingcwele. Izinkulungwane ezengeziwe zingangena emsebenzini wokuphenya izimfihlakalo zensindiso. Njengoba kugxilwa ekuphileni kukaKristu nasesimilweni somsebenzi waKhe, imisebe yokukhanya iyakukhanya ngokucace ngokwengeziwe kukho konke ukuzama ukuthola iqiniso. Ukuphenya ngakunye okusha kuyokwambula okuthile okujabulisa ngokujule kakhulu kunalokho osekuke kwembulwa. Lesi sihloko asipheli. Ukutadisha ukuzalwa kukaKristu eseba yinyama, umhlatshelelo waKhe wokubuyisana, nomsebenzi waKhe wokuba nguMlamuleli, kuyakuqasha ingqondo yomfundi okhuthule uma nje isikhathi sisekhona; futhi ebheka ezulwini neminyaka yalo engenakubalwa uyakumemeza athi, ‘Mkhulu umyalo wenkolo.’”

“Ephakadeni siyofunda lokho okwakuyothi, ukuba sasamukele ukukhanyiselwa okwakungenzeka sikuthole lapha, kuvule ukuqonda kwethu. Izihloko zensindiso ziyobamba izinhliziywo nezingqondo nezilimi zabahlengiweyo kuyo yonke iminyaka yaphakade. Bayakuqonda amaqiniso uKristu ayeLangazelela ukuwavulela abafundi baKhe, kodwa ababengenalo ukholo lokuwabamba. Kuze kube phakade naphakade kuyakuvela imibono emisha yokuphelela nenkazimulo kaKristu. Ngezikhathi ezingapheliyo uMnininisindlu othembekileyo uyokhipha engcebweni yaKhe izinto ezintsha nezindala.” Christ’s Object Lessons, 132–134.