

# Incwadi kaDaniyeli - Inombolo Yamashumi Ayisishiyagalolunye Nesithupha

*Ukusebenza Okuphindwe Kathathu Kweziprofetho: Ukuvula Uhlaka  
Lwesiprofetho Lwezinsuku Zokugcina*

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Uhlaka lomyalezo wesiprofetho kaWilliam Miller lwalungamandla amabili achithayo obuqaba alandelwa ubuPapa, kanti uhlaka lomyalezo wesiprofetho weFuture for America lungamandla amathathu achithayo obuqaba, alandelwa ubuPapa, alandelwa ubuProthestani obuhlubukayo, kodwa wonke esebenza ngesikhathi esisodwa ekugcineni. Isihluthulelo esiyinhloko sesiprofetho ekuqondeni kwesiprofetho kukaMiller sasiwukuthi “okwemihla ngemihla” encwadini kaDaniyeli kwakuwuphawu lobuqaba, ngoba kwasungula ukuxhumana kwamandla amabili achithayo okwaba yilo uhlaka lokuqonda kwakhe isiprofetho. Isihluthulelo esiyinhloko sesiprofetho ekuqondeni kwesiprofetho kweFuture for America futhi siwukuthi “okwemihla ngemihla” encwadini kaDaniyeli kuwuphawu lobuqaba, ngoba ukugwaliseka komlando kobuqaba kwasungula ukulandelana kwezehlakalo kuDaniyeli isahluko 11 amavesi 40 no-41, okwaba yilo uhlaka lokuqonda kwesiprofetho kweFuture for America.

Njengoba kuhlale kunjalo ngokukhanya okusha, ukuqhubekela phambili kweqiniso elavulwa uphawu ngowe-1989 ngesikhathi sokuwa kweSoviet Union kwalwiwa nakho ngamazwi amaningi ahlukahlukene. Ukumelana okwethulwa ngokumelene neqiniso ngokungaguquguquki kwaveza ukuqonda okucace kakhudlwana kweqiniso. Kuleyo mpikiswano yokuqala ephikisana neqiniso elitholakala emavesini ayisithupha okugcina kaDaniyeli ishumi nanye, kwaqashelwa imithetho eminingana yesiprofetho etholakala eBhayibhelini njengobufakazi obubalulekile bokusekela ukwanda kolwazi okwenzeka ngesikhathi incwadi kaDaniyeli ivulwa uphawu ngowe-1989. Njengamanje sicubungula omunye waleyo mithetho, esiwubiza ngokuthi “ukusetshenziswa okuphindwe kathathu kwesiprofetho.”

Siqale ngokubheka izicelo ezimbili eziphindwe kathathu, okuthi ngezininga elithile zibe umugqa ofanayo, kodwa kwelinye izinga zehluka. Izibonakaliso ezimbili zokuqala zeRoma (eyobuqaba kanye neyobupapa), ziqinisa ukubonakaliswa kwesithathu, iRoma Yesimanje. Izibonakaliso ezimbili zokuqala zeBabiloni (iBabele neBabiloni), zaqinisa ukubonakaliswa kwesithathu, iBabiloni Yesimanje. IRoma Yesimanje iyisilwane sesiSambulo isahluko seshumi nesikhombisa iBabiloni Yesimanje esigibelayo futhi esibusa phezu kwaso. Zihlukene njengalokhu umalusi wezinkomo ehlukeni nehashi lakhe, kodwa futhi zenza ubufebe bokomoya omunye nomunye, ngakho ngalelo zinga ziyinto eyodwa. Kukhona ezinye izicelo ezimbili eziphindwe kathathu zesiprofetho ezinobudlelwane obufanayo.

Ukubonakaliswa okubili kokuqala kuka-Eliya (u-Eliya noJohane uMbhapathizi), kusungula u-Eliya wesithathu wezinsuku zokugcina. Kanye nalokho, izithunywa ezimbili zokuqala ezilungisa

indlela yeSithunywa seSivumelwano (uJohane uMbhapathizi noWilliam Miller), zisungula isithunywa esilungisa indlela yeSithunywa seSivumelwano ezinsukwini zokugcina. Kukhona amaphuzu amathathu abalulekile okufanele aqashelwe kule migqa emibili yokusetshenziswa okuphindwe kathathu kwesiprofetho.

Iphuzu lokuqala liwukuthi abameleli bangempela bomlando bale migqa emibili yezinhlelo eziphindwe kathathu zesiprofetho, empeleni, bayizibalo zomlando ezifanayo ngokuyisisekelo; kodwa inhloso yabo kulezo zethulo ezimbili yehluka ngokucacileyo. Iphuzu lesibili liwukubona ukuthi umehluko phakathi kwalezi zinhlelo ezimbili zesiprofetho eziphindwe kathathu, ezisondelene kakhulu, uyini. Umehluko uwukuthi u-Eliya umelela umsebenzi wangaphandle ezinsukwini zokugcina, kanti isithunywa esilungisa indlela yeSithunywa seSivumelwano simelela umsebenzi wangaphakathi ezinsukwini zokugcina.

Iphuzu lesithathu okufanele liqashelwe yilokhu ukuthi uJesu, njengo-Alfa no-Omega, uhlonza u-Eliya wesithathu, kanye nesithunywa sesithathu esilungisa indlela, njengokuhlangene nakho kokubili isithunywa sika-Eliya sokuqala nesokugcina, kanye nesithunywa sokuqala nesokugcina esilungisa indlela yoMthunywa weSivumelwano. Isithunywa sika-Eliya sengelosi yokuqala nesithunywa sika-Eliya sengelosi yesithathu kwakha ukugcwaliseka kwesithathu kuka-Eliya, futhi isithunywa esilungisa indlela simelwe njengesithunywa seminyakazo yako kokubili ingelosi yokuqala nengelosi yesithathu.

Umprofethi u-Eliya unikeza umfanekiso wokungqubuzana kwezinsuku zokugcina phakathi kwabantu bakaNkulunkulu nenhlangano ebumbene kathathu yeRoma yanamuhla ekungqubuzaneni okwenzeka eNtabeni iKarmeli.

INtaba iKarmeli itholakala enyakatho yakwa-Israyeli, eduze nogu lweMedithera. Inwebeka cishe isuke enyakatho-ntshonalanga iye eningizimu-mpumalanga futhi yakha umqansa ovelele onwebeka cishe ngamamayela angu-39 (amakhilomitha angu-63). IsiGodi saseMegido, esaziwa futhi ngokuthi isiGodi saseJezreyeli, sitholakala eningizimu-mpumalanga yeNtaba iKarmeli. INtaba iKarmeli nesiGodi saseMegido kusondelene ngokuqhathaniswa ngomgama. Umgama phakathi kwazo, ngomugqa oqondile (njengoba inyoni indiza), ulinganiselwa cishe kumamayela angu-20 kuya kwangu-25 (amakhilomitha angu-32 kuya kwangu-40). Entshonalanga yeNtaba iKarmeli kulala uLwandle lwaseMedithera, kanti empumalanga yesiGodi saseMegido nesiGodi saseJezreyeli kulala uLwandle lwaseGalile, olwaziwa futhi ngokuthi iChibi laseThibheriya noma iChibi laseKhinere.

Encwadini yeSambulo impi yase-Armagedoni ikhomba iSigodi saseMegido, futhi ugqozi aluzange lufune ukuba abafundi besiprofetho bakholelwe ukuthi incwadi yeSambulo yethula umlayezo wayo ngezwi elingokoqobo, ngakho lapho ikhomba i-Armagedoni (iMegido) njenge-Armagedoni yasebenzisa igama elithi “har,” elisho intaba, ukuze kucace ukuthi leyo mpi yayingumfanekiso wokomoya wempi yokugcina udrako, isilo, nomprofethi wamanga abaholela izwe kuyo.

Ngokukhomba iMegido njenge-Armagedoni, uJohane waqinisekisa ukuthi kwakungafanele iqondwe njengendawo yangempela yokuma komhlaba, ngoba iMegido iyisigodi futhi ayinazo izintaba. Eduze kakhulu kukhona iNtaba iKarmeli lapho kwenzeka khona ukubhekana kuka-Eliya

no-Ahabi nabaprofethi bakaJezebeli; ngaleyo ndlela kokubili iMegido neNtaba iKarmeli kuyizifaniso zempi yokugcina yase-Armagedoni.

Uma ubungadweba unxantathu oneJerusalema, iNtaba iKarmeli, nesiGodi saseMegido, iJerusalema ibiyoba isekhloneni eliseningizimu-mpumalanga lalowo nxantathu, iNtaba iKarmeli ibe isenyakatho-ntshonalanga, kanti isiGodi saseMegido sibe sisenyakatho-mpumalanga. Indawo emele ngokomfanekiso impi yase-Armagedoni imingcelwe izilwandle ezimbili, futhi inkosi yasenyakatho (isifebe seBhabhiloni lesiManje) ifika ekupheleni kwayo phakathi kwezilwandle nentaba ekhazimulayo engcwele. Futhi ngaleso sikhathi umusa wokuphephisa abantu uyavalwa.

Kodwa izindaba ezivela empumalanga naseNyakatho ziyakumkhathaza; ngalokho uyakuphuma ngolaka olukhulu ukuba achithe, aqothule nokwenza abaningi banyamalale ngokupheleleyo. Uyakwakha amatende esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho uyakufinyelela ekugcineni kwakhe, futhi akuyikuba khona ozamsiza. Ngaleso sikhathi uMikayeli uyakusukuma, isikhulu esikhulu esimela abantwana babantu bakho; futhi kuyakuba khona isikhathi sokuhlupheka esingakaze sibe khona selokhu kwaba khona isizwe kuze kube yilesa sikhathi; futhi ngaleso sikhathi abantu bakho bayakukhululwa, yilowo nalowo oyakutholakala ebhaliwe encwadini. Daniyeli 11:44–12:1.

Ukusetshenziswa kathathu kuka-Eliya kumelela ukubhekana kwangaphandle kwabantu bakaNkulunkulu nenkosi yasenyakatho, eyinhloko yaleyo nhlango eyingxube kathathu kadrako, yesilo, neyomprofethi wamanga eholela izwe e-Armagedoni. Izitha ezintathu zika-Eliya ezaziyisithombe saleyo nhlango eyingxube kathathu kwakungu-Ahabi, owayeyinkosi yezizwe eziyishumi zasenyakatho emele amakhosi ayishumi eSambulo isahluko seshumi nesikhombisa, apha nesifebe saseBhabhiloni, futhi avuma ukunikela umbuso wawo kuleso sifebe “ihora linye”, okuyilo “ihora” lenhlekelele yomthetho weSonto. Isifebe saseBhabhiloni sasimelwe nguJezebeli, kanti abaprofethi bakaBali bakaJezebeli nabapristi besihlahla bamele umprofethi wamanga.

Inhlekelele yomthetho weSonto iqala ngomthetho weSonto osuzayo maduze e-United States futhi iphela lapho uMikayeli esukuma. Lapho lowo mthetho weSonto ufika izwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili, libiza omunye umhlambi kaNkulunkulu uphume eBabiloni. Isikhathi esisukela ekubizweni kokuphuma eBabiloni kuze kube sekupheleni komusa siyisikhathi sokwahlulelwa kwesifebe saseBabiloni. Futhi siyisikhathi lapho uMoya oNgcwele ethululwa khona ngaphandle kwesilinganiso. Yilo “hora,” amakhosi ayishumi avuma ngalo ukubusa kanye nesifebe saseThire, esingasakhohlakele. Yilo “hora,” lokho “kuzamazama komhlaba” okukhulu kwesAmbulo ishumi nanye, lapho abayizinkulungwane eziyikhulu namashumi amane nane bephakanyiswa njengophawu.

Amakhosi omhlaba, apha nawo ubufebe, aphila ngokunethezeka kanye nawo, ayomkhalela, amdazele, lapho ebona intuthu yokusha kwakhe, emi kude ngenxa yokwesaba ukuhlushwa kwakhe, ethi: Maye, maye, muzi omkhulu, Bhabhiloni, muzi onamandla! ngokuba ngehora linye ukwahlulelwa kwakho kufikile. IsAmbulo 18:9, 10.

Njengoba uJohane wachaza iMegido njengentaba (“har”) yaseMegido ukuze abonise iqiniso elingokomoya hhayi elingokoqobo, kanjalo nokwahlulelwa kwesifebe saseBabiloni neTire kuchazwa njengokwenzeka “ehoreni,” futhi futhi “ngosuku.”

Ngakho-ke izinhlobo zakhe ziyakufika ngosuku olulodwa, ukufa, nokulila, nendlala; futhi uyakushiswa ngokupheleleyo ngomlilo; ngokuba inamandla iNkosi uNkulunkulu omhlulelayo. IsAmbulo 18:8.

Ngemva kuka-Okthoba 22, 1844, isikhathi sesiprofetho asisasebenzi ukuba sisetshenziswe ngokwesiprofetho, ngakho ukwahlulelwa kwamandla obupapa kuvezwa njengokwenzeka “ngehora,” futhi futhi “ngosuku.” “Ihora” lokwahlulelwa kwakhe liyisikhathi sesiprofetho esisukela emthethweni weSonto e-United States kuze kuvalwe isikhathi somusa. Kubalulekile ukuqaphela lesi sikhathi lapho kucatshangelwa u-Eliya wezinsuku zokugcina, ngoba impi ka-Eliya yaseNtabeni iKarmeli ilandela ukuvivinywa kwangaphakathi kwabantu bakaNkulunkulu bezinsuku zokugcina, futhi isikhathi sokuvivinywa kwebandla kanye nesomhlaba siqukethe iziqalo neziphetho ezifanayo zesiprofetho.

Amazwi amabili esAmbulo ishumi nesishiyagalombili amele izingcingo ezimbili ezihlukene eziya emasontweni amabili. Ibandla lokuqala yilabo abayizinkulungwane eziyikhulu namashumi amane nane zeSambulo isahluko sesikhombisa, kanti ibandla lesibili elibizwayo yisixuku esikhulu seSambulo isahluko sesikhombisa. Ubizo oluya kulabo abayizinkulungwane eziyikhulu namashumi amane nane lwenziwa ngesikhathi uMoya oNgcwele uthululwa ngesilinganiso, kanti ubizo oluya esixukwini esikhulu lwenziwa lapho uMoya oNgcwele uthululwa ngaphandle kwesilinganiso.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yase imemeza ngamandla ngezwi elinamandla, ithi, Liwile, liwile iBhabhiloni elikhulu, futhi selibe yindawo yokuhlala yamademoni’ (IsAmbulo 18:1, 2). Lona ngumyalezo ofanayo nalowo owanikezwa yingelosi yesibili. IBhabhiloni liwile, ‘ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Liyini lelo wayini?—Izimfundiso zalo zamanga. Linike umhlaba isabatha lamanga esikhundleni seSabatha somyalo wesine, futhi liphinde inkohliso uSathane ayitshela u-Eva okokuqala e-Edene—ukungafi komphfumulo ngokwemvelo. Amaphutha amaningi ahlobene nalawo liwasakazile kabanzi, ‘lifundisa iziyalo zabantu njengezimfundiso’ (Mathewu 15:9).”

“Lapho uJesu eqala inkonzo yaKhe yasobala, wahlanza iThempeli ekungcolisweni kwalo okuyinhamba engcwele. Phakathi kwezenzo zokugcina zenkonzo yaKhe kwakukhona ukhulanzwa kwesibili kweThempeli. Kanjalo-ke emsebenzini wokugcina wokuxwayisa izwe, kwenziwa izimemezelo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, umuzi omkhulu, ngokuba linathisile izizwe zonke iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Futhi ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningabi nesabelo ezonweni zalo, futhi ukuze ningamukeli ezinhlungwini zalo. Ngokuba izono zalo sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zalo’ (IsAmbulo 18:4, 5).” Selected Messages, incwadi 2, 118.

Ingelosi enamandla yehla ngokugcwaliseka kwesAmbulo isahluko seshumi nesishiyagalombili, lapho izakhiwo ezinkulu zaseDolobheni laseNew York zehliswa ngoSeptemba 11, 2001, ngokufika “komoya wasempumalanga” wobuSulumane. Yase imemeza “ngamandla ngezwi elinamandla, ithi, Liwile, liwile iBabiloni elikhulu, seliphenduke indawo yokuhlala yamademoni.” Kwase kuthi evesini lesine kuzwakale elinye izwi “livelu ezulwini lithi, ‘Phumani kulo, bantu bami.’” Lawo mazwi amabili “ayizimemo ezimbili ezihlukene ezenziwe emasontweni.” Amasonto amabili ahlukene kaNkulunkulu ezinsukwini zokugcina abonakaliswa njengabayizinkulungwane eziyikhulu namashumi amane nane, kanye nesixuku esikhulu.

Isikhathi sokuvivinywa sabayizinkulungwane eziyikhulu namashumi amane nane siqala nge-Islam yoMaye wesithathu, u-Isaya ayichaza ngokuthi “usuku lomoya wasempumalanga.” Leso sikhathi sokuvivinywa siphela ngomthetho weSonto ozayo maduze e-United States kanye nokuphoqelelwa kophawu lwesilo. Isilo siyinkosi yasenyakatho yomgunyathi, inhloko yeBabiloni lesimanje. IBabiloni liyingonyama kuDaniyeli isahluko sesikhombisa, futhi umprofethi ongalaleliyo waseJuda, omele ubu-Adventist baseLawodisiya, ofa esikhathini esiqala “ngembongolo” ye-Islam (Septemba 11, 2001), bese siphela “ngengonyama,” (iBabiloni lesimanje).

Esikhathini esimelelwa ngokuthi “ithuna” lomprofethi ongalaleli le-Adventism yaseLawodikeya, imvula yangemuva iyalinganiswa, njengoba kwenziwa isimemo esikhethekile ebandleni labayikhulu namashumi amane nane ezinkulungwane. Lapho leso sikhathi siphela, “ngehora” “lokuzamazama komhlaba okukhulu”, elimela umthetho weSonto e-United States; kufika isikhathi sezwi lesibili lesAmbulo isahluko sishiyagalombili neshumi, ngokumiswa kophawu lwesilo, oluyilo uphawu lwenkosi yasenyakatho. Ngesikhathi esifanayo ubuSulumane boMaye wesithathu busetshenziswa ukuletha ukwahlulelwa okuqhubekela phambili nokwandayo phezu kwezwe elihlubukile. Umlayezo omenyezelwa “yisibhengezo” sabayikhulu namashumi amane nane ezinkulungwane phakathi naleso simemo sesibili esikhethekile ebandleni “lesixuku esikhulu” ukhomba “uphawu” “lwenkosi yasenyakatho”, kanye nendima yobuSulumane boMaye wesithathu, obumelwe ngokuthi “abantwana basempumalanga”.

Umlayezo othukuthelisa umbuso wobupapa evesini lamashumi amane nane lesahluko seshumi nanye sikaDaniyeli, nomlayezo oqalisa ukubulalana kwegazi kokugcina kobupapa, emelelwe “njengezindaba ezivela empumalanga” (iSulumane) “nasenyakatho” (uphawu lwesilo). Kuleso sikhathi, njengasesikhathini esandulelayo, iSulumane “somoya wasempumalanga” siletha ukwahlulela phezu kwe-United States ukuze kuqale leso sikhathi, futhi leso sikhathi siphela lapho inkosi yasenyakatho ifinyelela ekupheleni kwayo, “phakathi kwezilwandle nentaba engcwele ekhazimulayo”, esigodini saseMegido nasentabeni yaseKarmeli.

Isikhathi sokwahlulela iBhabhiloni lanamuhla esimele umbhede walo wokufa (ithuna), siqala ngophawu lwempumalanga futhi siphela ngophawu lwasenyakatho, njengoba nje umbhede wokufa womprofethi waseLawodikeya ongazange alalele waphela ekubizweni kokuqala okuqondile emabandleni. Ithuna (umbhede wokufa) lapho kungcwatshwa khona kokubili umprofethi oqambayo waseBethetele nomprofethi wakwaJuda ongazange alalele, limelwe phakathi “kwembongolo” ne“ngonyama”.

U-Eliya umele abantu bakaNkulunkulu bensuku zokugcina ababebhekene nesitha esiyizigaba ezintathu esimelwe u-Ahabi, uJezebeli, nabaprofethi bakaJezebeli. UJezebeli uwuphawu lwamandla obupapa ebandleni lesine laseThiyathira, futhi abaprofethi bakhe eKarmeli babemelwe abaprofethi bakaBhali nabapristi besihlahla esingcwele. UBhali umele unkulunkulu wesilisa, kanti abapristi besihlahla esingcwele babemele u-Ashitaroti, unkulunkulu wesifazane; ngaleyo ndlela abaprofethi bamanga bakaJezebeli babehlanganisa abesilisa nabesifazane, bemele inhlanganisela yeBandla noMbuso emelwe umfanekiso wesilo encwadini yeSambulo.

Yi-United States yona eqala ukumisa umfanekiso wesilo e-United States, bese kuthi emva kwalokho emhlabeni, futhi yi-United States engumprofethi wamanga wenhlangano ephindwe kathathu. U-Ahabi, inkosi yezizwe eziyishumi, umelela amakhosi ayishumi eSambulo 17, okuwukuthi udrako, futhi uJezebeli uyisilo. U-Eliya wayebhekene ngqo nenhlangano ephindwe kathathu yeBhabhiloni Lesimanje eNtabeni iKarmeli, lapho isifebe saseBhabhiloni sifika ekupheleni kwaso kungekho osisizayo. Ukusetshenziswa okuphindwe kathathu kuka-Eliya kumele lokho kubhekana kwangaphandle okulethwa kubantu bakaNkulunkulu bezinsuku zokugcina, futhi u-Eliya umelela umprofethi obhekene ngqo nalawo mandla amathathu.

Ingxenye ebalulekile yendaba ka-Eliya “imvula,” emele imvula yokugcina ethululwa emlandweni wokulwa. Ngaphambi kokufika ekulweni eNtabeni iKarmeli, u-Eliya wayememezele ngokusobala ukuthi kwakungeke kube khona mvula, ngaphandle kwezwi lakhe. Inkathi eholela “ehoreni” lokwahlulelwa kukaJezebeli iyinkathi emelwa “yizwi” lokuqala elihlukile elanikwa amabandla. Lelo “zwi” lafika ngoSeptemba 11, 2001, futhi ngaleyo nkathi “imvula” “yalinganiswa” kuphela, futhi ngaleyo nkathi kwakukhona imiyalezo emibili encintisanayo yemvula yokugcina eyayihilelekile empikiswaneni kaHabakuki. Omunye wawungumyalezo womgunyathi wokukhala ngoThamusi, owawumela “umyalezo wokuthula nokulondeka,” kanti omunye wawungumyalezo weqiniso woMaye wesithathu wobuSulumane.

Umlayezo weqiniso “wemvula yokugcina” wawusekelwe endimeni ye-Islam yoMaye wesithathu. Lowo mlayezo wavela emthonjeni owodwa (owawuyi-Future for America), futhi le miyalezo emibili yalwela ukubusa kuze kube yilapho umlando uqinisekisa ubuqiniso bomlayezo weqiniso, futhi waqinisekisa nobuwula bomlayezo othi “ukuthula nokulondeka” ngesikhathi esinjengalesi.

“Iziphrofetho zikaDaniyeli nezikaJohane kufanele ziqondwe. Zichazelana zona ngokwazo. Zinika izwe amaqiniso okufanele wonke umuntu awaqonde. Lezi ziphrofetho kufanele zibe ngofakazi emhlabeni. Ngokugcwaliseka kwazo kulezi zinsuku zokugcina, ziyozichaza zona ngokwazo.” Kress Collection, 105.

Ukugcwaliseka kokuqala kuka-Eliya ekusetshenzisweni okuphindwe kathathu kuka-Eliya kuqinisekiswa ngu-Eliya wesibili, uJesu amkhomba njengoJohane uMbhapathizi. Labo fakazi ababili ndawonye bamisa u-Eliya wesithathu.

Kwathi sebehambile, uJesu waqala ukukhuluma ezixukwini ngoJohane, wathi: Naphumela ini ehlane ukuyobona na? Umhlanga unyakaziswa ngumoya na? Kepha naphumela ini ukuyobona na? Umuntu owembethe izingubo ezithambileyo na? Bhekani, abagqoka izingubo ezithambileyo basezindlini zamakhosi. Kepha naphumela ini ukuyobona na? Umprofethi na?

Yebo, ngithi kini, nomkhulu kunomprofethi. Ngokuba lo nguyena okulotshwe ngaye ukuthi: Bheka, ngithuma isithunywa sami phambi kobuso bakho, esiyakulungisa indlela yakho phambi kwakho. Ngqiqinisile ngithi kini: Phakathi kwababazelwe ngabesifazane akuvukanga omkhulu kunoJohane uMbhapathizi; nokho omncinyane embusweni wezulu mkhulu kunaye. Kusukela ezinsukwini zikaJohane uMbhapathizi kuze kube manje umbuso wezulu uyahlaselwa ngamandla, nabawuhlaselayo bawuthumba ngamandla. Ngokuba bonke abaprofethi nomthetho baprofetha kwaze kwaba nguJohane. Uma nivuma ukukwamukela, nguyena u-Eliya obezakufika. Onezindlebe zokuzwa makezwe. Mathewu 11:7–15.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Namuhla, ngomoya nangamandla ka-Eliya nakaJohane uMbhapathizi, izithunywa ezimiswe nguNkulunkulu zibizela ukunaka kwezwe elibhekene nokwahlulelwa ezenzakalweni ezinzima ezizokwenzeka maduze maqondana namahora okuvala omusa kanye nokubonakala kukaKristu Jesu njengeNkosi yamakhosi noMbusi wababusi. Maduze wonke umuntu uyokwahlulelwa ngenxa yezenzo ezenziwe esemzimbeni. Ihora lokwahlulela kukaNkulunkulu selifikile, futhi phezu kwamalungu ebandla laKhe emhlabeni kuthwele umthwalo onzima wokuxwayisa labo abame, kungathi kunjalo, khona onqenqemeni lokubhujiswa kwaphakade. Kumelwe kwenziwe kucace kubo bonke abantu emhlabeni wonke abayolalela izimiso ezisengcupheni empini enkulu eqhubekayo, izimiso okulengiswe kuzo iziphetho zesintu sonke.

“Kula mahora okugcina okuvivinywa kwabantwana babantu, lapho isiphetho sawo wonke umphefumulo sesizomiswa phakade maduze kangaka, iNkosi yezulu nomhlaba ilindele ukuba ibandla laYo livuke liye esenzweni ngendlela engakaze ibonwe ngaphambili. Labo abakhululiwe kuKristu ngokwazi iqiniso eliyigugu, iNkosi uJesu ibabheka njengabakhethiweyo baYo, abathandwe ngaphezu kwabo bonke abanye abantu ebusweni bomhlaba; futhi ithembele kubo ukuba baveze izindumiso zaLowo owababiza ebumnyameni wabangenisa ekukhanyeni okumangalisayo. Izibusiso ezinikelwa ngesandla esivulekile kangaka kufanele zidluliselwe kwabanye. Izindaba ezinhle zensindiso kufanele zifinyelele kuzo zonke izizwe, imindeni, izilimi, nabantu.”

“Emibonweni yabaprofethi basendulo iNkosi yenkazimulo yavezwa njengothululela ukukhanya okukhethekile phezu kwebandla laYo ezinsukwini zobumnyama nokungakholwa ezandulela ukufika kwayo kwesibili. NjengeLanga Lokulunga, yayiyovela phezu kwebandla laYo, ‘linokuphulukisa emaphikweni alo.’ Malaki 4:2. Futhi kuwo wonke umfundi weqiniso kwakuyosakazeka ithonya lokuphila, isibindi, ukusiza, nokuphulukisa kweqiniso.”

“Ukuza kukaKristu kuyokwenzeka esikhathini esimnyama kunazo zonke emlandweni waleli zwe. Izinsuku zikaNowa nezikaLoti ziveza isimo sezwe ngaphambi nje kokuza kweNdodana yomuntu. ImiBhalo, ikhomba phambili kulesi sikhathi, imemezela ukuthi uSathane uyosebenza ngamandla onke nangayo ‘yonke inkohliso yokungalungi.’ 2 Thesalonika 2:9, 10. Ukusebenza kwakhe kwembulwa ngokusobala ubumnyama obanda ngokushesha, amaphutha amaningi, izihlubuki, kanye nokudukiswa kwalezi zinsuku zokugcina. Akusikho kuphela ukuthi uSathane uholo izwe ekuthunjweni, kodwa nezinkohliso zakhe zifaka imvubelo emabandleni azibiza ngokuthi ngawenkosi yethu uJesu Kristu. Ukuhlubuka okukhulu kuyokhula kube ubumnyama obujule njengaphakathi kobusuku. Kubantu bakaNkulunkulu

kuyoba ubusuku bokuvivinywa, ubusuku bokukhala, ubusuku bokushushiswa ngenxa yeqiniso. Kodwa kulobo busuku bobumnyama ukukhanya kukaNkulunkulu kuyokhanya.”  
Prophets and Kings, 716, 717.