

Incwadi kaDaniyeli - Inani Elinye Lamakhulu Amathathu Anamashumi Amathathu Anesithathu

Ukutyhila ilaphu lembali yesiprofeto: lingqiqo ngexesha lokutywinwa kwabayi-144,000

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Bonke abaprofeti bayavumelana omnye nomnye, yaye bonke bangqina ngokukhethekileyo ngakumbi ngokuphatelele ekupheleni kwehlabathi kunemihla ababephila kuyo. Ubungqina babo bumele ukusetyenziswa kwixesha lesiprofeto lexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, kuba kulapho kusenzeka khona isiphumo sawo wonke umbono. UIsaya, kwisahluko sesithandathu, embonweni wavunyelwa ukuba akhangele angene eNdalweni eNgcwele kakhulu, ngexesha lexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, apho wabona uzuko lukaThixo. Siyazi ukuba kwakusemva koSeptemba 11, 2001, kuba weva iingelosi kwindinyana yesithathu, zichaza ukuba umhlaba ngoko wawuzele luzuko lwaKhe.

“Xa uThixo wayesele eza kuthuma uIsaya enomyalezo kubantu baKhe, waqala ngokuvumela umprofeti ukuba abone embonweni angene kwiNgcwele yeeNgcwele engaphakathi kwengcwele. Ngequbuliso isango nomkhusane wangaphakathi wetempile kwabonakala ngathi kuyaphakanyiswa okanye kuyarhoxiswa, yaye wavunyelwa ukuba akhangele ngaphakathi, kwiNgcwele yeeNgcwele, apho kwakungenakungena khona kwanonyawo lomprofeti. Kwavela phambi kwakhe umbono kaYehova ehleli phezu kwetrone ephakamileyo neyonyusiweyo, ngoxa ubungangamsha bozuko lwaKhe buzalisile itempile. Ekujikelezini itrone kwakukho iiserafi, njengabagcini abakungqonge uKumkani omkhulu, yaye zazibonakalisa uzuko olwaluzingqongile. Xa iingoma zazo zendumiso zazivakala ngeethoni ezinzulu zonqulo, iintsika zesango zangangcazela, ngokungathi zinyikinywa yinyikima yomhlaba. Ngemilebe engangcoliswanga sisono, ezi ngelosi zathulula iindumiso zikaThixo. ‘Ungcwele, ungcwele, ungcwele, nguYehova wemikhosi,’ zamemeza; ‘umhlaba wonke uzaliswe luzuko lwaKhe.’ [Bona kuIsaya 6:1–8.]

“Iiserafi ezijikeleze itrone zizaliswe kakhulu luloyiko olunentlonelo njengoko zibona uzuko lukaThixo, kangangokuba azithi nokuba kube kanye zijonge kuzo ngokuzithanda. Indumiso yazo yeyeyeNkosi yemikhosi. Njengoko zijonga kwikamva, xa umhlaba wonke uya kuzaliswa luzuko lwaKhe, ingoma yoloyiso ivakalelana ukusuka kwenye ukuya kwenye ngengoma emnandi, ‘Ngcwele, ngcwele, ngcwele, yiNkosi yemikhosi.’ Zaneliseke ngokupheleleyo kukumzukisa uThixo; zihlala ebusweni baKhe, phantsi koncumo lwaKhe lokwamkelwa, azinqweneli nto ingaphaya koko. Ekuthwaleni umfanekiso waKhe, ekwenzeni ukuthanda kwaKhe, ekumnquleni Yena, kufikelelwa kolona langazelelo lwazo luphezulu.” Gospel Workers, 21.

Ngokuvumelana noIsaya, nomprofeti uHezekile wavunyelwa nokuba abone angene eNdaweni Engcwele Kakhulu. Umbono kaHezekile waqala kwisahluko sokuqala, ivesi lokuqala.

Kwathi ngonyaka wamashumi amathathu, ngenyanga yesine, ngomhla wesihlanu enyangeni, ndakuba ndiphakathi kwabathinjwa ngasemlanjeni iKebhare, amazulu avuleka, ndabona imibono kaThixo. Hezekile 1:1.

Umbono wakhe uyaqhubeka kwizahluko ezilandelayo, yaye yokuqhubeka kombono omnye lowo kwizahluko zesibhozo nezesithoba, ochaza ukutywinwa kwabalikhulu elinamashumi amane anesine amawaka. Siyakwazi oku ngobungqina bakhe obunyamekileyo.

Kwathi ke ngomnyaka wesithandathu, ngenyanga yesithandathu, ngomhla wesihlanu wenyanga, ndihleli endlwini yam, namadoda amakhulu akwaYuda ehleli phambi kwam, apho isandla seNkosi uYehova sehla phezu kwam. Ndaza ndakhangela, nanko umfuziselo onjengokubonakala komlilo; ukusuka ekubonakaleni kwezinqe zakhe kuse phantsi kwakungumlilo; ukusuka ezinqeni zakhe kuse phezulu kwakungathi kukubonakala kokukhanya, kufana nombala wentlaka ekhazimlayo. Wasolula into enjengesandla, wandibamba ngentshuntshe yeenwele zentloko yam; waza uMoya wandiphakamisa phakathi komhlaba nezulu, wandizisa ngemibono kaThixo eYerusalem, emnyango wesango langaphakathi elikhangele ngasemntla; apho kwakukho isihlalo somfanekiso womona, oxhokoxayo ukuba kubekho umona. Khangela ke, ubuqaqawuli bukaThixo kaSirayeli babukho apho, ngokombono endawubonayo ethafeni. Hezekile 8:1–4.

Umbono wesahluko sesibhozo nezesithoba ochaza ezi ndidi zimbini ziphuhliswayo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, wawunjalo, “ngokombono endandiwubonile” uHezekile “ethafeni.” Umbono awawubonayo ethafeni uchazwa kwisahluko sesithathu.

Kwaye isandla seNkosi saba phezu kwam apho; yaza yathi kum, Vuka, uphume uye ethafeni, ndize ndibe ndathetha nawe khona. Ndandula ke ndavuka, ndaphuma ndaya ethafeni; yaye, yabonani, ubuqaqawuli beNkosi buma khona, bunjengobu buqaqawuli ndabubonayo ngasemlanjeni iKebhare; ndaza ndawa ngobuso bam. Hezekile 3:22, 23.

Umbono kaHezekile “wethafa” wawunjengalo “uzuko awathi” uHezekile “walubona ngasemlanjeni waseKebhare,” yaye lowo yayingumbono wesahluko sokuqala, ivesi yokuqala. Umbono wokutywinwa kwisahluko sesithoba, nombono “wethafa,” babengokuqhubekeka nje kombono womlambo waseKebhare. Wawungumbono wozuko lukaThixo eNdaweni eNgcwele Kakhulu, ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, kanye njengokuba kwakunjalo ngombono kaIsaya. Umbono kaIsaya wawuchaza umsebenzi kaThixo wokuvusa abathunywa ngexesha lokutywinwa, yaye kwizahluko zesibini nezesithathu, uHezekile uchaza kanye loo msebenzi ngokweenkcukacha ezingaphezu kwezo zikaIsaya, kuba ubonakalisa umthunywa oza kuthwala isigidimi asiwise kwi-Adventism yaseLawodike, yaye ukuze asiqonde isigidimi aza kusisa kubantu abavukelayo abashiywayo, uHezekile uyalelwa ukuba ayidle incwadi encinane, eyayisesandleni sengelosi xa Yawayo yehla ngomhla we-11 kuSeptemba 2001.

Wathi kum, Nyana womntu, yidla oko ukufumanayo; yidla lo msongo, uhambe uye kuthetha kwindlu kaSirayeli. Ngoko ndawuvula umlomo wam, wandityisa loo msongo. Wathi kum, Nyana womntu, yenza isisu sakho sidle, uzalise amathumbu akho ngalo msongo ndikunika wona. Nda ke ndawudla; wona wawumnandi emlonyeni wam njengobusi ngenxa yobumnandi bawo. Wathi kum, Nyana womntu, hamba, yiya kwindlu kaSirayeli, uthethe kubo ngamazwi am. Kuba akuthunywanga kubantu bolwimi olungaqhelekanga noluntsonkothileyo, koko uthunyelwe kwindlu kaSirayeli; hayi kwizizwe ezininzi zolwimi olungaqhelekanga noluntsonkothileyo, ezithethayo ongenakukuva. Inene, ukuba bendikuthume kubo, ngebekuphulaphule. Ke yona indlu kaSirayeli ayiyi kukuphulaphula; kuba abayikundiphulaphula mna; kuba yonke indlu kaSirayeli inobuso obuqinileyo nentliziyo elukhuni. Yabona, ndibenzé bomelele ubuso bakho ukuba bume nxamnye nobuso babo, nebunzi lakho ukuba lime nxamnye nebunzi labo. Njengedayimani elukhuni ngaphezu kwelitye lenyengane ndilenze ibunzi lakho: musa ukuboyika, ungadakumba ngenxa yenkangeleko yabo, nangona beyindlu enemvukelo. Hezekile 3:1–9.

UmNtlanga eBhayibhileni ungumphambukeli, yaye umphambukeli uthetha ulwimi olungaqhelekanga. UHezekile wathunyelwa kwindlu kaSirayeli wale mihla, ethi ngexesha lokutywinwa ibe yibandla lamaSeventh-day Adventist laseLawodike, elidlulwa. Isigidimi ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka sesabandla likaThixo, eligwetywa kuqala, aze ke kumthetho weCawa oza kusondela kungekudala, ilizwi lesibini lesiTyhilelo isahluko seshumi elinesibhozo, libize umhlambi kaThixo weeNtlanga uphume eBhabheli. Xa uIsaya, kwisahluko sesithandathu, emele abo bamkela ubizo lokuthunyelwa kwindlu evukelayo benesigidimi saseLawodike, ulumkiswa kwangaphambili ukuba bangabantu abathi, xa bebona, bangaqondi, naxa besiva, bangaqondi. UIsaya ubhala kanye olo phawu uYesu awacaphula kuIsaya, isahluko sesithandathu, xa Wabanika kanye olo phawu amaYuda ayengxoxiswano engenasiphelo, awayedlulwayo kwimbali kaKristu.

Kwisahluko seshumi elinesibini, noHezekile usebenzisa kanye kwaloo magama afanayo, ngaloo ndlela ebeka ngokukodwa isahluko seshumi elinesibini kwixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Ilizwi leNkosi laphinda lafika kum, lisithi, Nyana womntu, uhleli phakathi kwendlu enemvukelo, enamehlo okubona, kodwa ingaboni; ineendlebe zokuva, kodwa ingevi; kuba iyindlu enemvukelo. Hezekile 12:1, 2.

Isahluko seshumi elinesibini sikaHezekile sichonga ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye ngokwenjenjalo sijongana nesigidimi sobuxoki semvula yasemva esinikelwa ngamanxila akwaEfrayim alawula abantu baseYerusalem, la manxila angenakuyifunda incwadi etywiniweyo. Isigidimi sabo sobuxoki semvula yasemva sisekelwe ekubekeni imibono yesiprofeto yeLizwi likaThixo kude kwixesha elizayo.

Kwiivesi ezintathu ukuya kwishumi elinesihlanu, uHezekile uyalelwa ukuba abonise umzekelo wokungena kwabantu bakaThixo ekuthinjweni eBhabheli. Ukuthinjwa eBhabheli kufanekisela umthetho weCawa osondelayo ukufika, yaye ke kwiivesi zeshumi elinesithandathu ukuya kumashumi amabini, uchaza indlala ehamba nokutshatyalaliswa kwezixeko okuqala ngelixa leyure

yeniyikima enkulu, engumthetho weCawa osondelayo ukufika. Iingenelo zokuhlala emaphandleni ngelo xesha lentlekele zimelwe apho, yaye ke kwiivesi zamashumi amabini ananye ukuya kumashumi amabini anesibhozo, sinaso isicatshulwa esaqondwa njengenyano yangoku kwimbali yamaMillerite. Esi sicutshulwa sicutshulwe igama ngeligama kwi-The Great Controversy kwinkcazo yembali yamaMillerite kuloo ncwadi.

Lafika ilizwi likaYehova kum, lisithi, Nyana womntu, siyintoni na esi saga eninaso ezweni lakwaSirayeli, nisithi, Imihla iyolulwa, nombono wonke uyasilela? Ngako oko baxelele, uthi iNkosi uYehova, Ndiya kusiphelisa esi saga, bangabi sasisebenzisa njengentsomi kwaSirayeli; koko yithi kubo, Imihla isondele, nokuzaliseka kombono wonke. Kuba akusayi kuba sabakho mbono ulize, nokuvumisa okugudileyo phakathi kwendlu kaSirayeli. Kuba mna ndinguYehova: ndiya kuthetha, nelizwi endiya kulithetha liya kwenzeka; alisayi kuba salibaziseka; kuba ngemihla yenu, ndlu enovukelo, ndiya kuthetha ilizwi, ndilifezekise, itsho iNkosi uYehova. Laphinda lafika ilizwi likaYehova kum, lisithi, Nyana womntu, yabona, abendlu kaSirayeli bathi, Umbono awubonayo ngowemihla emininzi ezayo, yaye uprofeta ngamaxesha akude. Ngako oko yithi kubo, Itsho iNkosi uYehova, Akusayi kulityaziseka nalinye lamazwi am; kodwa ilizwi endilithethileyo liya kwenziwa, itsho iNkosi uYehova. Hezekile 12:21–28.

Umyalezo wemvula yasemva wobuxoki ovezwa ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka uthi, “iintsuku ziyalulwa, yaye yonke imibono iyasilela.” Kaloku, abo bathunywa babemelwe nguMoses, uEliya, uHezekile, uIsaya noYohane, abazange na basilele kwisibikezelo sabo sikaJulayi 18, 2020? Umyalezo womAdventist waseLawodikea ngelo xesha uthi, “umbono awubonayo ngowemihla emininzi ezayo, yaye uyaprofeta ngamaxesha akude.” Kulo mba wembali akuyi kuphela ukuba wonke umbono uzaliseke, kodwa umthunywa makaxelele indlu elahlekileyo kaSirayeli wale mihla, athi, “Utsho uYehova uThixo,” “Ndiya kuyenza” loo “ntetho” yobuxoki yoBuadventist baseLawodikea “iphele.” Baxelele, “Iintsuku zisondele, nesiphumo sawo wonke umbono.” “Akusayi kuphinda kulibaziseke nalinye lamazwi am, kodwa ilizwi endilithethileyo liya kwenziwa, utsho uYehova uThixo.”

Umyalezo waseLawodike ufuna ukuba umyalezo uchaze ukuba iintsuku zisondele apho isiphumo sawo wonke umbono siya kwenzeka, yaye ezo ntsuku ziintsuku zokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ingongoma ebalulekileyo engafanele iphoswe kulo mhlathi kukuba uThixo ngokuthe ngqo uthi kwezo “ntsuku,” ezimele ixesha lokutywinwa, uya kubangela ukuba “umbono olilize” wobuAdventist baseLawodike, “ukuvumisa kwabo okucengayo,” nom “zekeliso” wabo wobuxoki kuphele. UThixo ubangela ukuba umyalezo wabo womgunyathi wemvula yasemva uyeke ngaphambi komthetho weCawa osondelayo, kuba uwubangela ukuba uphele kwezo ntsuku azithethayo. Uwenza uphele ngokuwuqinisekisa umyalezo wenyano wemvula yasemva, ngoxa ephakamisa abo banyuliweyo ukuba babe ngumqondiso ngexesha lomthetho weCawa osondelayo. Abo banyuliweyo bayatywinwa ngaphambi “kweniyikima”.

Enye indlela awenza ngayo ukuba iyekiswe loo mzekeliso olize womyalezo wemvula yamva yobuxoki kukufika kwezigwebo zikaThixo ezingalindelekanga nezandayo, ezifika njengokothuka

okukhulu kubantwana bobumnyama, kodwa ezibe ziyinxalenye kanye yomyalezo abantwana bokukhanya abaya kube bewuxela kwangaphambili. Imbali esingena kuyo ngoku sele iza kujamelana nezigwebo zikaThixo. Ezo zigwebo zimelwe ngokuphindaphindiweyo eLizwini likaThixo, yaye ixesha lokutywinwa, elaqala ngomhla we-11 Septemba 2001, yindawo apho wonke umbono, kuquka nemibono yezigwebo zikaThixo, umele ukufikelela khona, kuba iLizwi lakhe alize lisilele.

Kumanqaku angaphambili sabonisa ukuba izahluko ezintathu zokuqala encwadini kaDaniyeli zimele izigidimi zeengelosi ezintathu zeSityhilelo isahluko seshumi elinesine. Isahluko sesibini sisigidimi sengelosi yesibini, yaye ngoko ke sisazobe sovavanyo lwesibini ngexesha lokutywinwa. Uvavanyo lokuqala yayilusahluko sokuqala, yaye lwaluluvavanyo lokutya lokuba umntu angakhethe na ukutya kwasezulwini okanye ukutya kwaseBhabheli. Isahluko sesibini sasimelwe yinyaniso efihlakeleyo ephakathi kwephupha likaNebhukadenetsare ngomfanekiso wezirhamncwa, ezizizikumkani.

UDaniyeli isahluko sesibini umele uvavanyo lomfanekiso werhamncwa ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye uqulethe ukuqonda okufihliweyo, kuba uNebhukadenetsare akazange akwazi ukukhumbula iphupha. Umele inyaniso efihlakeleyo etyhilwayo kwimbali yekhulu elinamashumi amane anesine amawaka, kwanenyanisi efihlakeleyo emalunga nezikumkani zesiprofeto seBhayibhile ezimelwe kuloo mfanekiso. Wamela uvavanyo lobomi nokufa kuDaniyeli nakwabo bathathu bafaneleyo, kwakunye nakwizilumko zamaKaledi ezazisidla ukutya kwaseBhabhiloni.

UEllen White waboniswa ukuba umfanekiso werhamncwa uya kumiswa “ngaphambi kokuba ixesha lovavanyo livalwe, kuba lolona vavanyo lukhulu kubantu bakaThixo, ekuya kuthi ngalo kugqitywe isiphelo sabo sanaphakade.” Iphupha elifihlakeleyo likaNebhukadenetsare limela olo vavanyo. Inyaniso efihlakeleyo yomfanekiso ethe yatyhilwa kule mihla, xa isiphumo saso sonke isityhilelo singasalibaziseki, yeyokuba uYesu, njengoAlfa noOmega, wachaza kwiimbekiselo zokuqala nezokugqibela kwizikumkani zesiprofeto seBhayibhile ukuba irhamncwa lesibhozo livela kwasixhenxe.

Irhamncwa lesibhozo lesiSityhilelo isahluko seshumi elinesixhenxe, eliphuma kwabasi sixhenxe, ligunya lobupopu elibuyiselwe etroneni yomhlaba, yaye imfihlelo enzulu efihlakeleyo etyhilweyo kukuba njengoko iUnited States isenza umfanekiselo werhamncwa kwesi sizwe, nayo iya kumeleka isenzeko sesibhozo, siphuma kwabasi sixhenxe. Umongameli wesithandathu ukususela kwixesha lesiphelo ngowama-1989, lowo ongumongameli osisityebi owavusa bonke ubukumkani begongqongqo, wamkela inxeba lezopolitiko elibulalayo ezandleni zabahambeli-phambili, abavukileyo, abenkululeko abangabaxhasi behlabathi ngowama-2020, njengoko uphondo lwamaRiphabhlikhi lwabulawa ezitratweni lirhamncwa elingakholelwayo kuThixo lesiSityhilelo isahluko seshumi elinanye.

Ngelo xesha linye, intshukumo yesithunywa sesithathu yamkela inxeba elibulalayo ngoJulayi 18, 2020, esandleni serhamncwa elingakholelwayo kuThixo leSityhilelo isahluko seshumi elinanye. Loo ntshukumo yayiqulunqwe ngamaSeventh-day Adventist aseLawodike, yaza ngowama-2023,

loo ntshukumo yamiswa njengentshukumo yaseFiladelfiya yesithunywa sesithathu. Zombini iimpondo zabulawa ngowama-2020, yaye zombini iimpondo ziyaphakama emva kweentsuku ezintathu ezinesiqingatha ezingumfuziselo. Ukusekwa komfanekiso werhamncwa wezopolitiko kuquka ukudityaniswa kweBandla noRhulumente eUnited States, yaye irhamncwa abalenzela umfanekiso ngalo ngemihla yokugqibela lirhamncwa lesibhozo, eliphuma kwasixhenxe. Xa irhamncwa elingumfanekiso lisekwa eUnited States liya kuba nalo kanye olo phawu lwesiprofeto lwerhamncwa lesibhozo laseRoma.

Xa uvavanyo lomfanekiso werhamncwa luzaliseka phezu kophondo lokwenyaniso lobuProtestanti, abo baqondayo iinyaniso zesiprofeto ezinxulumene nokubunjwa komfanekiso werhamncwa kuzo zombini iimpondo zerhamncwa lomhlaba, baya kutywinelwa ngonaphakade ngomfanekiso kaKristu. Ezo ntombi zizizidenge zamkele umbono ongento nowokukholisa, ziya kube zibumbe umfanekiso werhamncwa ngonaphakade.

“Yayikoku oku awabonayo umprofeti uHezekile xa phambi kwamehlo akhe amangalisekileyo kwavezwa imifuziselo eyayityhila aMandla alawula phezu kweemicimbi yabalawuli basemhlabeni. Amavili anqumlanayo ayeshukunyiswa zizidalwa ezine eziphilayo. Phezu kwazo zonke ezi zinto, ‘kwakukho into efana netrone, imbonakalo yayo injengesafire; yaye phezu kwaloo nto ifana netrone kwakukho okungathi kukumila komntu.’ Hezekile 1:26, RSV.

“Amasondo, ayebonakala entsonkothile kangangokuba ekuwaboneni kokuqala abonakala ekwisiphithiphithi, kodwa ayesebenza ngemvisiswano egqibeleleyo. Izidalwa zasezulwini zazewaqhuba loo masondo. Intshukumo entsonkothileyo yeziganeko zabantu iphantsi kolawulo lobuthixo. Phakathi kwengxabano nesiphithiphithi seentlanga, Lowo uhleli ngaphezu kweekherubhi usaqhubeka ekhokela imicimbi yalo mhlaba. Kuzo zonke iintlanga nakumntu ngamnye uThixo umisele indawo kwisicwangciso saKhe esikhulu. Namhlanje abantu neentlanga, ngokukhetha kwabo, bagqiba ikamva labo, yaye uThixo uyayilawula yonke into ngokugqwesa ukuze kufezekiswe iinjongo zaKhe.

“Iziprofeto athe uNdinguye Omkhulu azinikileyo eLizwini laKhe zisixelela apho sikhoyo kulandelelwano lwamaxesha onke. Konke oko isiprofeto sikuxele kwangaphambili kude kube kweli xesha langoku kulandelwe kumaphepha embali, yaye konke okusazayo kuseza kuzalisekiswa ngokulandelelana kwako.

“Impawu zamaxesha zivakalisa ukuba simi emnyango weziganeko ezikhulu nezindilisekileyo. Yonke into kwihlabathi lethu ikwimo yokuvuseleleka. UMsindisi waprofeta ngeziganeko eziya kwandulela ukuza kwaKhe: ‘Niya kuva iimfazwe namarhe eemfazwe... Uhlanga luya kuvukela uhlanga, nobukumkani buvukele ubukumkani: yaye kuya kubakho iindlala, neendyikitya zokufa, neenyikima zomhlaba, kwiindawo ngeendawo.’ Mateyu 24:6, 7. Abalawuli namadoda ezopolitiko bayaqonda ukuba kukho into enkulu neyongameleyo esele iza kwenzeka—ukuba ihlabathi lisemngciphekweni wentlekele eyoyikekayo.”

“IBhayibhile, neBhayibhile yodwa, inika imbono echanileyo yeziganeko esele ziphosa izithunzi zazo phambi kwazo, isandi sokusondela kwazo sibangela ukuba umhlaba ungancangazele neentliziyo zabantu ziphele amandla ngenxa yokoyika. ‘Yabonani, uYehova uya kuwuchitha umhlaba, awenze abe yinkangala, awujike umphezulu wawo, abachithachithe

abemi bawo.’ ‘Kuba bewuphule umthetho, bayigqithile imimiselo, bawaphule umnqophiso ongunaphakade. Ngenxa yoko isiqalekiso siyawudla umhlaba, nabemi bawo bayahlupheka ngenxa yetyala labo.’ Isaya 24:1, 5, 6, RSV.”

“Yeha! kuba mkhulu loo mini, akukho nanye ifana nayo; eneneni ilixesha lembandezelo kaYakobi; kodwa uya kusindiswa aphume kuyo.” Yeremiya 30:7.

“Ngenxa yokuba wenze uYehova, oyindawo yam yokusabela, Osenyangweni, waba yindawo yakho yokuhlala; Akuyi kukwehlela bubi, Kungeyi kusondela nasibetho emzini wakho.” INdumiso 91:9, 10.

“UTHixo akayi kulishiya ibandla laKhe ngexesha lengozi yalo enkulu kunazo zonke. Uthembise inkululeko. Imigaqo yobukumkani baKhe iya kuhlonitshwa ngabo bonke abaphantsi kwelanga.” Historical Sketches 277–279.

“Umdlalo ontsonkothileyo weziganeko zoluntu” nguloo nto yayimelwe ngamavili angenana phakathi kwamavili embonweni kaHezekile weYonaNgcwele Kakhulu, ngexesha lokutywinwa. Ezo ziganeko ziphantsi kolawulo olungcwele, kuba ezo ziganeko ziyinzaliseko yayo yonke imibono yeLizwi likaThixo, efikelela kwisiphumo sayo sokugqibela nesigqibeleleyo ngexesha lokutywinwa. Kukho “isandi” esichonga “ingxaki eyoyikekayo kakhulu” ihlabathi “elikufutshane” nokuyiqonda. Eso “sandi” sibangela “umhlaba ungcangcazele neentliziyo zabantu ziphele amandla ngenxa yokoyika.” Kokubini ukungcangcazele komhlaba, nokubangela ukuba iintliziyo zabantu ziphele amandla ngenxa yokoyika, kuyimiqondiso yesandi seXilongo sesixhenxe nesokugqibela, esisisibetho sesithathu.

Ukucaphukiswa kweentlanga yi-Islam yelishwa lesithathu kufana nomfazi osezintlungwini zokuzala, ngaloo ndlela kumelwa ingxaki eyandayo, enyukayo. Loo ngxaki inyukayo yaqalisa ngoSeptemba 11, 2001; yaye ngo-Oktobha 7, 2023, kwafika intlungu elandelayo egqithiseleyo yokuzala; yaye ngenxa yokuba iLizwi likaThixo lingaze lisilele, intlungu elandelayo yokuzala iza kufika kungekudala kakhulu, yaye iya kuba yintshabalalo engakumbi. Ngaba usahlala esixekweni?

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Kumprofeti ivili elingaphakathi kwevili, inkangeleko yezidalwa eziphilileyo ezazinxulumene nawo, konke kwakubonakala kunzima yaye kungenakucaciswa. Kodwa isandla soBulumko obungenaMida siyabonakala phakathi kwamavili, yaye isiphumo somsebenzi waso lulungelelwano olugqibeleleyo. Ivili ngalinye, likhokelwa sisandla sikaThixo, lisebenza ngemvisiswano egqibeleleyo nalo lonke elinye ivili. Ndibonisiwe ukuba izixhobo ezingabantu zithanda ukufuna amandla amaninzi gqitha zize zizame ukulawula umsebenzi ngokwazo. Bamshiya uYehova uThixo, uMenzi onamandla, ngaphandle kakhulu kwiindlela zabo nasezicwangcisweni zabo, yaye abamthembi Yena ngayo yonke into ngokubhekisele ekuqhubekeni komsebenzi. Makungabikho namnye ocinga nokuba ngumzuzwana nje ukuba unako ukulawula ezo zinto zingezikaNDINGUYE omkhulu. UThixo, kulungiselelo lwaKhe, ulungisa indlela ukuze umsebenzi wenziwe ngabameli abangabantu. Ngoko ke makathi wonke umntu eme endaweni yakhe yomsebenzi, enze isabelo sakhe ngeli xesha, aze azi ukuba uThixo ungumqeqeshi wakhe.” Testimonies, volume 9, 259.