

Incwadi kaDaniyeli - Inombolo Enye Elinamashumi Amathathu AneSine

Ukuqhubeka Kweziprofeto: Ukusuka kuSeptemba 11, 2001, ukuya kuMthetho weCawa Osondelayo eUnited States

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Ixesha lokutywinwa kwamawaka alikhulu elinamashumi amane anesine, ukusuka ngoSeptemba 11, 2001, kuse kude kufike umthetho weCawa oza kuza kungekudala eUnited States, lelona xesha lesiprofeto apho wonke umbono weLizwi likaThixo uzalisekiswa ngemihla yokugqibela.

Ngoko ke xeleda bona, uthi ke, Itsho iNkosi uYehova ukuthi, Ndiya kuyiphelisa le mizekeliso, bangabi saze bayisebenzise njengomzekeliso kwaSirayeli; kepha yithi kubo, Iintsuku zisondele, kwanokuzaliseka kwayo yonke imibono. Hezekile 12:23.

Kuloo mgca, ingelosi yesithathu iphinda ifike, yaye ngokwenjalo imelwe kukufika kwengelosi yesithathu ngo-Oktobha 22, 1844, kuse ekuphikeni kuka-1863. Uvukelo luka-1863 lwalumelwe luvukelo lokuqala lukaSirayeli wamandulo eKadeshi, yaye ngenxa yoko lumelwa yimbali yonke ukususela ekuweleni uLwandle oluBomvu kude kuse kuvukelo lokuqala lwaseKadeshi. Uvukelo lokuqala lwaseKadeshi lwalungumfuziselo wovukelo lwesibini lwaseKadeshi, yaye ngaloo ndlela umgca osusela ekufeni kuka-Aron uye kuvukelo lwesibini lwaseKadeshi uyaphindwa kumgca wokutywinwa.

Iyaphindwa kwimbali yamaMillerites, ukusukela ngowe-1840 ukuya kowe-1844, eyayifuziselwa kukubhaptizwa kukaKristu kuse ekubethelelweni kwakhe emnqamlezweni, nto leyo eyayikwamele nembali ukusuka emnqamlezweni kuse ekuxulweni ngamatye kukaStefano. Umgca phezu komgca, ngamnye kubaprofeti bamandulo wathetha ngesi sithuba sexesha ngaphezu kweentsuku ababephila kuzo.

“Ngamnye kubaprofeti bamandulo wathetha kancinci ngexesha lakhe kunangexesha lethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke kaloku zonke ezo zinto zehlela bona zaba yimizekeliso; zabhallwa ke ukusilumkisa thina, ekuthe kwafika kuthi iziphelo zephakade.’ 1 KwabaseKorinte 10:11. ‘Babetyhilelwe ukuba babengakhonzi bona ngokwabo, koko babekhonzwa thina ngezo zinto, enizixelwayo ngoku ngabo banishumayezele iindaba ezilungileyo ngoMoya oyiNgcwele othunyelwe evela ezulwini; izinto ezo iingelosi ezinqwenela ukuzikhangela.’ 1 Petros 1:12....”

“IBhayibhile iqokelele yaza yahlanganisa ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezinkulu neentsebenziswano ezingcwele zembali yeTestamente eNdala bezikho, yaye zisaziphinda, ebandleni kule mihla yokugqibela.” Selected Messages, book 3, 338, 339.

“Isizukulwana sokugqibela” sisizukulwana esinyuliweyo sikaPetros, esingamakhulu alikhulu anamashumi amane anesine amawaka, yaye sinyulwa ukusuka ngoSeptemba 11, 2001 kude kuse emthethweni weCawa osondela ngokukhawuleza, apho ke siphakanyiswa njengomqondiso. “Zonke,” hayi ezinye, kodwa “zonke iziganeko ezikhulu neentengiselwano ezindilisekileyo” zeLizwi likaThixo, “ziyaziphinda” kwisizukulwana “sokugqibela” “sebandla” se “mihla yokugqibela.” Kungca wokutywina, zonke iincwadi zeBhayibhile ziyahlangana zize ziphelele khona.

“KwisiTyhilelo zonke iincwadi zeBhayibhile ziyadibana zize ziphelele. Nantsi into ezalisa incwadi kaDaniyeli. Enye sisiprofeto; enye isisityhilelo. Incwadi eyatywinwayo asisiSityhilelo, koko yile nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela. Ingelosi yayalela yathi, ‘Ke wena, Daniyeli, wavale la mazwi, uyitywine incwadi kude kube lixesha lesiphelo.’ Daniyeli 12:4.” IZenzo ZabaPostile, 585.

“inxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela,” eyatyhilwayo, yimibono eyanikwa uDaniyeli ngakwimilambo emibini emikhulu yaseShinare, iUlai neHiddekel. Loo mibono imele uDaniyeli isahluko sesibhozo, iindima zeshumi elinesithathu neleshumi elinesine, kwanasesahlukweni seshumi elinanye iindima zamashumi amane ukuya kwamashumi amane anesihlanu. Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka yimbali apho uKristu, njengoMbingeleli oMkhulu wasezulwini, etywina ngonaphakade abanyuliweyo besizukulwana sokugqibela kubudlelane obuqulathe ubuthixo nobuntu. Indima yamashumi amane kaDaniyeli ishumi elinanye ichaza ubudlelane benamba, irhamncwa nomprofeti wobuxoki abathi kunye ngoku bakhokelele ihlabathi eArmagedon, njengoko bumelwe yimbali yophondo lweRiphabhlikhanizim kwirhamncwa lomhlaba elilawulayo njengobukumkani besithandathu besiprofeto seBhayibhile ngexesha lembali yendima yamashumi amane. Indima yamashumi amane ikwachaza ukwahlulwa kwezilumko nezizizidenge okuchaza imbali yophondo lobuProtestanti kwakwelo xesha linye, luqala ngowe-1798 luse kuthi ga kumthetho weCawa osondelayo.

Zonke “iincwadi zeBhayibhile” “zidibana zize ziphelele” kwincwadi yeSityhilelo, yaye xa zidibana, incwadi yeSityhilelo “izalisa” incwadi kaDaniyeli, yaye igama elithi “zalisa” lithetha ukuzisa ekugqibeleleni. Ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, njengoko limelwe kwincwadi yeSityhilelo, iziprofeto zikaDaniyeli ezatyhilwayo ngemihla yokugqibela ziziswa ekugqibeleleni, xa zidityaniswa umgca phezu komgca, phezu komgca wembali omelwe kwisahluko seshumi elinesibhozo seSityhilelo, oqala ngelizwi elikwisahluko sokuqala ukuya kwesesithathu, uze uphele ngelizwi lesibini levesi yesine.

Ukugqibelela kombono wesiprofeto omelwe nguMlambo iHiddekel encwadini kaDaniyeli, kumela ukugqibelela kombono wangaphandle weentshaba zabantu bakaThixo abanyathela phantsi ingwele nomkhosi. Ukugqibelela kombono wesiprofeto omelwe nguMlambo iUlai encwadini kaDaniyeli, kumela ukugqibelela kombono wangaphakathi kaKristu ebonakala phakathi kwabantu baKhe xa efezekisa isithembiso somnqophiso sokudibanisa ubuthixo nobuntu phezu kwesizukulwana sokugqibela esinyuliweyo.

Imbali yokutywinwa egxininisa kwiphondo laseRiphabhlikhi lerhamncwa lasemhlabeni, iqala ngerhamncwa lasemhlabeni lithetha uMthetho iPatriot Act ngowama-2001, yaye iphela ngentetho eyayimelwe yiAlien and Sedition Acts yowe-1798, ethi kwiSityhilelo isahluko seshumi elinesithathu, imelwe njengerhamncwa lasemhlabeni lithetha njengenamba. IAlien and Sedition Acts yowe-1798, zimele ukuphela komgca owaqala ngentetho yeDeclaration of Independence ngowe-1776. Embindini welo xesha lembali yesiprofeto, irhamncwa lasemhlabeni lathetha uMgaqo-siseko ukuba uqale ukusebenza ngowe-1789.

Ukuthetha kuka-1776 kuhambelana nokuthetha koMthetho wePatriot Act, yaye iMithetho yeAlien and Sedition imele umthetho weCawa oza kufika kungekudala eUnited States. Embindini walo mbali kufanele kubekho okunye ukuthetha okuhambelana no-1789. Ilizwi lokuqala leSityhilelo ishumi elinesibhozo, iindima zokuqala ukuya kwesithathu, lichazwa ngokucacileyo njengelifikayo xa izakhiwo ezikhulu zesiXeko saseNew York zawa phantsi. Ilizwi lesibini lendima yesine nalo lichazwa ngokucacileyo njengomthetho weCawa oza kufika kungekudala. Omabini loo mazwi ngamazwi angewe, kuba omabini alilizwi lengelosi eza kukhanyisa umhlaba ngobuqaqawuli baYo, leyo uDade White ayichaza njengengelosi yokuqala yeSityhilelo ishumi elinesine. UYesu wayeyingelosi yokuqala, yaye usoloko ebonisa isiphelo sento ngesiqalo sayo, ngoko ke ukwayingelosi yesithathu, eyiyo ingelosi ekhanyisa umhlaba ngobuqaqawuli baYo.

Ingelosi yokuqala ikwabekwe eSityhilelweni isahluko seshumi, njengesehlayo ngoAgasti 11, 1840, ngaloo ndlela ifanekisela ukwehla kwengelosi ngoSeptemba 11, 2001. USister White utsho ngokungqalileyo ukuba ingelosi eyehla kwisahluko seshumi “yayingengomnye ngaphandle kukaYesu Kristu ngokwakhe.” Izwi lokuqala nelesibini leSityhilelo ishumi elinesibhozo, lilizwi likaKristu. Loo mbali ifanekiselwa ngu-1776, 1789 no-1798, xa irhamncwa lomhlaba lathetha kathathu. Izwi likaKristu elithetha phakathi kwala mazwi mabini eSityhilelo ishumi elinesibhozo, kuxa ethetha kwiSityhilelo isahluko seshumi elinanye.

Emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; kwabakho uloyiko olukhulu phezu kwabo bababona. Beva ilizwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Banyukela ezulwini besefini; zaza iintshaba zabo zababona. ISityhilelo 11:11, 12.

NgoJulayi ka-2023, ilizwi elivela ezulwini (ilizwi likaKristu) laqalisa ukuvusa amangqina amabini awayebulewe ezitratweni yinamba engakholelwayo kuThixo ephuma emhadini ongenasiphelo. Ngelo xesha, imiba enxulumene noMgaqo-siseko waseUnited States yaba ngumxholo wesiprofeto, kuba kwilizwi elilandelayo, elimelwe ngu-1798, uMgaqo-siseko uya kubhukuqwa ngokupheleleyo. Inye nganye kwezi mpawu-zendlela zintathu zika-1776, 1789, no-1798, ziyangqinelana namazwi amathathu angewe aphawulwe njengoSeptemba 11, 2001, uJulayi ka-2023, nomthetho weCawa oza kufika kungekudala.

La manyathelo mathathu ahambelana namanqanaba amathathu esishwangushwangu sesithathu, esimelwa nguSeptemba 11, 2001, Oktobha 7, 2023, nomthetho weCawa oza kufika kungekudala xa ixilongo lesixhenxe, elisisishwangushwangu sesithathu, lifika ngesiquphe ngelixa le “nyikima enkulu”. Ngo-2023, kwaqala inguquko yeempondo zombini zerhamncwa lomhlaba, njengoko

kumelwe liphupha eliyimfihlo likaNebhukadenetsare. Iphupha likaNebhukadenetsare kwisahluko sesibini laliyimfihlelo enokutyhilwa nguThixo kuphela, yaye wayityhila kwabo babedlule kuvavanyo lokuqala olumelwe kwisahluko sokuqala sikaDaniyeli.

UDaniyeli namadoda amathathu ahloniphekileyo kwisahluko sokuqala, awaphumelela uvavanyo lokuqala, ngabo abo bakhetha ukudla ukutya kwasezulwini baza balala ukutya kwaseBhabheli. Ngabo abo bamelwe nguYohane kwiSityhilelo isahluko seshumi, abathabatha incwadi encinane esandleni sengelosi, engeyomntu ungaphantsi kunoYesu Kristu, baze badle umyalezo okuqulethweyo kuyo. Ngabo abo kuYohane isahluko sesithandathu, abakhetha ukudla inyama baze basele igazi lemana yasezulwini, elo elinye iqela laligatyaza laza ke emva koko lamfulathela uKristu, alisahamba naye ngonaphakade, kwisahluko SESITHANDATHU, ivesi AMASHUMI AMATHANDATHU ANESITHANDATHU.

Kulo mgca uKristu wayefundisa eGalili, okuthetha “isivalo” okanye “indawo yokujika”. Apho wabeka umyalezo wemana yasezulwini, ekwakufuneka abafundi baKhe bayidle, kanye njengokuba uYohane wadlayo kwiSityhilelo isahluko seshumi, nanjengokuba uHezekile wadlayo kwisahluko sesithathu, kwananjengokuba uYeremiya wadlayo kwisahluko seshumi elinesihlanu. Imbali emelwa nguYohane kwiSityhilelo isahluko seshumi, xa wayedla incwadi encinane, yayimela imbali yamaMillerite ukusuka ku-1840 ukuya ku-1844, kodwa ngqo ngakumbi yayimela ixesha lokutywinwa kwabaliwaka elikhulu elinamashumi alikhulu anamashumi amane anesine kunembali yamaMillerite. Oku kubonakala kweso sahluko ngemiyalelo awayinikwayo uYohane xa wayexelelwa ukuba adle incwadi encinane.

Ndaza ndaya kusithunywa sezulu, ndathi kuso, Ndinike incwadana. Saza sathi kum, Yithabathe, uyidle igqibe; iya kusenza isisu sakho sikrakra, kodwa emlonyeni wakho iya kuba mnandi njengobusi. ISityhilelo 10:9.

Kule ndima, uYohane waxelelwa kwangaphambili, phambi kokuba athabathe aze ayidle incwadi encinane, ngamava awayeza kuveliswa ngumyalezo awawudlayo. AmaMillerite akazange awaqube kwangaphambili amava akrakra-anencasa de kwazaliseka ngokwembali umfuziselo kaYohane womgca wawo wembali yesiprofeto. Kodwa ikhulu elinamashumi amane anesine amawaka lixelelwe kwangaphambili, yaye lifuneka ukuba lazi. Xa uYohane ebeka umzekelo nokuba ngembali yentshukumo yengelosi yokuqala okanye ngembali yengelosi yesithathu, umyalezo uvelisa iindidi ezimbini zabakhonzi, uze ke ugqibe ngokudana okukrakra. Xa uYeremiya wayidlayo incwadi encinane, wandula ke wala ukunxulumana “nendibano yabagculeli.”

Andihlalanga embuthweni wabagculeli, andavuya; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalisile ngumsindo. Yeremiya 15:17.

Xa uHezekile wayidlayo incwadi encinane, waxelelwa ukuba awuse umyalezo kubavukeli bendlu kaSirayeli, abangayi kuphulaphula.

Wandula wathi kum, Nyana womntu, yidla oko ukufumanayo; yidla lo msongo, uhambe uye kuthetha nendlu kaSirayeli.... Ke yona indlu kaSirayeli ayiyi kukuphulaphula; kuba ayiyi kundiphulaphula mna: kuba yonke indlu kaSirayeli ilukhuni ebusweni, ilukhuni ngentliziyo. Hezekile 3:1, 7.

Xa uKristu wanikela ngesonka sasezulwini, esasingunyama waKhe negazi laKhe, kwibandla laKhe lasekhaya eGalili, udidi olwatyibilikayo aluzange luphinde luhambe naYe, yaye inyaniso yokuba oku kwenzeka kwisahluko SESITHANDATHU, umqolo WAMASHUMI AMATHANDATHU ANESITHANDATHU, ichaza ukuba ukudla kukuvavanywa kokuqala kwenkqubo yovavanyo enamanyathelo amathathu, eqala ngokuhla kwengelosi. Uvavanyo lwesibini lulo apho iindidi ezimbini zityhilwa khona, nokuba kukungafani kukaHezekile nendlu kaSirayeli enentliziyo elukhuni, okanye iintombi ezizizilumko neezizizidenge zazo zombini ukuqala nokuphela kobu-Adventist, okanye uYeremiya nebandla labagculeli, okanye ngoDaniyeli namadoda amathathu afaneleyo ngokwahlukileyo kwizilumko zaseBhabheli kwisahluko sesibini sikaDaniyeli.

Kumgca kaYohane isahluko sesithandathu, ukufika eGalili kungoSeptemba 11, 2001. Umyalezo wokudla inyama nokusela igazi yimbali ethi ekugqibeleni ikhokelele kumthetho weCawa oza kufika kungekudala. “Uyiloo nto uyityayo,” njengoko kubonisiwe nguDaniyeli namadoda amathathu ahloniphekileyo kwisahluko sokuqala, yaye kuYohane isahluko sesithandathu, abo bakhetha ukudla inyama kaKristu nokusela igazi laKhe, baba ngumfanekiselo wento abayidlayo. Baba ngumfanekiselo kaKristu, ngoxa elinye iqela elabuya umva laza alisahamba noKristu labonakalisa umfanekiselo werhamncwa. Elinye iqela lalingumfanekiselo woMdali, elinye lingumfanekiselo wendalo. UYohane isahluko sesithandathu wongeza intsingiselo ethi “Galili” kuSeptemba 11, 2001, kuba intsingiselo yayo ithi “isihingi,” ngaloo ndlela kuphawulwa indawo yokujika kwabafundi. Ngaba babeza kujikela ekutyeni kwasezulwini okanye ekutyeni kweBhabheli? Kukwiindawo zokujika zesiprofeto apho uKristu abonakalisa ukukhanya kwexesha elilandelayo, njengoko kumelwe kukuhla kwaKhe ngo-2001, xa ihlabathi lakhanyiswa bubuqaqawuli baKhe.

“Kukho izifundo ekufuneka zifundwe kwimbali yexesha elidlulileyo; yaye ingqalelo itsalelwa kwezi, ukuze bonke baqonde ukuba uThixo usebenza ngemigca efanayo ngoku naleyo ebehleli esebenza ngayo. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kweentlanga ngoku, kanye njengoko bekunjalo kususela oko ivangeli yaqala ukuvakaliswa kuAdam e-Eden.”

“Kukho amaxesha aziingongoma zotshintsho kwimbali yeentlanga neyeBandla. Kulungiselelo lukaThixo, xa ezi ntlekele zahlukahlukeneyo zifika, kunikwa ukukhanya kwelo xesha. Ukuba kwamkelwe, kubakho ukuqhubela phambili ngokwasemoyeni; ukuba kuyaliwa, kulandela ukuhla ngokwasemoyeni nokuphahlazeka komkhombe. INkosi, eLizwini laYo, iwutyhilile umsebenzi ohlaselayo weendaba ezilungileyo njengoko uye waqhutywa kwixesha elidlulileyo, nanjengoko uya kuba njalo kwixesha elizayo, kuse kuthi ga kungquzulwano lokuvala, xa amagunya kaSathana eya kwenza intshukumo yawo yokugqibela emangalisayo.” Bible Echo, August 26, 1895.

UThixo usoloko esebenza ngokwemigca efanayo yembali edlulileyo, yaye Akaze atshintshe. Kukho “amaxesha okuguquka” (eGalili), angawo “amaxesha engxaki,” yaye kula “maxesha okuguquka” “kunikwa ukukhanya kwelo xesha.” Ukukhanya kwexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka kwanikelwa ngexesha lengxaki eyaqalayo

ngomhla we-11 kuSeptemba, 2001. Ukuba oko kukhanya “kwamkelwa, kubakho inkqubela yokomoya; ukuba kuyaliwa, kulandela ukuwohloka kokomoya nokuqhekeka komkhombe.” Ukukhanya kuvelisa iindidi ezimbini zabanquli. Ukukhanya okulandela ixesha lokuguquka kumela umyalezo ovelisa iindidi ezimbini zabanquli.

Isahluko sesibini sikaDaniyeli sibonisa uvavanyo lwesibini, uvavanyo olulandela uvavanyo lokutya lwesahluko sokuqala. Kwindima yokuqala yesahluko sokuqala sikaDaniyeli, uYuda wayesandul’ ukoyiswa nguNebhukadenetsare, owathi ngoko waba bubukumkani bokuqala besiprofeto seBhayibhile. Yaba yindawo yokuguquka kwimbali yeentlanga nakwimbali yebandla, yaba yingxaki enkulu, kwaza ke ngelo xesha kwanikelwa ukukhanya kovavanyo lokutya. UDaniyeli namagorha amathathu baluphumelela uvavanyo olo, kwaza ke kwisahluko sesibini, baphinda bamele abo baluphumelelayo uvavanyo lwesibini. Uvavanyo lwesibini lwaluluvavanyo olwalungemfihlelo eyayingaziwa mntu, kwanangoNebhukadenetsare ngokwakhe wayengayazi.

Umqondiso wovavanyo wawungumfanekiso wephupha likaNebhukadenetsare. Lwaluluvavanyo lobomi nokufa malunga nomfanekiso ekungekho bani wayewazi. Loo mfanekiso wachaza izikumkani zesiprofeto seBhayibhile, yaye kwizahluko zesixhenxe nesesibhozo zikaDaniyeli, ezo zikumkani zifanayo zikaDaniyeli 2 zimelwe njengeerhamncwa. Uvavanyo lukaNebhukadenetsare lwaluluvavanyo “lomfanekiso weerhamncwa”, oluthi ngemihla yokugqibela lwenzeke ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Ngeentsuku zokugqibela, ukusekwa komfanekiso werhamncwa luvavanyo olukhulu kubantu bakaThixo, abamelwe nguDaniyeli namadoda amathathu angamagorha. Olu luvavanyo ekufuneka beluphumelele ngaphambi kokuba batywinwe; ngoko ke sisigidimi sovavanyo lokutywinwa esivelisa nokuba ludidi olwamkela itywina likaThixo luze lubonakalise umfanekiso kaThixo, okanye ludidi olwamkela itywina lerhamncwa, yaye ngenxa yoko lubonakalise umfanekiso werhamncwa. KuDaniyeli isahluko sesibini, isigidimi somfanekiso werhamncwa sesitywiniwe kwada kwafika imbali apho saba ngumbandela wobomi nokufa. Umfanekiso kaNebhukadenetsare waqondwa ngokuchanekileyo ngamaMillerite, kodwa kwimbali yokutywinwa inyaniso efihlakeleyo enxulumene nomfanekiso kaNebhukadenetsare iyatyhilwa, kodwa kuphela kwabo bayamkeleyo isigidimi esasimele sidliwe xa kwafika ingongoma yokujika.

Oko kutya kukusisa kwemvula yamva okwathi kwaqalisa xa ingelosi yeSityhilelo seshumi elinesibhozo yehla, yaye umyalezo wemvula yamva yindlela yomgca phezu komgca. Ngaphandle kokutya loo nyaniso, umyalezo oyimfihlo wokusekwa komfanekiso werhamncwa awunakubonwa.

UEllen White “waboniswa ngokucacileyo ukuba, umfanekiso werhamncwa wawuya kumiliswa ngaphambi kokuvalwa kwexesha lovavanyo.” Umyalezo wokumiliswa komfanekiso werhamncwa kuDaniyeli isibini umele ukumiliswa komfanekiso owawunokubonwa kuphela kwimbali eyalandelayo emva “kwendawo yokujika,” xa ukukhanya kwakusaya kunikwa ngelo xesha. Oko ngoku kuqondwayo ngomfanekiso kaNebhukadenetsare kukuba awuzange uchaze nje kuphela izikumkani ezine zokuqala zesiprofeto seBhayibhile, kodwa wachaza zonke izikumkani ezisibhozo, yaye loo ngqiqo ivelisa ukumiliswa okutsha komfanekiso werhamncwa.

Loo nyaniso ichaza ukuba irhamncwa lesibhozo livela kwezisixhenxe, yaye ikwachaza ukuba i-United States, eqala ngokwenza umfanekiso werhamncwa, ize emva koko inyanzelise ihlabathi lonke ukuba lenze okufanayo, iya kuba nophawu lwesiprofeto lwerhamncwa eyenza umfanekiso walo. Loo mfanekiso uquka ukuba lisesibhozo, elivela kwezisixhenxe, yaye embalini yamazwi amathathu kaKristu, liphawula indawo yokuguquka kaSeptemba 11, 2001, ilizwi lika-2023 elibiza amathambo omileyo, afileyo, amangqina amabini ukuba ame ngeenyawo zawo, nelizwi lobizo lokuphuma eBhambheli.

Ilizwi lika-2023 lilo ilizwi elichonga imfihlelo yomfanekiso kaNebhukadenetsare nelo lithetha ngexesha elithetha ngalo.

Umhla we-11 kuSeptemba, 2001 umele ixesha eliqala apho, lize liphele ngomhla we-18 kuJulayi, 2020. Ixesha lelizwi lesibini elikwisahluko seshumi elinanye, limele ixesha elisusela ngomhla we-18 kuJulayi, 2020, kuse kufike ilizwi lesithathu emthethweni weCawa oza kungekudala. Ixesha lesibini eliqala ngomhla we-18 kuJulayi, 2020, liquka uphawu lwendlela lomhla we-3 kuNovemba, 2020, kunye nophawu lwendlela lomhla we-6 kuJanuwari, 2021, xa abo babebulele amangqina amabini baza baqalisa ukuvuyisana nokuthumelana izipho, yaye liquka noJulayi, 2023, xa ilizwi entlango laqalisa ukuvakalisa isilumkiso sexilongo lesixhenxe.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ngaselunxwemeni lomlambo iKebhari, uHezekile wabona uqhwithela olubonakala ngathi luvela emantla, ‘ilifu elikhulu, nomlilo uzisonga ngokwawo, nokukhanya kwakulijikelezile, yaye kuphuma embindini walo into enjengombala we-amber.’ Inani lamavili, enqumlana omnye nomnye, lalishukunyiswa zizidalwa ezine eziphilayo. Phezu kakhulu kwazo zonke ezi zinto ‘kwakukho into efana netrone, enjengokubonakala kwelitye lesafire; yaye phezu kwaloo nto ifana netrone kwakukho into efana nokubonakala komntu phezu kwayo.’ ‘Kwabonakala nakwiikerubhi imilo yesandla somntu phantsi kwamaphiko azo.’ Hezekile 1:4, 26; 10:8. Amavili ayenzeke ngendlela entsonkotho kakhulu kangangokuba ekuqaleni ayebonakala ngathi asesiphithiphithini; kodwa ayehamba ngemvisiswano egqibeleleyo. Izidalwa zasezulwini, zixhaswa zaza zakhokelwa sisandla esingaphantsi kwamaphiko eekerubhi, zaziwaqhuba la mavili; ngaphezu kwazo, phezu kwetrone yesafire, kwakukho Lowo Ungunaphakade; yaye ijikelezile itrone kwakukho umnyama, umfuziselo wenceba engewe.

“Njengoko iintshukumo ezinzima ezinjengamavili zaziphantsi kokhokelo lwesandla esiphantsi kwamaphiko eekerubhi, ngokunjalo nomdlalo ontsonkothileyo weziganeko zabantu uphantsi kolawulo lobuthixo. Phakathi kwembambano nengxokozelo yeentlanga, Lowo uhleli ngaphezu kweekerubhi usaqhuba imicimbi yehlabathi.

“Imbali yeentlanga eziye, enye emva kwenye, zahlala kwixesha nendawo ezazabelwe zona, zingazi, zanikela ubungqina enyanisweni ababengayazi nentsingiselo yayo, iyathetha kuthi. Kuyo yonke intlanga nakumntu ngamnye wanamhlanje uThixo ubekele indawo kwisicwangciso saKhe esikhulu. Namhlanje abantu neentlanga bayalinganiswa ngesixwexwe esisesandleni saLowo ungenzi siphoso. Bonke, ngokuzikhethela kwabo, bagqiba ikamva labo, yaye uThixo ulawula phezu kwako konke ukuze kuzalisekise iinjongo zaKhe.

“Imbali athe uYE OMKHULU NDIYILO ayiphawuleyo elizwini laKhe, edibanisa ikhonkco nekhonkco kwityathanga lesiprofeto, kususela kwiphakade elidlulileyo kuse kuthi ga kwiphakade elizayo, isixelela apho sikhoyo namhlanje kulandelelwano lwezizukulwana, kwanoko kunokulindelwa ngexesha elizayo. Konke oko isiprofeto esakuxelayo ukuba kuya kwenzeka, kude kube lixesha langoku, kulandelwe kumaphepha embali, yaye sinokuqiniseka ukuba konke okusaseleyo ukuza kuya kuzalisekiswa ngokolandelelwano lwako.” Education, 177, 178.