

# Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Amathandathu Anesine

*Ukubaluleka Kobuprofeti KukaDaniyeli 11: Ukutyhila Iziphumo Zembali  
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Kwindima yeshumi elinesithandathu kaDaniyeli ishumi elinanye kubekwe phambili ukoyiswa kwelakwaYuda neYerusalem nguPompey ngowama-63 BC. Oku kumela umthetho weCawa oza kufika kungekudala e-United States ekuzalisekeni kwendima yama-41 yeso sahluko sinye. Imbali enxulumene naloo ndima ichaza imfazwe yamakhaya eqhubekayo ngelo xesha isixeko sithinjwayo, ngaloo ndlela ichonga ukuphindaphindwa kweMfazwe Yamakhaya yase-United States ngoku eyenzekayo e-United States. Nokuba kudutyulwe izibhamu okanye akukadutyulwa, ngoku kukho iindidi ezimbini ezikwimbambano yolawulo lwe-United States. Xa uPompey wayoyisa iYerusalem, oko kwabhengeza ukuba iYerusalem yayiza kuhlala iphantsi kwegunya lamaRoma de yatshatyalaliswa ngonyaka wama-70 AD. Ngoko ke, kwakungumfuziselo womthetho weCawa oza kufika kungekudala, ophawula ukuphela kobukumkani besithandathu besiprofeto seBhayibhile.

UPompey ngowokuqala kumagunya amane amaRoma achongiweyo kwesi sicutshulwa. UMarc Antony, owayengumRoma, naye uchongiwe, kodwa kula magunya mane amelwe njengeenkokeli zamaRoma, uAntony umele ubunkokeli bamaRoma obuvukeleyo baza benza umanyano neYiputa ngokuchasene neRoma. UPompey, uJulius Caesar, uAugustus Caesar noTiberius Caesar ngamaRoma amane asetyenziswe ngokwesiprofeto ukumela izizukulwana ezine zophondo lweRiphabhlikhi lwerhamncwa lasemhlabeni.

UPompey, emela uvukelo lweMfazwe Yombango yase-US kwisizukulwana sika-1863, ukwabonisa nesizukulwana sokugqibela kunye “nemfazwe yombango” yangoku esele iqalile. UJulius Caesar umele isizukulwana sesibini, xa i-United States yayisele imiswe ngokuqinileyo njengolona hlanga luphambili phakathi kweentlanga, kodwa “yabulawa” ngo-1913, xa ubukhosi benkqubo yezemali banikelwa kwinkqubo yeebhanki yehlabathi yabamanyana nehlabathi, kwaza kwaqalwa umsebenzi wokuseka urhulumente omnye wehlabathi. UCaesar Augustus umele iminyaka yozuko yeemfazwe ezimbini zehlabathi zokuqala, xa nangona kwakukho ukuphalala kwegazi, i-United States yaba ngumona wehlabathi. Ke ngoko kwisizukulwana sokugqibela uTiberius Caesar, owaziwa ngokunxila kwakhe nokubethelelwa kukaKristu emnqamlezweni, umele ixesha elaqala ngokusisiseko ngonyulo lukaJohn F. Kennedy, umongameli wokuqala ongumKatolika, ngaloo ndlela kuchongwa isizukulwana esasiza kuqubuda eRoma.

Le miba yeziprofeto enxulumene noPompey ibalulekile, kodwa ngoku sigxile kwimbali yesiprofeto eyandulela uPompey nevesi yeshumi elinesithandathu, imbali eqala kwiivesi ezimbini zokuqala zesahluko ezichaza u-1989 njengexesha lokuphela, ize ke ibonakalise uMongameli

wesithandathu osisityebi ukusukela kuReagan, ovusa abamanyane nehlabathi liphela, njengoko uTrump ngokuqinisekileyo ekwenzile.

UTrump ufanekiselwa ngumlawuli wesine olandela uKoreshi, ogama linguXerxes, ukumkani osisityebi wasePersi, okwabizwa ngokuba nguAhaswerosi kwibali likaEstere. Kwezi ndinyana, ukumkani olandelayo emva koXerxes nguAleksandire Omkhulu kwindinyana yesithathu. Ngokwembali kwakukho abalawuli abasibhozo phakathi koXerxes noAleksandire Omkhulu. Ukusuka kuTrump, ukuya kurhulumente wehlabathi omnye omelwe nguAleksandire Omkhulu, kumelwa ookumkani abalishumi; uTrump engowokuqala yaye uAleksandire engowokugqibela.

Imigca yesiprofeto ibonisa ukuba bonke ookumkani behlabathi baya kuhenyuza nopopu ekupheleni kwehlabathi, yaye abo kumkani bamelwa “njengookumkani abalishumi”. UAhabhi, owayeyintloko yobukumkani obuphindwe kalishumi, nowayetshate noIzebhele, umele inyaniso yokuba nangona bonke ookumkani abalishumi behenyuza nopopu, kukho ukumkani omnye oyintloko ongowokuqala ukwenza oko. Ngethuba lokuqala upopu wanikwa itrone yehlabathi, ukumkani oyintloko wayenguClovis, ukumkani wamaFranks (iFransi) ngowama-496 AD. Oku kuvumelana nokuba upopu wanika iFransi isihloko sokuba lizibulo lebandla lamaKatolika, nentombi enkulu yeBandla lamaKatolika.

Umsebenzi wesiprofeto owafezekiswa yiFransi ekubekeni iRoma etroneni yehlabathi eliphucukileyo, ufuzisela umsebenzi wesiprofeto waseUnited States. Umthetho weCawe uqala eUnited States ngokwesiprofeto seBhayibhile, yaye emva koko zonke iintlanga zomhlaba zilandela loo mzekelo. Umgca emva komgca wesiprofeto uchonga ukuba ukumkani oyintloko wookumkani abalishumi, lowo uqala kuqala nangaphezu kwabo bonke ukukrexeza nendoda yesono ngemihla yokugqibela, yiUnited States. Nangona kungekho kumkani bamelweyo phakathi kukaXerxes, ukumkani wokuqala osisityebi, noAlexander the Great, ukumkani wokugqibela, kwiindinyana ezimbini nezintathu, imbali ichonga ookumkani abalishumi. Inani ishumi limela uvavanyo, yaye likwamele umanyano lwezizwe.

Uvavanyo ihlabathi elijongene nalo kukumiselwa kwenkqubo yehlabathi liphela, emelwe njengomfanekiso werhamncwa. Olo vavanyo luqala eUnited States ngomthetho weCawa oza kungekudala, lize luphele xa zonke iintlanga zomhlaba zilandela loo mzekelo. UYesu usoloko ebonisa isiphelo sento ngesiqalo sayo, ngoko nangona kungakhankanywanga kookumkani phakathi kokumkani osisityebi noAleksandire kwiindinyana zesibini nezesithathu, imbali ichaza inkqubo yovavanyo eqala ngomongameli osisityebi kunabo bonke, owayesisityebi ngenxa yemizamo yakhe yezoshishino, kungekhona ngenxa yokuba wayevelise ubutyebi ngokuthatha inxaxheba kwinkqubo yezopolitiko eyonakeleyo.

Igama elithi America livela kuhlobo lwesiLatini lwegama elithi “Amerigo,” elivela kumhloli waseItali u-Amerigo Vespucci, owayengumphandi nomqhubi weenqanawa owenza iihambo ezininzi eziya kwiLizwe Elitsha ekupheleni kwenkulungwane ye-15 nasekuqaleni kwenkulungwane ye-16. Ngokubanzi, uphando lukaVespucci lwenziwa lwaba nokwenzeka ngenkxaso-mali, ngotyalo-mali lwenkunzi, lwabaxhasi nababoneleli ababona amathuba anokubakho enzuzo, okwandisa, nodumo ekuhloleni iLizwe Elitsha. Igama elithi “America”

lingumqondiso womzamo wokuvelisa inzuzo.

UYesu usoloko ebonakalisa isiphelo sento ngesiqalo sayo, yaye isiqalo sookumkani abalishumi abamele ibhulorho esuka kubukumkani obuncempondo ezimbini bamaMedi namaPersi isiya kurhulumente wehlabathi omnye omelwe nguAleksandire Omkhulu, siqala ngokumkani osisityebi, ongumongameli wobukumkani obufanekiselwa yiFransi noAhabhi, nowaya kuthi kanaanjalo abe yintloko emelwe nguAleksandire Omkhulu, xa ihlabathi liphela lijamelene noqoqosho olunxulumene namandla eUnited States, njengoko inyanzela ihlabathi liphela ukuba liqubude phambi kwecawa yamaKatolika, ukuba banqwenela ukukwazi ukuthenga nokuthengisa.

Ubukumkani besixhenxe kwiSityhilelo isahluko seshumi elinesixhenxe, ngookumkani abalishumi, yaye enye yeempawu zabo zobuprofeti aba kumkani balishumi kukuba bahlala “ithuba elifutshane” kuphela, phambi kokuba bavumelane ukunikezela ubukumkani babo besixhenxe kwihenyukazi laseBhabhiloni, elibambelela kunye “iyure enye” kuphela. Isizathu sobuprofeti sokuba bayamkele loo mvumelwano kukuba banxilile yiwayini yaseBhabhiloni. Ngokwembali, uAleksandire Omkhulu walawula ixesha elifutshane kuphela, kuba ubomi bakhe baphela ngokukhawuleza njengoko ubukumkani bakhe bamiselwa, kuba wazisela ekufeni ngokusela, ngaloo ndlela emelela ixesha elifutshane nokunxila kookumkani abalishumi beZizwe eziManyeneyo. Ngokukhawuleza nje ukuba uAleksandire Omkhulu eme, waphulwa, yaye ubukumkani bakhe banikelwa kwimimoya yomine, nto leyo echaza umzabalazo owalandelayo wokuphinda kusekwe ubukumkani bakhe bangaphambili.

Kanaanjalo nam ngomnyaka wokuqala kaDariyo umMedi, mna ndema ukuze ndimqinisekise nokumnika amandla. Kwaye ngoku ndiya kukubonisa inyaniso. Yabona, kuseya kuvela ookumkani abathathu ePersi; ize eyesine ibe sisityebi kakhulu kunabo bonke; yaye ngamandla ayo ngobutyebi bayo iya kubaxhokonxa bonke ukuba bamelane nobukumkani baseGrike. Kuya kuvela ukumkani onamandla, oya kulawula ngobukhosi obukhulu, enze ngokwentando yakhe. Ke kaloku xa athe wavela, ubukumkani bakhe buya kwaphulwa, bahlulwe bujoliswe emimoyeni yomine yezulu; bungabi bobenzala yakhe, kungabi ngokobukhosi awalawulayo; kuba ubukumkani bakhe buya kuncothulwa, bunikwe abanye ngaphandle kwabo. Daniyeli 11:1-4.

Ubukumkani buka-Aleksandire baqhekeka ngokukhawuleza njengoko babudibene ngokukhawuleza, kuba bumele imihla yokugqibela, apho isiprofeto sichazwa njengento eyenzekayo ngokukhawuleza.

“Izigqeba zobubi ziyawahlanganisa amandla azo yaye ziyaziqinisa ndawonye. Ziyazomeleza ngenxa yengxaki enkulu yokugqibela. Kungekudala kuza kubakho iinguqu ezinkulu ehlabathini lethu, yaye iintshukumo zokugqibela ziya kuba zezikhawulezayo.” Testimonies, umqulu 9, 11.

Ishwangusha lesithathu lamaSilamsi limiselwe phezu kweempawu zesiprofeto zeshwangusha lokuqala nelesibini. Kwishwangusha lokuqala kwakukho ixesha elaqala ngokufika kukaMohammed laza laqhubeka kwada kwaya kwelilandelayo ixesha, elichongwa ngokuba “ziinyanga ezintlanu” okanye ikhulu elinamashumi amahlanu eminyaka, apho ubuSilamsi babuya

“kwenzakalisa” imikhosi yaseRoma. Ukuphela kwesiprofeto sexesha sekhulu elinamashumi amahlanu eminyaka ngaxeshanye kuphawula ukuqala kwesiprofeto seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu, apho ubuSilamsi beshwangusha lesibini babeya ke “kubulala” imikhosi yaseRoma.

NgoSeptemba 11, 2001 kwaphawula ukufika kwexesha elimelwe nguMohammed losizi lokuqala, eliquka umhla ka-Oktobha 7, 2023 njengophawula ukuqala kwexesha apho amaSilamsi aya “kwenzakalisa” “imikhosi yaseRoma” kwi “Lizwe Elizukileyo” lasemandulo elingokoqobo, elimele ngokufuziselayo i-United States, yaye ukususela ngo-Oktobha 7, 2023, ukuhlasele kwamaSilamsi nxamnye nomkhosi waseRoma kusondela kumakhulu amabini ngexesha lokubhalwa kweli nqaku ngomhla kaFebruwari 17, 2024.

Ngexesha lomthetho weCawa olusondelayo kungekudala, iUnited States “iyabulawa” njengobukumkani besithandathu besiprofeto seBhayibhile, nto leyo ehambelana neminyaka emakhulu mathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu zokuhlasele kwamaSilamsi ezabulala imikhosi yangaphambili yaseRoma, njengoko imfazwe ye-jihad yawo yesithathu enkulu isiya isomelela. Xa uMikayeli esukuma, ixesha lovavanyo lwabantu liyavalwa, yaye imimoya emine iyakhululwa ngokupheleleyo ngexesha lezibetho ezisixhenxe zokugqibela.

“Ndabona ukuba umsindo weentlanga, ingqumbo kaThixo, nexesha lokugweba abafileyo zazizizinto ezahlukileyo nezicacileyo, enye ilandela enye; ndabona kananjalo ukuba uMikayeli wayengekasukumi, nokuba nexesha lembandezelo, elinjalo lingazange libekho, lalingekaqali. Intlanga ngoku ziyaqumba ngumsindo; kodwa xa uMbingeleli wethu oMkhulu egqibile umsebenzi waKhe engcweleni, uya kusukuma, ambathe iingubo zempindezelo, ize ke ngoko izibetho ezisixhenxe zokugqibela zigalelwe.”

“Ndabona ukuba izithunywa ezine zaziya kuyibamba imimoya emine de umsebenzi kaYesu ugqitywe engcweleni, kuze ke emva koko kufike izibetho ezisixhenxe zokugqibela.” Early Writings, 36.

“Imimoya emine” imelwe “njengehashe elinomsindo, elifuna ukuqhawuka lizise ukufa nentshabalalo endleleni yalo,” nguDade White, yaye ikhululwa ngokupheleleyo xa ixesha lovavanyo livaliwe. Yaboniswa njengokukhululwa kwintlekele yesibini “njengezithunywa zezulu ezine”, kungekhona njengemimoya emine.

Esithi kwisithunywa sezulu sesithandathu esasinexilongo, Khulula ezo zithunywa zezulu zine zibotshiweyo emlanjeni omkhulu i-Ewufathe. Zaza ezo zithunywa zezulu zine zakhululwa, ezazilungiselwe iyure, nosuku, nenyanga, nomnyaka, ukuba zibulale isahlulo sesithathu sabantu. ISityhilelo 9:14, 15.

“Imimoya emine”, okanye “iingelosi ezine”, zombini ziyimifuziselo yobuSilamsi, njengoko kugqitywa ngumxholo apho lowo mfuziselo usetyenziswa khona. Xa uAleksandire Omkhulu wema, ubukumkani bakhe, obumela ubukumkani besixhenxe, oko kukuthi isinye kwisithathu sobukumkani obuphindwe kathathu benamba, berhamente, nomprofeti wobuxoki; “xa athe wema, ubukumkani bakhe buya kwaphulwa, buze bohulwe businge kwimimoya yomine yezulu.” Xa ixesha lovavanyo lwabantu luvalwa, imimoya emine, okanye iingelosi ezine, ziya kukhululwa, zize

ziwaphule ubukumkani bakhe, kuba ubukumkani bakhe “buya kwaphulwa.” Abo kumkani balishumi namaqabane abo, abarhwebi beglobalizim, baya kuthi ke beme mgama, balile, benze isijwili, bakhale.

Kuba, yabona, ookumkani babehlanganisene, badlula kunye. Bakubona oko, baza bamangaliswa; baxhalaba, baza bakhawuleza babaleka. Uloyiko lwabafikela khona, nentlungu, njengowomfazi ozalayo. Uzaphula iinqanawa zaseTarshishe ngomoya wasempumalanga. IiNdumiso 48:4–7.

Ulwakhiwo lwezoqoqosho lweekumkani ezilishumi luyaphulwa “ngumoya wasempuma” wobuSilamsi.

Abakhweli bakho bakungenise emanzini amakhulu; umoya wasempumalanga ukuqhekeze phakathi kweelwandle. Ubutyebi bakho, neemarike zakho, urhwebo lwakho, oomatiloshe bakho, nabaqhubi bakho, abaqinisi bemikhumbi yakho, nabasebenza kurhwebo lwakho, nawo onke amadoda akho emfazwe akhoyo kuwe, naphakathi kwalo lonke ibandla lakho eliphakathi kwakho, baya kuwela phakathi kweelwandle ngemini yentshabalalo yakho. Hezekile 27:26, 27.

“Umoya wasempuma” wobuSilamsi uyabuphula ubukumkani bookumkani abalishumi “ngemini yentshabalalo yabo,” njengoko kumelwe bubukumkani buka-Aleksandire Omkhulu “obuqhekezwayo” bunikelwe kwimimoya yomine. Inxalenye enkulu yembali eyenzekileyo kuDaniyeli isahluko seshumi elinanye iya kuphindwa xa isahluko seshumi elinanye sifikelela ekuzalisekeni kwaso kokugqibela. Ukumisela apho ezo mbali zifanele ukwahlulwa ngokuchanekileyo khona ngumsebenzi wobuprofeti wabo babizelwe ukuba babe ngabafundi bobuprofeti. Iindinyana ezintandathu zokugqibela zikaDaniyeli isahluko seshumi elinanye ziphela ekuvalweni kwexesha lovavanyo lwabantu, xa uMikayeli esukuma. Xa ubukumkani buka-Aleksandire Omkhulu bahlulwa baba yimimoya yomine, oko kumela ukuvalwa kwexesha lovavanyo, yaye kuchaza ukuba imbali yobuprofeti elandelayo, ukusuka kwindinyana yesihlanu ukuya phambili, imele ukuqondwa njengomgca omtsha wobuprofeti.

Ivesi yesihlanu ukuya kwivesi yeshumi elinesithandathu ichaza imbali ukusukela ku-538 ukuya kumthetho weCawa oza kufika kungekudala. Ivesi zesihlanu ukuya kweyethoba zimele imbali yeminyaka eliwaka namakhulu amabini anamashumi amathandathu yolawulo lobupopu eyaqala ngonyaka ka-538 yaza yaphela ngexesha lesiphelo ngo-1798. Ivesi yeshumi ichaza imbali emela njengomfuziselo ivesi yamashumi amane, xa ubupopu batshayela bemka neSoviet Union ngexesha lesiphelo ngo-1989. Ivesi zeshumi elinanye neshumi elinesibini zichaza imfazwe yangoku yommeli eUkraine, leyo uPutin neRashiya baza kuyiphumelela, kodwa iziphumo zoloyiso lukaPutin ziya kuhambelana “nedabi laseNineve,” kunye “nokuwa kukaChosroes,” eyayiyi “sitshixo esavula umhadi ongenasiphelo” esakhulula ubuSilamsi kwimbali yesishwangusha sokuqala.

Emva kwesoyiso sikaPutin esasingesosithuba side, iUnited States, kwivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu, iya kuwoyisa umlo owawusenziwa ngabanye, oko kukuthi isiphelo saloo mfazwe yabameli eyayiqhubeka ukususela kwiMfazwe Yehlabathi Yesibini. Esi

sicatshulwa sichaza iimfazwe ezintathu: eyokuqala yagqitywa ngowe-1989, izalisekisa iivesi zeshumi nelamashumi amane; eyesibini, engumlo wangoku eUkraine, imele iivesi zeshumi elinanye neshumi elinesibini; kanti eyesithathu, engumlo wabameli, emele uloyiso lokugqibela lweUnited States, imelwe kwiiivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu.

Into efanele iqatshelwe ngala maxesha mane amelwe ukusuka kwivesi yesihlanu ukuya kweyeshumi elinesihlanu, kukuba amaxesha amabini okugqibela, amele imfazwe yangoku yaseUkraine, aze ke emva koko impindezelo ye-United States, ayenzeka ngexesha lokutywinwa. Ivesi yeshumi elinesithandathu ichaza umthetho weCawa oza kufika kungekudala e-United States. Iivesi yesihlanu ukuya kweyeshumi zimele imbali ka-538 kude kube lixesha lesiphelo ngo-1798, zize emva koko ziqhubele phambili ziye kwixesha lesiphelo ngo-1989. Ngako oko, amadabi amabini emfazwe yokugqibela yommeli, amelwe kwiiivesi yeshumi elinanye ukuya kweyeshumi elinesihlanu, azalisekiswa kweso sithuba apho uHezekile isahluko seshumi elinesibini uchaza ukuba isiphumo sazo zonke izibono siyazaliseka.

Ezo mibono yamelwa kuHezekile “njengamavili ngaphakathi kwamavili”, nto leyo uDade uWhite ayichaza njenge “ntsebenziswano entsonkothileyo yeziganeko zobuntu.” Imbali yemfazwe yaseUkraine, uloyiso lukaPutin, kwandule ke ukuwa kwakhe, kulandelwe luloyiso lweUnited States, yenye yezona zityhilelo zintsokothileyo zomgca phezu komgca eLizwini likaThixo.

Echaza ngala “mavili angaphakathi kwamavili” kaHezekile, uDade White uthi xa uHezekile aqala ukuwabona loo mavili kwakubonakala ngathi kukudideka, kodwa ekugqibeleni uHezekile waqonda ucwangco olugqibeleleyo kula mavili, wona ayiyo “intsebenziswano entsonkothileyo yeziganeko zabantu”. Ukuze kwahlulwe ngokufanelekileyo imbali emelwe kwiindima zeshumi elinanye ukuya kweshumi elinesihlanu, kufuneka kuqondwe ubudlelwane phakathi kwecawe yamaKatolika neJamani yamaNazi, kuba iinkokeli zamaNazi eUkraine zingabameli bobo budlelwane.

Kukwabalulekile kananjalo ukuqonda indima yembonakalo yalowo ubizwa ngokuba yintombi enyulu uMariya eFatima, ePortugal, ngowe-1918, kuquka neemfihlelo ezintathu ezashiywa nguloo ubizwa ngokuba yintombi enyulu uMariya kubantwana abathathu baloo mbali. Isiseko saloo miyalezo mithathu, echaza umzabalazo phakathi kwecawe yamaKatolika neRashiya engenakholo kubukho bukaThixo, kwakunye neMfazwe Yehlabathi YesiBini, siyinxalenye yomyalezo waseFatima omelwe yimfazwe yaseUkraine.

Uguquko lwaseFransi, nobudlelwane balo besiprofeto nebandla lamaKatolika, yaye ekugqibeleni noNapoleon Bonaparte, omela uPutin, nalo lulunye “lwamasondo” amelweyo emfazweni yaseUkraine. Ubudlelwane besiprofeto boGuquko lwaseFransi neUnited States nabo bumelwe kwimbali, kuba kanye njengokuba uPutin emelwe nguNapoleon ngexesha iFransi yayisitshona, owayesakuba ngumdlali weqonga uRonald Reagan, njengentloko yemikhosi yobuKatolika kumlo ka-1989, ufuzisela owayesakuba ngumdlali weqonga uZelenskyy ngexesha iUkraine isitshona. Kula masondo anqumlanayo nadibanayo kwezi ndima, isikhonkwane sokugqibela koosopolitiki beDemocrat eUnited States, abaye baba kwaye basaqhubeka nokukhuthaza uZelenskyy, siya kutyhilwa nguPutin xa esoyisa.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Emalunxwemeni omlambo iKebhare, uHezekile wabona isaqhwithi esabonakala ngathi sivela emantla, ‘ilifu elikhulu, nomlilo osongelanayo, nokukhanya kwakulijikelezile, kwaza kwaphuma phakathi kwalo into enjengombala we-amber.’ Kwakukho inani lamavili, esikana omnye komnye, eshukunyiswa zizidalwa ezine eziphilayo. Phezu kwazo zonke ezi zinto ‘kwakukho okufana netrone, kubonakala ngathi lilitye lesafire; yaye phezu kokufana netrone kwakukho okufana nokubonakala komntu phezu kwayo.’ ‘Kwabonakala nakwiikerubhi ukumila kwesandla somntu phantsi kwamaphiko azo.’ Hezekile 1:4, 26; 10:8. Amavili lawo ayenzeke ngendlela entsonkothileyo kangangokuba ekuqaleni kwamehlo ayebonakala ngathi akwimbambano; kodwa ayehamba ngemvisiswano egqibeleleyo. Izidalwa zasezulwini, ezazixhaswa zaza zakhokelwa sisandla esingaphantsi kwamaphiko eekerubhi, zaziwanyanzelisa la mavili; ngaphezu kwazo, phezu kwetroni yesafire, kwakukho Lowo unguNaphakade; yaye ngeenxa zonke kwetroni kwakukho umnyama, umqondiso wenceba kaThixo.

“Njengoko ezo ngxaki zifana namavili zaziphantsi kokhokelo lwesandla esiphantsi kwamaphiko eekerubhi, ngokunjalo nokudlalana okuntsonkothileyo kweziganeko zobomi babantu kuphantsi kolawulo olungcwele. Phakathi kwembambano nengxokozelo yeentlanga, Lowo uhleli ngaphezu kweekerubhi usaqhubeka nokukhokela imicimbi yomhlaba.

“Imbali yeentlanga ezithe, enye emva kwenye, zahlala ngexesha nendawo ezazimiselwe zona, zingaqondanga zingqina inyaniso ezazingayazi ngokwazo intsingiselo yayo, ithetha kuthi. Kuzo zonke iintlanga nakumntu ngamnye wanamhlanje uThixo wabele indawo kwisicwangciso saKhe esikhulu. Namhlanje abantu neentlanga balinganiswa ngomcu wokuwisa esandleni saLowo ungenzi mpazamo. Bonke, ngokhetho lwabo, bagqiba ikamva labo, yaye uThixo ulawula phezu kwako konke ukuze kuzaliseke iinjongo zaKhe.”

“Imbali athe uYE NDINGUYE omkhulu wayiphawula elizwini laKhe, edibanisa ikhonkco emva kwekhonkco kumxokelelwane wesiprofeto, ukusukela ngonaphakade lwakudala kuse kude kube ngonaphakade oluzayo, isixelela apho simi khona namhlanje kulandelelwano lwezizukulwana zamaxesha, nokuba yintoni enokulindelwa kwixesha elizayo. Konke oko isiprofeto esakuxelayo ukuba kuya kwenzeka, kude kube kweli xesha langoku, kulandelelwe kumaphepha embali, yaye sinokuqiniseka ukuba konke okusazayo kuseza kuzaliseka ngokolandelelwano lwako.” Education, 178.