

# Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Amathandathu Anesixhenxe

*Ukuqonda Isiprofeto Ngokunzulu: Ukutyhila Intsingiselo Yeembali  
Neyobuprofeto kaDaniyeli 11:10 Nangaphaya*

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Ivesi yamashumi amane kaDaniyeli isahluko seshumi elinanye iqala ngexesha lesiphelo ngo-1798, xa ukumkani wasemntla efumana inxeba lakhe elibulalayo ezandleni zokumkani wasemzantsi. Loo mbali yabonakaliswa kwangaphambili ngonyaka ka-246 BC, xa uPtolemy wazisa impindezelo phezu kobukumkani basemntla, kwanangoFransi kaNapoleon eyathimba upopu ngo-1798. Emva kokuba ukumkani wasemzantsi ebuyele eYiputa kwivesi yesithoba, ivesi yeshumi ke ichaza ukuba ukumkani wasemntla wayeza kuqalisa uhlaselo lokuphindisela nxamnye nokumkani wasemzantsi.

Ngoko ukumkani wasemazantsi uya kungena ebukumkanini bakhe, abuyele ezweni lakhe. Kodwa oonyana bakhe baya kuvuseleleka, bahlanganise inyambalala yemikhosi emikhulu; yaye omnye uya kufika ngokuqinisekileyo, aphuphume, adlule; aze ke abuye, avuseleleke kwakhona, ade afikelele kwinqaba yakhe. Daniyeli 11:9, 10.

Phambi kokuba siqwalasele inkcazo kaUriah Smith ngembali eyazalisekisa ivesi yeshumi, siqaphela intetho ethi “siphuphume, sidlule phakathi.” Ibinzana lesiHebhere eliguqulelwe ngolu hlobo, likwaguqulelwe kwivesi yamashumi amane ngokuthi, “siphuphume size sidlule phezu.” Lilo kanye ibinzana elifanayo kwisiHebhere sokuqala. Lifumaneka kwenye indawo enye kuphela eZibhalweni.

Yaye kuhamba kwaYuda; uya kuphalala aphuphume, afike ade entanyeni; kwanokunaba kwamaphiko akhe kuya kuzalisa ububanzi belizwe lakho, O Immanuel. Isaya 8:8.

KuDaniyeli isahluko seshumi elinanye, ivesi leshumi nakuvesi lamashumi amane, kwaza kwakhona kuIsaya isahluko sesibhozo, ivesi lesibhozo, ibinzana elifanayo lesiHebhere liguqulelwe ngeendlela ezintathu ezahlukeneyo, nangona zimela intsingiselo enye. Igama lokugqibela lebinzana, igama lesiHebhere elithi “abar,” limelwe nokuba “ukugqitha phakathi,” kuvesi leshumi, “ukugqitha phezu,” kuvesi lamashumi amane, lize ke kuIsaya limelwe ngokuthi “ukuwela.” Intsingiselo isisiseko iyafana kuzo zontathu ezi ndawo kubhekiswa kuzo, kodwa kuIsaya kukwakho nolunye unxibelelwano lwesiprofeto phakathi kwezi ndawo zibhekisiweyo.

Ivesi ekwiIsaya lazaliseka xa ukumkani waseAsiriya wayoyisa uYuda waza wafika eYerusalem, kodwa akazange asoyise isixeko ngokwaso. Wafika “kwada kwafikelela entanyeni,” kodwa akazange ayoyise “intloko.” Kuso kanye eso siprofeto sinye, uIsaya ubeka phambili umqondiso wesiprofeto wento emelwa “yintloko,” aze achaze “intloko” njengedolophu enkulu yobukumkani, yaye ukumkani wobukumkani naye ukwayi “ntloko.” Unika amangqina amabini enyaniso yesiprofeto yokuba intloko, ingukumkani, kwaye ingubukumkani, aze emva koko

ngokufihlakeleyo achaze ukuba, ukuba umfundi wesiprofeto akayi kuyamkela aze ayiqonde le nyaniso, akayi kuqiniseka. Ivesi efihlakeleyo iyinxalenye yaso kanye eso siprofeto sinye esichaza ukuba ukumkani wasemantla wayeya kuphalala aze agqithe, kodwa kube kuphela “kwada kwafikelela entanyeni.”

Kuba intloko yeSiriya yiDamasko, nentloko yeDamasko nguRezini; yaye phakathi kweminyaka emashumi mathandathu anesihlanu uEfrayim uya kwaphulwa, angabi saba ngabantu. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ngunyana kaRemaliya. Ukuba aniyi kukholwa, inene aniyi kuzinziswa. Isaya 7:8, 9.

“Intloko” yesizwe sakwaSiriya yayisisixeko saso esilikomkhulu, “iDamasko,” yaye “intloko” ye“Damasko” (isixeko esilikomkhulu) yayingu“Rezini,” ukumkani wakwaSiriya. Ngokunjalo, “intloko” yesizwe sakwaEfrayim yayisisixeko saso esilikomkhulu, “iSamariya,” yaye “intloko” ye“Samariya” (isixeko esilikomkhulu) yayingu“unyana kaRemaliya” (uPeka), ukumkani waseSamariya. Kulo kwangalo siprofeto, kwisahluko esilandelayo, kwindima yesibhozo, uKumkani uSenakeribhe wakwa-Asiriya wayingqina iYerusalem, yaye kwindima yesibhozo, ukungqinga kwakhe iYerusalem kuchazwa njengokufika kude kuse entanyeni.

Livesi zesixhenxe nezesibhozo, ezibeka phambi kwamangqina amabini, umqondiso wesiprofeto “wentloko,” omela kokubini ukumkani nesixeko esiyintloko sesizwe sokumkani, sisiprofeto seminyaka emashumi amathandathu anesihlanu esichaza indawo yokuqala yazo zombini iziprofeto zeminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini ezijoliswe kwizikumkani zakwaSirayeli ezisemantla nezisemazantsi. Ngoko ke, le yivesi entsonkothileyo kakhulu, kuba inxulumene nevesi yeshumi, neyeshumi elinamashumi amane, yesahluko seshumi elinanye sikaDaniyeli, ezikwachaza zombini iindibano zokulwa apho ukumkani wasemantla ahlasela ukumkani wasemazantsi, kanye njengoko uSenakeribhe, ukumkani wasemantla, wahlasela uYuda, ukumkani wasemazantsi, kwivesi yesibhozo, yesahluko sesibhozo sikaIsaya.

Isitshixo esidibanisa ndawonye ezi ndibano zokumkani basentla nabasemazantsi “yintloko,” kunye “nokuphuphuma nokudlula.” Xa ukumkani wasentla ephindezela kukumkani wasemazantsi kwivesi yeshumi, yesahluko seshumi elinanye, uyayiphumelela imfazwe, kodwa uyishiya “intloko,” kuba “uyeza, aphuphume, adlule” “aya” “enqabeni” yokumkani wasemazantsi. Imbali yevesi yeshumi imela uloyiso lokumkani wasentla phezu kokumkani wasemazantsi, kodwa akangeni eYiputa (inqaba), ikomkhulu—“intloko.”

Xa ukumkani wasemazantsi wayemoyisile ngaphambili ukumkani wasemantla kwiindinyana zesixhenxe nesesibhozo, “wangena enqabeni yokhuselo kakumkani wasemantla, waza” “woyisa, waza” “wathimba abathinjwa” wabasa “eYiputa.” Koloyiso lokuziphindezela lukakumkani wasemantla, akazange angene eYiputa, ngaloo ndlela ebonakalisa ngokomfuziselo ukuba xa iSoviet Union yatshatyalaliswayo ngowe-1989, iRashiya, ikomkhulu layo—intloko yayo—yashiywa isamile. “Ukuba anisayi kukholwa, inene anisayi kumiswa.” YiRashiya, emelwe njengokumkani wasemazantsi kwiindinyana zeshumi elinanye neshumi elinesibini, ephumelela idabi lelizwe lomda, elalisakuba yiRafiya mandulo, yaye namhlanje linguUkraine.

“IVESI 10. Ke zona zakhe ziya kuvuselelwa, ziqokelele indimbane yemikhosi emikhulu; aze omnye ngokuqinisekileyo eze, aphuphume, adlule: aze ke abuye, avuselelwe, ade afike enqabeni yakhe.’

“Inxalenye yokuqala yale ndima ithetha ngoonyana, ikwisinzi; inxalenye yokugqibela ithetha ngomnye, ikwisinye. Oonyana bakaSeleucus Callinicus babengoSeleucus Ceraunus noAntiochus Magnus. Bobabini bangena ngenzondelelo emsebenzini wokukhusela nokuphindezela ibango likayise nelizwe labo. Omdala kubo, uSeleucus, wathabatha itrone kuqala. Wahlanganisa isihlwele esikhulu ukuze abuyise ulawulo lukayise; kodwa ekubeni wayeyinkosana ebuthathaka nenesibindi esincinane, emzimbeni nakwimeko yakhe, engenamali, yaye engenako ukugcina umkhosi wakhe usekuthobeleni, watyhefywa ziinjengele zakhe ezimbini emva kolawulo olungenadumo lweminyaka emibini okanye emithathu. Umntakwabo owayenobuchule ngakumbi, uAntiochus Magnus, emva koko wabhengezwa njengokumkani; waza, esamkela uxanduva lomkhosi, wayithimba kwakhona iSeleucia, walibuyisa neSiriya, ezenza inkosi kwezinye iindawo ngesivumelwano, nakwezinye ngamandla ezikhali. Kwalandela uxolo lokunqumama kwemfazwe, apho omabini amacala athetha ngoxolo, kanti ngelo xesha elungiselela imfazwe; emva koko uAntiochus wabuya, waza wamoyisa edabini uNicolas, injengele yaseYiputa, waza wacinga ngokuhlasela iYiputa ngokwayo. Nanku ke ‘omnye’ owayeza ngokuqinisekileyo kuphuphuma adlule.” Uriah Smith, Daniel and the Revelation, 253.

Ukuwa kweSoviet Union ngo-1989 kwaphawula “ixesha lokugqibela,” yaye oonyana ababini abakule ndinyana bamele iimpawu ezimbini zendlela zikaReagan noBush wokuqala. Ukusukela “kwixesha lokugqibela,” ngo-1798, apho kwaqala khona ivesi yamashumi amane kaDaniyeli ishumi elinanye, ihenyukazi laseRoma belilityalwe, kuba lona, njengoIzebhele, lisahleli ngasemva eSamariya, lo gama indoda yalo uAhabhi ithetha noEliya eNtabeni yeKarme. Belizimele, kodwa litsala imitya ngasese, njengoko lalinjalo kwiMfazwe Yehlabathi yokuQala nakwiMfazwe Yehlabathi yesiBini. Indoda yalo ngumkhosi walo omela lona ngokuchasene nokumkani wasemzantsi. Xa laziphindezela ngo-1989, lona, njengokumkani wasemantla, lazisa iinqwelo, iinqanawa, nabakhweli bamahashe.

Kwaye ngexesha lokuphela ukumkani wasemzantsi uya kumhlasela; aze ukumkani wasemntla eze nxamnye naye njengesaqhwithi, neenqwelo zokulwa, nabakhweli-mahashe, neenqanawa ezininzi; yaye uya kungena emazweni, aphuphume agqithe. Daniyeli 11:40.

Ummeli wakhe ekuziphindezeleni umelwe “ziinqanawa,” ezisisakhono soqoqosho, nangoku “ziinqwelo zokulwa namahashe nabakhweli bazo,” ezisisakhono semfazwe. Isakhono semfazwe nesakhono soqoqosho ziziziphawu ezibini zesiprofeto ze-United States kwiziprofeto zemihla yokugqibela, kuba i-United States iya kuthintela abo bangayi kuqubuda kuJezebhele ekuthengeni nasekuthengiseni, yaye ukuba besaya kuqhubeka besala uphawu lwegunya lukaJezebhele, baya kubulawa. Yayisisakhono soqoqosho namandla omkhosi e-United States awasetyenziswa ngokusebenzisana nobupopu aza azisa ukuchithakala kweSoviet Union ngowe-1989, nangona iRashiya yashiywa imi.

Imbali eyazalisekisa indima yeshumi kaDaniyeli isahluko seshumi elinanye iyaphindwa embalini yenxalenye yesibini yendima yamashumi amane, echaza ixesha lesiphelo ngowe-1989. Imbali yeendima zesithandathu ukuya kweyesithoba imele imbali eyakhokelela kwixesha lesiphelo, elichazwe kwinxalenye yokuqala yendima yamashumi amane. Iindima zesihlanu ukuya kweyeshumi zikaDaniyeli isahluko seshumi elinanye zibonakalisa ngokugqibeleleyo imbali yendima yamashumi amane kaDaniyeli ishumi elinanye, kuba, njengoko uDade White wabhala, “ininzi yembali ethe yazaliseka kweyeshumi elinanye kaDaniyeli iya kuphindwa.”

Ivesi zokuqala ukuya kwesine zikaDaniyeli ishumi elinanye zichaza uKoreshi, ukumkani wesibini wesizwe seempondo ezimbini ngexesha lesiphelo kwimihla yokugqibela. “Ixesha lesiphelo” kwimihla yokugqibela lalingo-1989, yaye umongameli wesibini, omelwe nguKoreshi, useka ulandelelwano lwesiprofeto oluvumela umfundi wesiprofeto ukuba abale aye kumongameli wesithandathu emva ko-1989, oya kuba ngoyena mongameli osisityebi, nowaya kuvuselela (awavuse) amagunya enamba yobuglobalisti, nokuba ngabuglobalisti behlabathi, okanye abo baseUnited States. Emva koko loo mbali yesiprofeto itsibela kubukumkani besixhenxe besiprofeto seBhayibhile, ookumkani abalishumi beZizwe eziManyeneyo, yaye ichaza ukumkani wayo oyintloko nowokuqala, njengoko emelwe nguAleksandire Omkhulu (othetha ukuthi “IQhawe laMadoda”), nokuchithakala kokugqibela kobukumkani bakhe xa imimoya emine yobuSilamsi ikhululwa ngokupheleleyo ekuvalweni kwexesha lovavanyo loluntu.

Ke iindima zesihlanu ukuya kwezethoba zibonakalisa imbali emelwa lixesha elandulela ukumiselwa kobupopu etroneni ngowama-538, kuba kuqala igunya eliya kuba ngukumkani wasentla limele loyise imiqobo emithathu yejografi, njengoko wenza uSeleucus, owathi ke ngoko wamiselwa njengokumkani wasentla. Emva koko kangangeminyaka emithathu enesiqingatha, njengoko imelwe yiminyaka engamashumi amathathu anesihlanu yokwenene, ukumkani wasentla walawula, kwada ukumkani wasemazantsi wangena enqabeni yakhe waza wamthimba, apho kamva wafa eYiputa ngenxa yokuwa ehasheni. Ngoko ke, ezi ndima zichonga imbali eyafikelela esiphelweni ngexesha lesiphelo ngowe-1798.

Ivesi yeshumi ichaza imbali yexesha lesiphelo ngo-1989, yaye kunye neevesi zesihlanu ukuya kweyesithoba, zimela imbali yevesi yamashumi amane, kanye njengokuba kusenjalo nembali yeevesi zamashumi amathathu ukuya kwamashumi amathathu anesithandathu. Ngoko ke, ukusuka kwivesi yokuqala ukuya kweyeshumi, umgca phezu komgca, kukho imigca emibini yesiprofeto. Owokuqala ujongene neenkokeli zobukumkani besithandathu nobesixhenxe, nangona kukho isithuba esingenanto phakathi kobesithandathu nowona mongameli usisityebi wobukumkani besithandathu, kunye nobukumkani besixhenxe.

Umgca wesibini uquka imbali yokususwa kwemiqobo emithathu, ixesha ukumkani wasemntla awawalawula ngalo, nokuba ngubani owathi emva koko wasuswa ngowe-1798, kwaze kwasa kutsho kowe-1989, kwakunye nomongameli wesibini, omelwe kumgca ongaphambili nguKoreshi.

Iindima zeshumi elinanye nezeshumi elinesibini zimele umgca wesithathu wembali owenzeka emva komongameli osisityebi wendima yesibini, kodwa ngexesha elithile emva kokuwa kweSoviet Union ngexesha lokuphela ngowe-1989, yaye ndaweni ithile ngaphambi komthetho

weCawa eUnited States njengoko umelwe kwindima yeshumi elinesithandathu.

Imbali emva kwexesha lesiphelo ngowe-1989, ithatyathwa isiyiswe kumongameli wesithandathu nowona usisityebi, ovuselela abaxhasa ubuzwe behlabathi eqala ngowe-2016, kungca wokuqala. Imbali yesiprofeto ithatyathwa isiyiswe ku-1989, kungca wesibini. Idabi laseRaphia (“Umda”) kwiivesi zeshumi elinanye neshumi elinesibini, landulela ivesi yeshumi elinesithathu, apho ukumkani wasemntla owayesandul’ ukoyiswa abuyisela umkhosi wakhe aze emva koko oyise ukumkani wasemzantsi, kanye phambi komthetho weCawa wevesi yeshumi elinesithandathu. Amandla ommeli wokumkani wasemntla kwivesi yeshumi elinesithathu, ngawokugqibela koomongameli abasibhozo abalawula ukusuka ku-1989 kuse kwaba ngumthetho weCawa. Ngoko ke ivesi yeshumi elinesithathu imele ukwenzeka ngexesha lonyulo, okanye emva kwalo, lomongameli wesibhozo, ongowabasixhenxe. Iivesi zeshumi elinanye neshumi elinesibini ziqala kanye phambi komongameli wesithandathu, nowona usisityebi, yaye kusenokwenzeka ukuba ziphele kanye phambi konyulo lwalo kwaloo mongameli mnye, oba ngowesibhozo ongowabasixhenxe, yaye oyisayo kwidabi lesithathu lemfazwe yabameli, kwiivesi zeshumi elinesithathu kuse kweleshumi elinesihlanu.

Impindezelo yokuziphindezela kakumkani wasezantsi kwiindinyana zeshumi elinanye neshumi elinesibini, iyimpendulo kukoyiswa awakufumanayo ukumkani wasezantsi kwiindinyana yeshumi. Indinyana yeshumi ichaza uloyiso lukakumkani wasemantla ngowe-1989, olwaziswa yintsebenziswano efihlakeleyo yeUnited States neVatican. Uloyiso lomkhosi wasemantla lwaluyidabi lokuqala lemfazwe esilwelwa ngabameli. Imfazwe eshushu yokoqobo eyazalisekiswa kumaxesha amandulo yayiyimfuziselo yemfazwe elwelwa ngabameli ngemihla yokugqibela, yaye ngoko ke uloyiso lwendinyana zeshumi elinanye neshumi elinesibini luya kuba luloyiso lukakumkani wasezantsi, kwidabi lesibini lemfazwe ezilwelwa ngabameli.

Kukho amadabi amathathu kwiindinyana zeshumi ukuya kweshumi elinesihlanu, yaye onke azalisekiswa kudala ngamazwe alwa iimfazwe ezishushu zokwenene, kodwa amele amadabi amathathu kwiimfazwe zabameli zemihla yokugqibela. Idabi lokuqala laphunyelelwa ngumanyano oluyimfihlo lwerhamncwa nomprofeti wobuxoki, nxamnye nenamba ngowe-1989. Idabi lesibini lemfazwe zabameli liya kuphunyelelwa ngamandla enamba angakholelwayo kuThixo, awenkosi yasemzantsi, nxamnye nomanyano lukapopu nomkhosi wakhe ongowabameli. Idabi lesithathu lemfazwe zabameli liya kuphunyelelwa ngumkhosi ongowabameli wenkosi yasemntla, njengoko umelelwe kwiindinyana zeshumi elinesithathu ukuya kweshumi elinesihlanu.

Ngokwasesiprofetweni kukho iimfazwe ezinkulu zehlabathi ezintathu ezishushu, iimfazwe ezintathu zommeli, eziquka amadabi amathathu, kwanemfazwe yeentlupheko ezintathu zobuSilamsi. Kukho kananjalo iMfazwe Yamakhaya neMfazwe Yovukelo. Idabi lesibini lemfazwe zommeli ngoku liyaqhubeka eUkraine, “Umda”, njengoko limelwe yiRafiya, eyayiyindawo yomda phakathi kokumkani wasemzantsi nokumkani wasemntla, xa iindima zeshumi elinanye neshumi elinesibini zaqala ukuzaliseka embalini.

Kwangelo elo xesha kanye kanye idabi lesibini lemfazwe zabameli eUkraine liqhutywayo, nolwesibini kuhlaselo oluthathu lweSilamsi nxamnye nelizwe elizukileyo luyenzeka. Uhlaselo

lokuqala lweshwangusha lesithathu lwafika ngoSeptemba 11, 2001, kwaza kwaqalwa ukutywinwa kwekhulu elinamashumi amane anesine amawaka. Ixesha lokutywina liphela kumthetho weCawa osele uza kufika eUnited States, xa ubuSilamsi beshwangusha lesithathu buya kuphinda buhlasele iUnited States. Uhlaselo lokuqala nolokugqibela luyafana, yaye omabini aphawula ilizwi lengelosi yeSityhilelo seshumi elinesibhozo, ekwangelizwi lengelosi yesithathu, ekwakwisandi sexilongo lesixhenxe, ekwakwishwangusha lesithathu.

Phakathi kwezo zihlaselo zimbini, ezingamazwi amabini, ezisiso isandi sexilongo lesixhenxe, ubuSilamsi bembandezelo yesithathu bahlasela, kungekhona ilizwe elizukileyo langoku elingokomoya, kodwa ilizwe elizukileyo lakudala eliyinyani, ngomhla we-7 Oktobha 2023.

Imfazwe eyaqalayo ngelo xesha, ngoku iqhubeka kanye kummandla ochanekileyo apho iMfazwe yaseRafiya yenzeka khona njengoko ichazwe kwiindinyana zeshumi elinanye neshumi elinesibini. Ummandla waseGaza ngumda ophakathi kobukumkani basezantsi bakwaYuda neYiputa. Umhla wesi-7 kuOktobha 2023, ulivili eliphakathi kwamanye amavili eliphawula uvukelo, okanye unobumba weshumi elinesithathu kwi-alfabhethi yesiHebhere othi kunye noonobumba bokuqala nowokugqibela wakhe igama elithi “inyaniso.”

Uhlaselo lwesibini oluchasene nelizwe elizukileyo olwenziwa yiSilamsi seshwangusha sesithathu, lwenzeka ngomhla wesi-7 kuOktobha, 2023, yaye lwenzeka kanye kuloo ndawo ichanileyo apho iDabi lakudala laseRafiya lenzeka khona, ekuzalisekeni kweendima zeshumi elinanye neshumi elinesibini. Uhlaselo lwesibini phezu kwelizwe elizukileyo lunxulunyaniswa, ngophawu lwejografi lwesiprofeto, nedabi lesibini leemfazwe zabameli, njengoko limelwe yimfazwe yaseUkraine.

Umgca phezu komgca, idabi lesibini leemfazwe zabameli esele liqhuba ngoku eUkraine (Umda Welizwe), liquka inqaku lesibini lexilongo lentlekele yesithathu (Oktobha 7, 2023), elizalisekiswa kwixesha lokugqibela lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Loo mava okutywinwa abonakaliswa nguDanilyeli kwisahluko seshumi, xa ebona umbono ka-“marah” emva kwexesha leentsuku ezingamashumi amabini ananye lokuzila, elizizo iintsuku ezintathu ezinesiqingatha abaprofeti ababini babefile esitratweni. Umbono lowo watolikwa njengenkcazo “yoko kwakumele kwehlele abantu bakaThixo ngemihla yokugqibela.”

Inyaniso emelwe ngumbono woMlambo iHiddekel, oyinyaniso yokutywina, izaliseka kwimbali yesiprofeto yeevesi zeshumi elinanye ukuya kweshumi elinesihlanu. Yimbali yevesi yamashumi amane eqala ngowe-1989, ize iqhubele phambili iye kwivesi yamashumi amane ananye nakumthetho weCawa oza kufika kungekudala. Yimbali kamongameli wesithandathu, osisityebi kunabo bonke, okhankanywe kwivesi yesibini, emelwe de kube kubukumkani besixhenxe buka-“Alexander the Great” njengoko kuphawuliwe kwivesi yesithathu.

Imbali eyaqalayo ekuqaleni kwedabi lesibini leemfazwe zabameli ngo-2014, elalandelwa ngowona mongameli usisityebi eqala iphulo lakhe ngo-2015, yindawo engenanto yendinyana yamashumi amane, ukusuka ku-1989 kuse kuma kuMthetho weCawa okwindinyana yamashumi amane ananye, yaye ikwayindawo engenanto ukusuka kowesithandathu, owona mongameli usisityebi okwindinyana yesibini, kuse kubukumkani besixhenxe. Yimbali eyaqalayo ngelizwi lokuqala leSityhilelo isahluko seshumi elinesibhozo ngoSeptemba 11, 2001, ize iphele ngelizwi lesibini

ngexesha leyure yenyikima enkulu kwisahluko seshumi elinanye seSityhilelo. Loo mbali ikwalixesha lembali elichongwe nguHezekile kwisahluko seshumi elinesibini, apho yonke imibono izalisekiswa. Elo xesha lixesha lokutywinwa labo balikhulu elinamashumi amane anesine amawaka. Ukungwaliswa kwabantu bakaThixo kufezekiswa ngelizwi laKhe.

Bangcwalise ngenyaniso yakho: ilizwi lakho liyinyaniso. Yohane 17:17.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Lo mbono wanikwa kuHezekile ngexesha apho ingqondo yakhe yayizele zizityhilelo ezimnyama zezinto ezaziza kuza. Wabona ilizwe looyise lilele liyintlango. Isixeko esasakha sazala ngabantu sasingasenabemi. Ilizwi lovuyo nengoma yokudumisa zazingasaviwa phakathi kweendonga zaso. Umprofeti ngokwakhe wayengumphambukeli ezweni lasemzini, apho ulangazelelo olungenasiphelo nenkohlakalo eyoyikekayo kwakulawula ngokungenakuphikiswa. Oko wakubonayo wakukuva ngengcinezelo nokungalungi kwabantu kwamkhathaza umphefumlo wakhe, waza walila kabuhlungu imini nobusuku. Kodwa imifuziselo emangalisayo eyabonakaliswa phambi kwakhe ngasemlanjeni iKhebha yatyhila amandla alawulayo aphakamileyo kunalawo abalawuli basemhlabeni. Ngaphezu kookumkani baseAsiriya naseBhabheli, abanekratshi nabakhohlakeleyo, uThixo wenceba nenyano wayehleli etroneni.

“Tingxaki ezinjengeevili ezabonakala kumprofeti ngathi zibandakanyeka kuloo mbhidlango zaziphantsi kokhokelo lwesandla esingenasiphelo. UMoya kaThixo, owatyhilwa kuye njengoshukumisayo nowalathisayo ezo vili, wazisa ukuvumelana apho kwakukho isiphithiphithi; ngokunjalo nehlabathi liphela laliphantsi kolawulo lwaKhe. Amakhulu ngamawaka ezidalwa ezizukisiweyo ayelungele, ngelizwi laKhe, ukulawula ngaphezu kwamandla nomgaqo-nkqubo wabantu abakhohlakeleyo, aze azisele okulungileyo abo bathembekileyo kuYe.

“Ngendlela efanayo, xa uThixo wayeseza kumtyhilela kuYohane othandekayo imbali yebandla yamaxesha azayo, wamnika isiqinisekiso somdla noxanduva loMsindisi ngabantu baKhe ngokumtyhilela ‘One like unto the Son of man,’ ehamba phakathi kwezibane, ezazifuzisela amabandla asixhenxe. Ngelixa uYohane wayeboniswa imizabalazo yokugqibela emikhulu yebandla namagunya asemhlabeni, wavunyelwa kwanokuba abone uloyiso lokugqibela nenkululeko yabathembekileyo. Walibona ibandla lingeniswe kwimbambano ebulalayo nerhamncwa nomfanekiso walo, nokuba ukunqulwa kwelo rhamncwa kunyanzeliswa ngesoyikiso sokufa. Kodwa ekhangela ngaphaya komsi nengxolo yedabi, wabona isihlwele phezu kweNtaba yeZiyon sikunye neMvana, sinayo, endaweni yophawu lwerhamncwa, ‘igama likaYise libhaliwe emabunzini abo.’ Waphinda wabona ‘abo balufumeneyo uloyiso phezu kwerhamncwa, naphezu komfanekiso walo, naphezu kophawu lwalo, naphezu kwenani legama lalo, bemi phezu kolwandle lweglasi, bephethe iihadi zikaThixo’ becula ingoma kaMoses neyeMvana.

“Ezi zifundo zenzelwe inzuzo yethu. Kufuneka sixhase ukholo lwethu kuThixo, kuba kanye phambi kwethu kukho ixesha eliya kuvavanya imiphefumlo yabantu. UKristu, eseNtabeni yemiNquma, wabalisa kwangaphambili imigwebo eyoyikekayo eyayiza kwandulela ukuza

kwakhe kwesibini: ‘Niya kuva ngeemfazwe namarhe eemfazwe.’ ‘Uhlanga luya kuvukelana nohlanga, nobukumkani buvukelane nobukumkani; kuya kubakho indlala, nezifo eziyindiyikitya yokufa, neenyikima, kwiindawo ngeendawo. Zonke ezi zinto zisiqalo seembandezelo.’ Nangona ezi ziprofeto zafumana ukuzaliseka okuyinxenye ekutshatyalalisweni kweYerusalem, zinokusetyenziswa ngokungqalileyo ngakumbi kwimihla yokugqibela.”

“Simi emnyango weziganeko ezikhulu nezingcwele. Isiprofeto sizaliseka ngokukhawuleza. INkosi isemnyango. Kungekudala kuza kuvuleka phambi kwethu ixesha elinomdla omkhulu noloyikekayo kubo bonke abaphilayo. Iimpikiswano zangaphambili ziya kuphinda zivuselelwe; kuya kuvela iimpikiswano ezintsha. Iziganeko eziza kwenziwa ehlabathini lethu azikaphuphiwa nokuphuphiwa. USathana usebenza ngee-arhente ezingabantu. Abo benza umzamo wokutshintsha uMgaqo-siseko baze baqinisekise umthetho onyanzelisa ukuginwa kweCawa, abaqondi kangako ukuba siya kuba yintoni na isiphumo. Ingxaki sele isemnyango kanye.”

“Kodwa abakhonzi bakaThixo mabangazithembi bona ngokwabo kule ngxamiseko inkulu. Emibonweni eyanikwa uIsaya, kuHezekile, nakuYohane sibona indlela izulu elinxulumene ngokusondeleyo ngayo neziganeko ezenzeka emhlabeni kwanokuba mkhulu kangakanani umkhathalelo kaThixo kwabo banyanisekileyo kuye. Ihlabathi alikho ngaphandle komlawuli. Ucwangciso lweziganeko ezizayo lusezandleni zeNkosi. Ubungangamsha bezulu bunekamva leentlanga, kwakunye neenkxalabo zebandla laYo, phantsi kweliso laBo ngokwaBo.”  
Testimonies, umqulu 5, 752, 753.