

Incwadi kaDaniyeli - Inani Elinye Lamakhulu Asixhenxe Anamashumi Asixhenxe anesixhenxe

*Ukutywinwa kwabayi-144,000: lingqiqo ezivela kuMbono kaDaniyeli
nakuMfuziselo wesiprofeto*

Jeff Pippenger
2024-04-07

UDaniyeli wachukunyiswa kathathu kwisahluko seshumi, okokuqala nangokokugqibela nguGabriyeli, yaye ukuchukumisa okuphakathi kwakungoKristu. Kwakukungokuchukumisa okuphakathi apho uDaniyeli wayiva ngokunzulu ngakumbi inkohlakalo yakhe, kuba uphawu oluphakathi lwenyaniso lumela imvukelo. YayinguMikayeli owachukumisa uDaniyeli okwesibini, kuba wayehle ekupheleni kweentsuku ezingamashumi amabini ananye.

Ekupheleni kweentsuku ezintathu ezinesiqingatha ezingumfuziselo, apho amangqina amabini eSityhilelo isahluko seshumi elinanye alele efile esitratweni, ilizwi livusa loo mangqina mabini. Lilo ilizwi lengelosi enkulu elivusayo. Ukuhla kukaMikayeli kuDaniyeli isahluko seshumi, ngomhla wamashumi amabini anesibini, kuhambelana nokuvuswa kwamangqina amabini ngo-2023. Ngoxa amangqina amabini ayefile esitratweni, uHezekile waboniswa amathambo awo athe saa, waza wabuzwa ukuba ucinga na ukuba loo mathambo omileyo afileyo asentilini angavuswa; yaye konke awaphendula ngako uHezekile kwaba kukuthi, “Nkosi, wena uyazi.”

UEzekiyeli ke ngoko waxelelwa ukuba aprofete emathanjeni, nto leyo awayenzayo; yaye xa wayesenza oko, adityaniswa ndawonye, kodwa ayengekaphili. Isiprofeto sokuqala sikaHezekile sasikukudibanisa amathambo ndawonye, kodwa kwakufuneka isiprofeto sesibini ukuze amathambo avuswe abe ngumkhosi. Isiprofeto sesibini sikaHezekile sasisisiprofeto sosizi lwesithathu, njengoko simelwe yimimoya emine eyawazisa amathambo ebomini. UAdam wokuqala wadalwa egqibelele, kodwa kamva wona waza wadlulisela ukufa kuyo yonke inzala yakhe. Ukuvuka kwamathambo afileyo kaHezekile kuyahambelana nokudalwa kuka-Adam ekugqibeleleni kwakhe, kuba uAdam waqala wabunjwa, yaye emva koko iNkosi yaphefumlela kuye umphefumlo wobomi.

Oku akuthethi ukuba la mangqina mabini afumana imizimba ezukisiweyo xa ebuyiselwa ebomini, kuba oko akwenzeki de kufike ukuza kwesibini, kodwa ukuvuka kwawo kwabafuleyo kuhambelana nombono kaDaniyeli wombono wesizathu, “marah,” xa etshintshwa abe ngumfanekiselo abawubonayo ngelo xesha. Umgca phezu komgca, inkqubo yokutywinwa ibekwe ngokucokisekileyo kakhulu bubungqina besiprofeto.

Kwisahluko seshumi elinanye seSityhilelo, “emveni kweentsuku ezintathu nesiqingatha uMoya wobomi ophuma kuThixo wangena” kula mangqina mabini, “aza ke wona” “ema ngeenyawo zawo; kwaza kwabafikela uloyiko olukhulu abo babewabona,” kwaza ke kwabakho “ilizwi

elikhulu liphuma ezulwini lisithi kuwo, Nyukani nize apha. Anyuka aya ezulwini ngelifu; zaza iintshaba zawo zawabona.”

Okokuqala, uMoya wangena kubo, baza bema ngeenyawo zabo, yaye xa babemile, uloyiko lwehla phezu kweentshaba zabo ezazikhe zavuya ngaphambili ngokufa kwabo. Emva koko ilizwi libabizela phezulu, yaye iintshaba zabo ziyawubona loo msitho. KuHezekile, kuqala bachazwa njengabachithakeleyo nabafileyo entilini, emva koko kubhengezwa isiprofeto esibaqokelelayo ndawonye, emva koko isiprofeto sesibini sibabangela ukuba beme njengomkhosi omkhulu. KuDaniyeli, kuqala ubona umbono omkhulu ovelisa ukwahlulwa kweendidi ezimbini, aze emva koko achukunyiswe kathathu.

Ngexesha lokuqala wachukunyiswa wayengenamandla, wayelele ubuthongo obunzulu, yaye ubuso bakhe babujonge emhlabeni. Ubuthongo bumele ukufa. Sekunjalo waweve amazwi awathethwayo.

Musani ukumangaliswa koku; kuba kuyeza ilixa, apho bonke abasemangcwabeni baya kuliva ilizwi lakhe. Yohane 5:28.

Emva koko uGabriyeli wamwisa uDaniyeli ngezandla nangamadolo, waza ke wamyalela ukuba eme, nto leyo ayenzayo, nangona wayengcangcazela. Emva koko weva amazwi kaGabriyeli, kodwa wasala engathethi. NoHezekile wayelibonile umbono kaKristu, yaye loo nto yavelisa ulandelelwano lweziganeko olufanayo.

Ngaphezu kwesibhakabhaka esasiphezu kweentloko zazo kwakukho into efana netrone, injengokubonakala kwelitye lesafire; naphezu kwento efana netrone kwakukho into efana nokubonakala komntu ngaphezu kwayo. Ndabona into enjengombala we-amber, injengokubonakala komlilo ojikelezileyo ngaphakathi kuyo, ukususela ekubonakaleni kwesinqe sakhe kunyuke; yaye ukususela ekubonakaleni kwesinqe sakhe kuse ezantsi, ndabona into engathi kukubonakala komlilo, yaye kwakukho ukuqaqamba kujikelezileyo. Njengokubonakala komnyama oselufini ngemini yemvula, kwaba njalo ukubonakala kokuqaqamba okujikelezileyo. Oku kwakukubonakala komfuziselo wobuqaqawuli bukaYehova. Ndathi ndakukubona oko, ndawa ngobuso bam phantsi, ndaza ndeva ilizwi lomntu owayethetha. Wathi kum, Nyana womntu, yima ngeenyawo zakho, ndize ndithethe nawe. UMoya wangena kum akuba ethethile kum, wandimisa ngeenyawo zam, ukuze ndimve owayethetha kum. Hezekile 1:26–2:2.

Umbono wabangela ukuba uHezekile noDaniyeli bobabini bathotywe bade baba luthuli, baza balaliswa ngobuso emhlabeni. Kule meko, bobabini babesava ilizwi leNkosi, yaye bobabini bamiselwa ukuba beme ukuze beve amazwi athethwayo kubo, yaye xa bewavayo loo mazwi “uMoya wangena kubo.” Umanyano lobuthixo luzalisekiswa ngokwamkelwa kweLizwi likaThixo elithwalwa nguMoya oyiNgcwele. “ILizwi” lilo elidlulisela ubuthixo kubuntu. Le nyaniso imele ukuqondwa ukuze kuqondwe ubunzulu nokubaluleka kwembali yesiprofeto uGabriyeli ayinika uDaniyeli kwisahluko seshumi elinanye. Imbali yesiprofeto emelwe kwisahluko seshumi elinanye, ngulo mjelo ekudluliselwa ngawo ioli engcwele kwiintombi ezizizilumko.

KuHezekile, ngokukhawuleza uyalelwa ukuba anikele umyalezo kwi-Adventism yaseLawodike, nangona uHezekile exelelwa kwasekuqaleni ukuba i-Adventism yaseLawodike ayiyi kuva amazwi

akhe, kuba iyindlu enemvukelo. Amava kaHezekile ngamava kaIsaya kwisahluko sesithandathu, yaye ke ngoko, ngobungqina bamangqina amabini, xa uThixo emvusa uDaniyeli ebuthongweni, obuluphawu lokufa, uDaniyeli unikwe umyalezo wendlu enemvukelo ye-Adventism yaseLawodike, kodwa abayi kuva.

Emva koko uDaniyeli wachukunyiswa okwesibini, nguKristu ngokwaKhe, ochukumisa imilebe kaDaniyeli, kanye njengoko wayechukumise imilebe kaIsaya ngelahle elivela esibingelelweni. Emva koko uDaniyeli wakwazi ukuthetha, kodwa wayeseswele amandla, yaye wayesengekho nomphefumlo. NgokukaHezekile umphefumlo uza nomyalezo “wemimoya yomine”, owawusisiprofeto sikaHezekile sesibini. Isiprofeto sikaHezekile semimoya yomine sihambelana nokuchukunyiswa kwesithathu kukaDaniyeli, kuba kungelo xesha apho umphefumlo ungena emathanjeni aze ame engumkhosi onamandla. Kusekuchukunyisweni kwesithathu kukaDaniyeli apho omelezwa khona.

NgoJulayi 18, 2020, abantu bakaThixo bemihla yokugqibela bachithachitheka baza bangena kwixesha lokulibaziseka lomzekeliso. Imbali yokutywinwa yabonakaliswa kwimbali kaOktobha 22, 1844, kwada kwavukela luka-1863. Umgca wembali omelweyo apho uhambelana ngokubekelana nembali esuka kuSeptemba 11, 2001, kuse kuthi ga kumthetho weCawa, kodwa ukwahambelana ngokubekelana nembali esuka kuJulayi 18, 2020, kuse kuthi ga kumthetho weCawa. Le meko yesiprofeto isekelwe kwinto yokuba imiqondiso inentsingiselo engaphezu kwenye, yaye intsingiselo imiselwa ngumxholo apho isetyenziswa khona.

Xa sicinga ngokufika nomsebenzi wakhe nawuphi na kwezo ngelosi zintathu, zilawulwa lulandelelwano olunye lweziganeko. Zifika kanye kuloo ndawo apho uqikelelo olunxulunyaniswa nazo lutyhilwa khona. Olo qikelelo lwakhiwe phezu kwamanyathelo amathathu: ukufika kwalo, ukuxhotyiswa kwalo ngamandla, kwanocango oluvaliweyo ekupheleni kwalo. Kukho nezinye iimpawu zendlela ngaphakathi kwembali, kodwa iimpawu zendlela ezintathu zokuvavanya ekufikeni kwawo nawuphi na kwezo ngelosi zintathu ziquka uphawu lokuqala lwendlela apho isiprofeto sityhilwa khona. Umyalezo otyhiliweyo uxhotyiswa ngamandla ngokuqinisekiswa, yaye oko kuqinisekiswa nokuxhotyiswa ngamandla ke kuvavanya amadoda nabafazi baloo mbali. Isiphelo sembali sivelisa uvavanyo olucacisayo olubonakalisa ukuba abo beme kuvavanyo lwesithathu bazizilumko na okanye bazizidenge.

Kumbali yembali kaSeptemba 11, 2001 kuse kumthetho weCawa kunokuchongwa iingelosi ezintathu. Eyokuqala yafika ngoSeptemba 11, 2001, eyesibini yafika ngoJulayi 18, 2020, yaye eyesithathu ifika kumthetho weCawa oseliza kuza kungekudala (uvavanyo olwahlulayo). U-Oktobha 22, 1844 uhambelana noSeptemba 11, 2001, yaye u-1856 uhambelana noJulayi 18, 2020, yaye u-1863 uhambelana nomthetho weCawa. Sekutshiwo oko, u-Oktobha 22, 1844 kuse ku-1863 ukwahambelana noJulayi 18, 2020 kuse kumthetho weCawa, kuba uJulayi 18 yaba kukufika kwengelosi yesibini kwimbali yokutywinwa. Le mbali ilandelayo isachongwa ngokuchanekileyo njengemiqondiso yendlela nje yayo nayiphi na ingelosi.

Ngomhla we-18 kuJulayi, 2020, kwabakho inyaniso eyatyhilwayo eyayiza kuluvavanya olo sizukulwana. Inyathelo lesibini kulo mbali kuxa amangqina amabini evuswa. Emva koko

ayavavanywa ukuba aya kwamkela na ukukhanya okutyhilwe ngelo xesha, nto leyo eqhubekayo ngoku. Emva koko emthethweni weCawa (uvavanyo lokwahlula), kuya kutyhilwa ukuba ngubani ongumfazi osisilumko, nokuba ngubani ongeyiyo. Xa siwuthathela ingqalelo lo mbali njengokuba ululwakhiwo nje lwengelosi enye, size ke sibeke umhla wama-22 kuOktobha, 1844, kuse kwelovukelo lowe-1863, phezu kwembali yoMhla we-18 kuJulayi, 2020, kuse emthethweni weCawa, sifumanisa ukuba ngowe-1849, uDade White wachaza ukuba iNkosi yayiphinde yolula isandla saYo ukuze iqokelele intsalela yabantu baYo.

Ukususela ngomhla wama-22 ku-Oktobha, 1844, ukuya ku-1849, abantu bakaThixo babesasazekile. Ngowe-1850 bavelisa eyesibini kwezo tafile zimbini zikaHabakuki. NgoJanuwari ka-1851 babebhengeza itshathi entsha kwi-Review. Abantu bakaThixo babesasazekile, yaza ingelosi yesithathu yafika inokukhanya. Wandula ke uThixo waqalisa ukubahlanganisa kwakhona, waza emva koko wabonelela ngombonakaliso obonwayo wesigidimi ababemele ukusivakalisa, njengoko wayenzile ngowe-1842. Ukukhanya okwafika ngomhla wama-22 ku-Oktobha, 1844, kwakukukwanda kolwazi, yaye kwaqhubeka, phantsi kokhokelo lwaKhe, ukukhula; kwaza ngowe-1856 kwaziswa ilitye lembombo lolo khanyiso. Olo khanyiso lwaluphezu “kwamaxesha asixhenxe,” olwalulolokuqala ukukhanya olwaqatshelwa nguWilliam Miller, yaye olwalumelwe njengolunye lweziprofeto olwazalisekiswa ngomhla wama-22 ku-Oktobha, 1844.

Ukukhanya kwe-“zihlandlo ezisixhenxe,” ngowe-1856, kwakukokubini ukuphela kokwanda kolwazi olwanikwa uMiller, umthunywa wengelosi yokuqala, kodwa kwakukwangokunjalo nokukhanya kokugqibela kwengelosi yesithathu okwanikwa ngomhla wama-22 kuOktobha 1844. Ukulahlwa kokukhanya ngowe-1856 kwakukokubini ukulahlwa kokwanda kolwazi olwatyhilwayo ngowe-1798, kodwa kwananjalo ukwanda kolwazi olwatyhilwayo ngomhla wama-22 kuOktobha 1844, yaye kwalahlwa ngabo abathi ngoko nangoko, kuloo ndawo, badlula kumava aseFiladelfiya baya kumava aseLawodike. Uvukelo lowe-1863 lwaba lolwesithathu, yaye lwaba luvavanyo lwe-litmus, olwabonakaliswa ngetshathi yomgunyathi eyasusa ukukhanya kwe-“zihlandlo ezisixhenxe.”

Ukuphoxeka kokuqala kuka-Apreli 19, 1844, kwaziswa phezu kwentshukumo yaseFiladelfiya yengelosi yokuqala nguThixo ngokubamba isandla saKhe phezu kwempazamo kwezinye zezibalo ezazikwitshathi yoovulindlela ka-1843. Ukuphoxeka kokuqala kukaJulayi 18, 2020, kwaziswa phezu kwentshukumo yaseLawodike yengelosi yesithathu ngabantu ngokungakhathaleli ukuba ngo-Oktobha 22, 1844, uKristu wayesiphakamisile isandla saKhe ezulwini waza wafunga ukuba ixesha malingabi sakhona kwakhona. NgoJulayi 18, 2020, kwatyhilwa umyalezo owawumele ukuvavanya esi sizukulwana seentombi. Njengoko kwakunjalo ngo-1850, iNkosi ngo-2023, yasolula isandla saYo okwesibini ukuze iqokelele ndawonye amathambo omileyo kaHezekile awayefile esitratweni ukususela ngoJulayi 18, 2020. Ngowama-1851, kwakukho umbonakaliso omtsha obonakalayo womyalezo owawukukuzaliseka kwesiprofeto sikaHabakuki isahluko sesibini, ngaloo ndlela kubonakaliswa ukuba emva kuka-2023, iNkosi iya kuba nophawu olutsha oluphilayo oluza kuluphakamisa, olufanekiswa ziitafile ezimbini zikaHabakuki.

Iitafile ezimbini zikaHabakuki zazimelwe kwangaphambili ziitafile ezimbini zeMithetho eLishumi, kwanangeezonka ezimbini zokushukunyiswa emthendelekweni wePentekoste. Ikhulu

elinamashumi amane anesine amawaka achongwa njengomnikelo weziqhamo zokuqala, yaye ngawo lawo akwiMalaki amele umnikelo “njengakwimihla yamandulo, njengakwiminyaka yangaphambili.” Aphakanyiswa njengomnikelo wokushukunyiswa oya kubonwa lihlabathi lonke.

Ukuvuswa kwamakhulu alikhulu namashumi amane anesine amawaka kuqala ngokuhlanganiswa ndawonye, yaye olo hlanganiso luphunyezwa liLizwi likaThixo; kuba amathambo afileyo kaHezekile ahlanganiswa ngokuliva iLizwi likaThixo, ngoxa esafuleyo. UHezekile umele isixhobo sobuntu esivakalisa isigidimi esihlanganisa amathambo, xa iNkosi isolula isandla saYo okwesibini ukuze ihlanganise intsalela yaYo. UIsaya, uYeremiya, uDaniyeli, uYohane noHezekile bonke bachaza into yobuntu ehambisa isigidimi esingcwele kula mathambo omileyo afileyo.

Xa amathambo sele ehlanganisiwe iNkosi ityhila ukwanda kolwazi olutyhilwayo kanye ngaphambi kokuba kuvalwe ixesha lobabalo, yaye olo lwazi lumelwe “yileyo nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela.” Kwisiprofeto sesibini sikaHezekile, ukukhanya okutyhilwayo sisibetho sesithathu, esingumyalezo womoya wasempuma ophefumlela amathambo ubomi aze ngokubangela awenze ame njengomkhosi onamandla. Ukukhanya okutyhilwe kuDaniyeli kukukhanya okumelwe ngukumkani wasentla kwisahluko seshumi elinanye. Kunye, uHezekile noDaniyeli bamele “yileyo nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela,” eziyindaba zomoya (wasempuma) nokumkani (wasentla).

Kodwa iindaba ezivela empuma nasemntla ziya kumkhathaza; ngoko uya kuphuma enoburhalarhume obukhulu ukuba atshabalalise, awaphelise kwaphela amaninzi. Daniyeli 11:44.

Ngowe-1856, iNkosi yamisela ukugqibezela umsebenzi wayo wokutywina abantu bayo, kodwa bona bavukela. Isigidimi eyayijonge ukusisebenzisa ukuze ibakhuphe kwimeko yabo yaseLawodike yayizi “zihlandlo zisixhenxe” zikaLevitikus amashumi amabini anesithandathu. Xa iNkosi yaqalisa ukuqokelela abantu bayo ngoJulayi, 2023, yaphinda yababeka phambi kwesigidimi se “zihlandlo zisixhenxe,” yaza, phakathi kwezinye izinto, yachaza ukuba ngomhla woXolelaniso ongowomfuziselo ozalisekileyo ixilongo leNtlambululo lalimele ukuvakala, kwangelo xesha nexilongo lesixhenxe lalimele ukuvakala. Ixilongo leNtlambululo lingumfuziselo we “zihlandlo zisixhenxe,” kwaye ixilongo lesixhenxe lilo ishwangusha lesithathu. Xa uMikayeli wehla kuDaniyeli isahluko seshumi. UDaniyeli wayemela abo bafumana amava abo bathandaza umthandazo kaLevitikus amashumi amabini anesithandathu, kwanabo bafuna ukuqonda imfihlelo yesiprofeto kaDaniyeli isahluko sesibini.

UDaniyeli umele abo baqokelelweyo ngelizwi likaThixo, baze emva koko beme ngeenyawo zabo beqinisiwe ukuze bavakalise isigidimi sempuma nomntla. Basivakalisa eso sigidimi de kufike umthetho weCawa onondeleyo. Inkqubo yokuvusa loo mkhosi sisifundo esineenkukacha kakhulu sesiprofeto, yaye indawo apho ubuThixo buqalisa ukudityaniswa nobuntu, ekuzalisekeni kunye nokutywinwa kwekhulu elinamashumi amane anesine amawaka, yaqala kwimbali emelwe kwivesi yeshumi elinanye kaDaniyeli ishumi elinanye. Imbali emelwe ukusukela kwivesi yokuqala kaDaniyeli ishumi elinanye kude kuse kwivesi yeshumi elinesithandathu izalisa imbali efihlakeleyo yevesi yamashumi amane, oko kukuthi “loo nxalenye yesiprofeto sikaDaniyeli

enxulumene nemihla yokugqibela.”

Njengoko siqalisa ukuqwalasela iindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu zikaDaniyeli 11, ezathi zaqala ukuzaliseka kwiMfazwe yasePanium ngowama-200 BC, kubalulekile ukuqonda ukubaluleka kwezi ndinyana. IPanium yeyesithathu kwiimfazwe ezintathu zokumelwa ngabanye. Imfazwe yokuqala yaphetha ngoloyiso lobupopu nomkhosi wabo omeleyo, iUnited States, ngowe-1989. Imfazwe elandelayo, emelwe ziindinyana zeshumi elinanye neleshumi elinesibini, eyazalisekiswa yiMfazwe yaseRaphia, ukumkani wasezantsi (iRashiya), uya koyisa ukumkani wasemantla nomkhosi wakhe omeleyo eUkraine. Imfazwe yesithathu iya kuba njengowokuqala, ubupopu (ukumkani wasemantla) boyise ubuKomanisi (iZizwe eziManyeneyo), kunye nomkhosi wabo omeleyo (iUnited States). Kodwa imfazwe yesithathu yokumelwa ngabanye, eyiyo iMfazwe yasePanium, iya kuqalisa neMfazwe Yehlabathi III.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Njengoko iintsonkothiso ezifana namavili zaziphantsi kokukhokelwa sisandla esasingaphantsi kwamaphiko eeKerubhi, ngokunjalo nomdlalo ontsonkothileyo weziganeko zoluntu uphantsi kolawulo olungcwele. Phakathi kwembambano nesiphithiphithi seentlanga, Lowo uhleli ngaphezu kweeKerubhi usaqhuba imicimbi yehlabathi.

“Imbali yeentlanga ezithe, enye emva kwenye, zahlala ngexesha nendawo ezazabelwe zona, zingaqondanga zingqina enyanisweni ababengayazi ngokwazo intsingiselo yayo, iyathetha kuthi. Kuyo yonke intlanga nakumntu ngamnye wanamhlanje uThixo ubekele indawo kwiicebo laKhe elikhulu. Namhlanje abantu neentlanga bayalinganiswa ngelotho esesandleni saLowo ungenzi mpazamo. Bonke, ngokhetho lwabo, bagqiba ngesiphelo sabo, kwaye uThixo ulawula ngaphezu kwako konke ukuze kufezekiswe iinjongo zaKhe.

“Imbali athe uYE NDINGUYE omkhulu wayiphawula eLizwini laKhe, edibanisa ikhonkco phezu kwekhonkco kwityathanga lesiprofeto, ukusuka ngonaphakade lwexesha elidluleyo kuse kuthi ga ngonaphakade lwexesha elizayo, isixelela apho sikhoyo namhlanje ekuqhubekeni kwezizukulwana zamaxesha, kwanoko kunokulindeleka ngexesha elizayo. Konke oko isiprofeto esasikuxele kwangaphambili ukuba kuya kwenzeka, kwada kwaya kutsho kweli xesha langoku, kulandelwe kumaphepha embali, yaye sinokuqiniseka ukuba konke okusaseleyo ukuza kuya kuzaliseka ngokolandelelwano lwako.”

“Ukubhukuqwa kokugqibela kwazo zonke izilawuli zomhlaba kuxelwe ngokucacileyo elizwini lenyaniso. Kwisiprofeto esathethwayo xa isigwebo esivela kuThixo sasibhengezwa phezu kokumkani wokugqibela wakwaSirayeli kunikelwa lo myalezo:

“‘Utsho ke uYehova uThixo ukuthi, Susa isithsaba sobupristi, ukhulule nesithsaba sobukumkani: ... phakamisa ophantsi, uthobe nophezulu. Ndiya kusibhukuqa, ndisibhukuqe, ndisibhukuqe; yaye asisayi kuba sabakho, ade afike Lowo ilungelo laso likokwakhe; ndosinikela kuYe.’ Hezekile 21:26, 27.

“Isithsaba esasisusiweyo kwaSirayeli sadlula ngokulandelelana saya kwizikumkani zaseBhabhiloni, zamaMedi namaPersi, zamaGrike, nezaseRoma. UThixo uthi, ‘Asiyi kuba sakhona, ade afike Lowo ilungelo layo lelakahe; yaye ndiya kumnika sona.’”

“Elo xesha likufuphi. Namhlanje imiqondiso yamaxesha ivakalisa ukuba simi emnyango weziganeko ezikhulu nezindilisekileyo. Yonke into ehlabathini lethu ikwisiphithiphithi. Phambi kwamehlo ethu kuzaliseka isiprofeto soMsindisi ngeziganeko eziza kwandulela ukuza kwaKhe: ‘Niya kuva ngeemfazwe namarhe eemfazwe.... Uhlanga luya kuvukela uhlanga, nobukumkani buvukele ubukumkani: kuze kubekho iindlala, neendyikitya zokufa, neenyikima zomhlaba, kwiindawo ngeendawo.’ Mateyu 24:6, 7.

“Ixesha langoku lelona xesha linomdla omkhulu kakhulu kubo bonke abaphilayo. Abalawuli namagosa ezopolitiko, abantu abakwizikhundla zokuthenjwa negunya, amadoda nabafazi abacingayo bazo zonke iindidi, banikele ingqalelo yabo kwiziganeko ezenzeka ngeenxa zonke kuthi. Bajonge ubudlelwane obuxineneyo, obungazinzanga, obukhoyo phakathi kweentlanga. Baqaphela ubungqongqo obuthimba yonke into yasemhlabeni, yaye bayaqonda ukuba kukho into enkulu neya kugqiba ekubeni iza kwenzeka—ukuba ihlabathi limi emngceleni wentlekele enkulu ngokumangalisayo.”

“Izithunywa zezulu ngoku zibambeleva imimoya yengxabano, ukuze ingavutheli de ihlabathi lilunyukiswe ngentshabalalo ezayo; kodwa uqhwithela luyahlanganisana, lulungele ukuqhuma phezu komhlaba; yaye xa uThixo eya kuziyalela izithunywa Zakhe ukuba zikhulule imimoya, kuya kubakho umbono onjalo wengxabano ekungekho pensile inako ukuwuchaza.

“IBhayibhile, iBhayibhile kuphela, inika imbono echanileyo ngezi zinto. Apha kutyhilwa izigcawu ezikhulu zokugqibela kwimbali yehlabathi lethu, iziganeko esele ziphosa izithunzi zazo ngaphambili, isandi sokusondela kwazo sibangela ukuba umhlaba ungcangcazele neentliziyo zabantu ziphele amandla ngenxa yokoyika.

““Yabonani, uYehova ulidiliza ihlabathi, alenze libe yinkangala, aliguqulele phantsi phezulu, asasaze abemi balo.... Bawugqithile umthetho, bayitshintshile imimiselo, basaphule umnqophiso ongunaphakade. Ngenxa yoko isiqalekiso silidlile ihlabathi, nabo balihleliyo baphanzile.... Ukonwaba kweengqongqo kuyaphela, ingxolo yabavuyayo iyagqiba, novuyo lohadi luyaphela.’ Isaya 24:1–18.

““Yeha usuku! kuba usuku lweNkosi lukufuphi, yaye luya kuza njengentshabalalo evela kuSomandla.... Imbewu ibolile phantsi kwamagaqa ayo, oovimba babhujisiwe, oovimba bengqolowa baqhekeziwe; kuba ukhozo lubunile. Hayi indlela ezincwina ngayo izilwanyana! imihlambi yeenkomo ixakiwe, ngokuba ayinamadlelo; ewe, nemihlambi yeegusha yenziwe inkangala.’ ‘Umdiliya womile, nomkhiwane uyabuna; umrharnate, nomthi wesundu, kwanomthi we-apile, ewe, yonke imithi yasendle ibunile: ngokuba uvuyo lubunile lwasuka koonyana babantu.’ Yoweli 1:15–18, 12.

““Ndisentlungwini yam, ndisentlungwini kanye; ... andinako ukuzibamba ndithule, ngokuba wena, mphefumlo wam, usivile isandi sexilongo, isilumkiso semfazwe. Intshabalalo phezu kwentshabalalo iyamenyezelwa; ngokuba ilizwe lonke lonakaliswe.’

““Ndalibona ihlabathi, yaye, yabonani, lalingenabume, lingenanto; namazulu, yaye ayengenakukhanya. Ndazibona iintaba, yaye, yabonani, zazingcangcazela, nazo zonke iinduli zashukuma kancinane. Ndabheka, yaye, yabonani, kwakungekho mntu, nazo zonke iintaka zezulu zazimkile. Ndabheka, yaye, yabonani, indawo echumileyo yayiyintlango, nayo yonke

imizi yayo yayidilikile.’ Yeremiya 4:19, 20, 23–26.

“‘Yeha! kuba lukhulu olo suku, akukho lufana nalo; lixesha lembandezelo kaYakobi; kodwa uya kusindiswa kulo.’ Yeremiya 30:7.” Education, 178–181.