

Incwadi kaDaniyeli - Inani leshumi elinesixhenxe

Unxulumano Lwesiprofeto: Umfanekiso Wegolide KaNebhukadenetsare Nomthetho WeCawa}

Jeff Pippenger
2023-12-12

USista White usoloko ewachaza umfanekiso wegolide owawusethafeni laseDura njengomthetho weCawa.

“Umhla wesabatha wesithixo umisiwe, njengokuba umfanekiso wegolide wamiswa emathafeni aseDura. Kwaye njengokuba uNebhukadenetsare, ukumkani waseBhabheli, wakhupha ummiselo wokuba bonke abangayi kuqubuda phantsi baze banqule lo mfanekiso mababulawe, ngokunjalo kuya kwenziwa isibhengezo sokuba bonke abangayi kuwuhlonela ummiselo weCawa baya kohlwaywa ngokuvalelwa entolongweni nangokufa. Ngaloo ndlela iSabatha yeNkosi inyathelwa phantsi kweenyawo. Kodwa iNkosi ivakalisile, ‘Yeha kwabo bamisela imimiselo engengobulungisa, nababhala iinkathazo abaziwiseleyo’ [Isaya 10:1]. [Zefaniya 1:14–18; 2:1–3, ecatshulwe.]” Manuscript Releases, umqulu 14, 91.

Kule ndima ikhethekileyo uDade White ubhekisa kwincwadi kaZefaniya, yaye ngokwenjalo wongeza kunxulumano lobuprofeti lukaDaniel isahluko sesibini nesezahluko sesithathu. UZefaniya uchaza ukuba abantu bakaThixo mabahlanganisane ngaphambi kommiselo. Kanjalo uchaza umyalezo wexilongo, olungumfuziselo womyalezo wesilumkiso ojoliswe nxamnye nemizi (Amazwe) neenqaba (IiCawa). Uchaza ukuhlangana, okuyinxalenye “yezihlandlo ezisixhenxe,” okwenzekayo xa kuthandazwa umthandazo weLevitikus amashumi amabini anesithandathu. Uchaza “isizwe esingathandwayo,” ngalo lonke elo xesha egxininisa ukufika komgwebo kaThixo wolawulo, oqala kumthetho weCawa uze unyuke ude ufike ekuBuyeni kweSibini kukaKristu.

Into eyandulela ummiselo womthetho weCawa kukubunjwa komfanekiso werhamncwa. Ukubunjwa komfanekiso werhamncwa luhlolo olubonakalayo olujamelana nabo bangabantu bakaThixo, abasele beluphumelele ngaphambili uvavanyo lokutya. Phambi kommiselo lowo, onguwesesithathu (uvavanyo lokwahlula inyaniso), abantu bakaThixo, abo uZefaniya ababiza ngokuba “sisizwe esingafunekiyo,” babizelwa ukuba bahlanganisane. Isiprofeto sokuqala sikaHezekile sisigidimi sokuhlanganisa, kodwa siphunyezwa kuphela kwabo bayiqondayo imeko yabo yokuchithachitheka baze bathandaze umthandazo weLevitikus amashumi amabini anesithandathu, njengoko wenzayo uDaniyeli, kwisahluko sesithoba.

Imini enkulu kaYehova isondele, isondele, yaye ikhawuleza kakhulu, kwanesandi semini kaYehova: igorha liya kukhala khona ngokukrakra. Loo mini yimini yomsindo, imini yembandezelo neyoxinzelelo, imini yenkangala nentshabalalo, imini yobumnyama nobumnyama obungqingqwa, imini yamafu nobumnyama obukhulu, imini yesigodlo nesililo sokulumkisa nxamnye nemizi enqatyisiweyo, nxamnye neenqaba eziphakamileyo. Ndiya

kuzisa uxinezeleko phezu kwabantu, ukuze bahambe njengeemfama, ngenxa yokuba bonile kuYehova; negazi labo liya kuphalazwa njengothuli, nenyama yabo ibe njengomgquba. Isilivere yabo negolide yabo azisayi kuba nako ukubahlangula ngemini yomsindo kaYehova; kodwa ilizwe lonke liya kudliwa ngumlilo wobukhwele bakhe: kuba uya kutshabalalisa ngesiquphe bonke abemi belizwe. Hlanganani, ewe, hlanganani, nina luhlanga olungathandwayo; ngaphambi kokuba ummiselo uzale, ngaphambi kokuba imini idlule njengomququ, ngaphambi kokuba umsindo ovuthayo kaYehova unihlehlele, ngaphambi kokuba imini yomsindo kaYehova inihlehlele. Funani uYehova, nonke nina balulamileyo bomhlaba, nina benze umgwebo wakhe; funani ubulungisa, funani ukuthobeka: mhlawumbi niya kusithelwa ngemini yomsindo kaYehova. Zefaniya 1:14–2:3.

“Indoda enobugorha” eZibhalweni yindoda yamandla, yaye isikhankanyo sokuqala “sendoda enobugorha” nguGidiyon.

Kwafika isithunywa sikaYehova, sahlala phantsi kom-oki owawuseOfra, owawungokaYowashe, um-Abhiyetsleri; unyana wakhe uGidiyon wayebhula ingqolowa ngasesikhamweni sewayini, ukuze ayifihle kumaMidiyan. Saza isithunywa sikaYehova sabonakala kuye, sathi kuye, UYehova unawe, wena gorha linamandla. UGidiyon wathi kuso, Awu, Nkosi yam, ukuba uYehova unathi, kutheni ke zonke ezi zinto zisihleleyo? Kwaye ziphi na zonke izimanga zakhe esazixelwa ngoobawo bethu, besithi, UYehova akasinyusanga na eYiputa? Ke ngoku uYehova usilahlile, wasinikezela ezandleni zamaMidiyan. UYehova wamjonga, wathi, Hamba ngala mandla akho; uya kusindisa uSirayeli esandleni samaMidiyan; andikuthumanga na mna? Wathi kuye, Awu, Nkosi yam, ndingamsindisa njani na uSirayeli? Yabona, usapho lwam luhluphekile kwaManase, yaye mna ndingoyena mncinane endlwini kabawo. UYehova wathi kuye, Inene ndiya kuba nawe, yaye uya kuwaxabela amaMidiyan ngokungathi ngumntu omnye. ABagwebi 6:11–16.

KuZefaniya indoda enamandla, ekwangulo uGidiyon, iya kukhala kabuhlungu. Igama elithi “khala” lingumfuziselo weSikhalo Sasebusuku Ezizayo kwiintsuku zokugqibela, yaye igama elithi “kabuhlungu” limela ukucaphuka kobulungisa. UGidiyon, okanye “indoda enamandla” kaZefaniya, ngumfuziselo wesigidimi sikaEliya esinoxanduva lokubonisa abantu bakaThixo izono zabo, kwanokuthi ngokuqinisekileyo nezono zooyise babo.

Khalaza ngamandla, ungazibambi; phakamisa ilizwi lakho njengexilongo, ubabonise abantu bam ukunxaxha kwabo, nendlu kaYakobi izono zayo. Isaya 58:1.

Bonke abaprofeti bayangqinelana omnye nomnye ngemihla yokugqibela, ngoko ke umyalezo wesigodlo sikaIsaya ukwangulo “sikhalo” sendoda enamandla kaZefaniya, enguGidiyon, yaye bonke bachonga umthunywa kaEliya nomsebenzi wakhe ngemihla yokugqibela. KuIsaya ezi ndima zilandelayo zichaza izono zabo njengokuzicingela, kuba bekholelwa ukuba ngenene banqula yaye bakhonza iNkosi.

Kanti bandifuna imihla ngemihla, yaye bayakuvuyela ukwazi iindlela zam, njengesizwe esenza ubulungisa, esingawushiyanga ummiselo kaThixo waso; bandibuza imimiselo yobulungisa; bayakuvuyela ukusondela kuThixo. Isaya 58:2.

Isikhalo esikrakra sendoda enamandla sisigidimi seSikhalo Sasebusuku, esiquka isityhilelo sokuba uJulayi 18, 2020 wayesisono sokuzigwagwisa ngakwiNkosi ekufuneka siguqukelwe kuso size sivunywe. Undoqo oyinyani wesigidimi seSikhalo Sasebusuku kukumiswa komfanekiselo werhamncwa, kunye nomgwebo owalandelayo owaziswa yiSilamsi phezu kweUnited States, kwandule ke ihlabathi.

Xa umthandazo weLevitikus amashumi amabini anesithandathu uphunyezwa ekupheleni kwentlango yeentsuku ezintathu nesiqingatha yeSityhilelo ishumi elinanye, okuqaqambileyo nokungento kuya kwahlulwa. Izilumko nezizidenge ziya kuba neoli yegolide okanye zingabi nayo, yaye ngelo xesha ziya kuba “ngumntu omnye” kaGidiyon. NgokukaZefaniya, ngaphambi kommiselo womthetho weCawa, uGidiyon, onguEliya, onguHezekile, onguqhawe, uya kuzisa isigidimi soKhalazo lwaseBusuku bobuMnyama, ngokudityaniswa nobukrakra bokubonisa abantu bakaThixo isono sabo sokuthabatha inxaxheba ekuxelweni kwangaphambili kukaJulayi 18, 2020, kunye nomzamo wabo ongenasizathu wokuzithethelela ekuxelweni kwabo kwangaphambili emva kokuba kusilele ngokupheleleyo.

UZefaniya uchaza ukhlanganisana kwabantu bakaThixo ngemihla yokugqibela okwandulela ummiselo womthetho weCawa. Olu khlanganisana lukwamelwe sisiprofeto sokuqala sikaHezekile kwisahluko samashumi amathathu anesixhenxe.

Ndaza ndaprofeta njengoko ndandiyalelwe; yaye ndathi ndakuprofeta, kwabakho isandi, yaye yabakho inyikima; amathambo ahlangu, ithambo nethambo lalo. Ndathi ndakubona, nanko imithambo yenyuka phezu kwawo, nyama yenyuka, nesikhumba sawagubungela ngaphezulu; kodwa kwakungekho mphefumlo kuwo. Hezekile 37:7, 8.

UEzekile waprofeta amathambo omileyo awayelele efile esitratweni saloo mzi weSityhilelo isahluko seshumi elinanye, apho neNkosi yethu yabethelelwa emnqamlezweni. Kuqala aqokelelwa ndawonye.

Nezidumbu zabo ziya kulala esitratweni somzi omkhulu, obizwa ngokomoya ngokuba yiSodom neYiputa, apho neNkosi yethu yabethelelwa emnqamlezweni khona. Kwaye abavela ebantwini nasezilwaneni nasezilwimini nasezizweni baya kuzibona izidumbu zabo iintsuku ezintathu ezinesiqingatha, bangavumi ukuba izidumbu zabo zibekwe emangwabeni. Kwaye abo bahlala emhlabeni baya kuvuya ngazo, benze imibhiyozo, bathumelelane izipho; ngokuba aba baprofeti babini babebathuthumbisa abo bahlala emhlabeni. ISityhilelo 11:8–10.

Bahlanguanisene njengoko iintsuku ezintathu nesiqingatha zisondelela esiphelweni. Ezo ntsuku zintathu nesiqingatha zimela ixesha lokulinda likaMateyu isahluko samashumi amabini anesihlanu, kodwa zikwalusichithachitho “lwamaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu. Abo bahlanguanisiweyo babekade ngaphambili bechithachithiwe, kwaye uZefaniya ubachaza njengesizwe esinganqwenelekiyo. “Isizwe esinganqwenelekiyo ngabo babefile ezitratweni ngoxa ihlabathi lalivuyela izidumbu zabo, kodwa bahlanguaniswa ndawonye baze ke babe sisizwe esiyindawo ekujoliswe kuyo ekuhlaselweni ngamandla enamba emihleni yokugqibela, wona aphakamisa ihenyukazi laseTire njengentloko yawo.

Ingoma okanye iNdumiso ka-Asafu. Musa ukuthula, Thixo; musa ukuthi cwaka, ungangathi cwaka, Thixo. Kuba, khangela, iintshaba zakho zenza ingxolo; nabakuthiyileyo baziphakamisile iintloko. Bacebe ngobuqhetseba nxamnye nabantu bakho, yaye bacebisene nxamnye nabafihliweyo bakho. Bathi, Yizani, sibanqumle bangabi luhlanga; ukuze igama likaSirayeli lingabi sakhunjulwa. Kuba bacebisene ngantliziyo-nye; benze umnqophiso nxamnye nawe. INdumiso 83:1–5.

Injongo yabo kukuthabatha uSirayeli wokomoya wemihla yokugqibela, bamphose ezikweni lomlilo likaNebhukadenetsare. Xa amathambo afileyo eqala ukuva “ilizwi” likaIsaya, elikhala isigidimi seSikhalo Sasezinzulwini Zobusuku, aselentlango yeentsuku ezintathu ezinesiqingatha. Emva koko kufuneka akhethe ukwamkela okanye ukwala uMthuthuzeli uKristu awathembisayo ukumthumela, lowo ubagwebayo ngesono sabo sangoJulayi 18, 2020.

Thuthuzelelani, thuthuzelelani abantu bam, utsho uThixo wenu. Thethani ngokuthuthuzela kuyo iYerusalem, nimemeze kuyo, ukuthi ukuphela kwemfazwe yayo kufikile, nokuba ubugwenxa bayo buxolelwe; kuba ifumene esandleni seNkosi okuphindwe kabini ngenxa yezono zayo zonke. Ilizwi lalowo udanduluka entlango lisithi, Yilungiseni indlela yeNkosi, nithe tye entlango umendo kaThixo wethu. Yonke intili iya kuphakanyiswa, nazo zonke iintaba neenduli ziya kuthotywa; ezigoso ziya kwenziwa zithi tye, neendawo ezimagqagala zibe yintili ethe tyaba; lityhileke ke uzuko lweNkosi, yaye yonke inyama iya kulubona kunye; kuba umlomo weNkosi ukuthethile oku. Isaya 40:1–5.

Isiqendu esichaza umsebenzi welizwi elimemezayo entlango siqulethe iinkcukacha ezicokisekileyo kakhulu. Isigidimi sakhe siya kusekelwa ekutyhilweni kwesimilo sikaKristu, njengoko kubonakaliswa yinyaniso yokuba “uzuko,” olusisimo sikaKristu, luya kutyhilwa. ISityhilelo sikaYesu Kristu esityhilwayo kanye ngaphambi kokuvalwa kwexesha lovavanyo kukuvulwa kokutyhilwa kwesimilo sikaKristu njengoko simelwe licandelo lesimilo Sakhe elimelwe njengo-Alfa no-Omega. Kuya kutyhilwa kananjalo ukuba isimilo Sakhe “siyinyaniso.”

Enye inkcukacha kukuba xa ilizwi liqalisa ukukhala, usese entlango yeentsuku ezintathu ezinesiqingatha, kuba ukhala entlango. Ngokwesiprofeto, xa umsebenzi wakhe uqala, amangqina amabini asesefile esitratweni esidlula entilini kaHezekile. Enye inyaniso ethile kukuba xa ilizwi liqalisa umsebenzi walo, ihlabathi liphela liya kuba nokufikelela kulo myalezo. Enye ingqwalaselo kukuba umyalezo unikelwa ngexesha lemihla yokugqibela xa uKristu ecima izono zabalikhulu elinamashumi amane anesine amawaka, kuba ubugwenxa babo buxolelwe. Inyaniso ebuhlungu ekwatyhilwayo “umgca phezu komgca,” kukuba kuphela ngabo bahlangabezana neemfuno zevangeli abaya kwamkela uxolelo olwenziwayo kwelo bali lembali.

Kuphela ngabo basabela kwiimfuno ezinxulumene nomthandazo weLevitikus amashumi amabini anesithandathu abaya kucinyelwa izono zabo nezono zooyise babo, kuba baya kube bemkele “okuphindwe kabini ngenxa yezono zakhe zonke.” “Isandla” seNkosi esinxulumene nezono zabo nezono zooyise babo sisimboli sokudana kokuqala, apho iNkosi yabamba isandla saYo phezu kwempazamo eyavelisa ukudana kokuqala. Kwimbali yamaMillerite isandla saYo sathintela abantu bakaThixo ekuboneni inyaniso efihlakeleyo. Isandla saYo kuloo mbali samela ulungiselelo lwaYo olungcwele. Kwiintsuku zokugqibela isandla saYo simele ukwaliwa ngabantu bakaThixo

kwenyaniso etyhiliweyo, yaye isandla saYo ngoko simele isigwebo saYo esingcwele.

Ngelizwi lesiprofeto sokuqala sikaHezekile abafileyo bahlanganiswa baba mnye, kodwa abakemi njengomkhosi omkhulu onamandla. Isiprofeto sesibini sikaHezekile isahluko samashumi amathathu anesixhenxe sikufeza oko ngokuzisa umphefumlo ovela emimoyeni emine.

Waza wathi kum, Profeta emoyeni, profeta, nyana womntu, uthi emoyeni, Itsho iNkosi uYehova ukuthi; Yiza ivela emimoyeni emine, wena mphefumlo, uphefumlele aba babuleweyo, ukuze baphile. Ndaza ndaprofeta njengoko wayendiyalele; umphefumlo wangena kubo, baphila, baza bema ngeenyawo zabo, bengumkhosi omkhulu kunene. Waza wathi kum, Nyana womntu, la mathambo yindlu yonke yakwaSirayeli; yabona, bathi bona, Amathambo ethu omile, nethemba lethu litshabalele: sinqunyulwe ngokupheleleyo. Ngako oko profeta, uthi kubo, Itsho iNkosi uYehova ukuthi; Yabonani, bantu bam, ndiya kuvula amangcwaba enu, ndininyuse emangcwabeni enu, ndiningenise ezweni lakwaSirayeli. Niya kwazi ukuba ndinguYehova, xa ndivule amangcwaba enu, bantu bam, ndaninyusa emangcwabeni enu, Ndibeke uMoya wam phakathi kwenu, niphile, ndinibeke ezweni lenu: ngoko niya kwazi ukuba mna Yehova ndithethile, ndakwenza oko, utsho uYehova. Hezekile 37:9–14.

Loo mphefumlo wesiprofeto sikaHezekile ngumyalezo wokutywina, kuba uvela kwimimoya emine.

Emva kwezi zinto ndabona izithunywa zezulu ezine zimi kwiikona ezine zomhlaba, zibambe imimoya yomhlaba emine, ukuze umoya ungavuthuzi emhlabeni, naselwandle, nakuwo nawuphi na umthi. Ndaza ndabona esinye isithunywa sezulu sinyuka sivela empumalanga, siphethe itywina loThixo ophilayo; saza samemelela ngezwi elikhulu kwezo zithunywa zezulu zine, ezazinikiwe ukonakalisa umhlaba nolwandle, sisithi, Musani ukuwonakalisa umhlaba, nolwandle, nemithi, side sibatywine ebunzi abakhonzi boThixo wethu. ISityhilelo 7:1–3.

Imimoya yomine ivela empuma, yaye ngokwesiprofeto, ubuSilamsi bobabini “ngumoya wasempuma” yaye “ngabantwana basempuma.” “Umoya” kaHezekile, oququla imizimba esele yenzekile ibe “ngumkhosi omkhulu kakhulu,” ngumyalezo otywina ikhulu elinamashumi amane anesine amawaka. Umyalezo wokutywina weSityhilelo isahluko sesixhenxe uvela empuma. Loo myalezo ngumyalezo weSikhalo Sasezinzulwini Zobusuku, yaye uZefaniya uwuchaza njengesilumkiso sesigodlo “esichasene nemizi enqatyisiweyo, nesechasene neenqaba eziphakamileyo.”

Inqaba ngumfuziselo webandla.

“Emzekelisweni umnininzi wayemele uThixo, isidiliya simela uhlanga lwamaYuda, yaye uthango lwalungumthetho kaThixo owawulusikhuselo lwabo. Inqaba yayiluphawu lwetempile.” *The Desire of Ages*, 597.

Isixeko bubukumkani kwisiprofeto seBhayibhile. Upopu “yiBhabhiloni,” “eso sixeko sikhulu.” IFransi yaye emva koko iUnited States “sisixeko esikhulu,” se “Sodom neYiputa.” IYerusalem “sisixeko esikhulu,” esehla siphuma ezulwini. Umyalezo kaZefaniya uchasene nezixeko neenqaba, okanye uchasene nokudityaniswa kwebandla norhulumente, nto leyo ngokwenkcazelo

engumfanekiselo werhamncwa. Ngumyalezo “oyimfihlelo” kaDaniyeli isahluko sesibini.

Kanye nje ngaphambi kommiselo womthetho weCawa, oko kukuthi uvavanyo lomfanekiso wegolide kaNebhukadenetsare lwesahluko sesithathu sikaDaniyeli, imizimba efileyo iyavuka ize iguqulwe ibe ngumkhosi onamandla ukuze ivakalise isigidimi esichonga size sichase ukusekwa komdibaniso webandla norhulumente, ngoxa kwangaxeshanye sichonga ukuba iSilamsi sisixhobo solungiselelo lukaThixo asisebenzisayo ukwenza umgwebo waKhe phezu kwabo banyanzelisa ukunqulwa ngeCawa, njengoko enzile kwimbali edlulileyo. Isigidimi sichonga ukuba xa umfanekiso sele uphuhliswe ngokupheleleyo, yaye unyanzelisa uphawu lwerhamncwa, umgwebo uya kuzalisekiswa.

Akukho kubhekiswa ngokuthe ngqo kuDaniyeli isahluko sesithathu kumfanekiso werhamncwa okhokelela kumthetho weCawa aze afikelele ekuvuthweni kwawo kuwo, kodwa akunakubakho myalezo wesithathu ngaphandle kowokuqala nowesibini, kuba isahluko sesibini sikaDaniyeli simele sibandakanywe ekutyhilweni kweenyaniso ezimelwe kuDaniyeli isahluko sesithathu. “Imfihlelo” yephupha lomfanekiso lesahluko sesibini ichaza abantu bakaThixo befika ekuqondeni iziphumo zobomi nokufa zomfanekiso werhamncwa kaNebhukadenetsare.

Ingqiqo engcwalisiweyo ifuna ukuba xa uNebhukadenetsare wayegqibe kwelokuba uza kuba nomsitho wokunikezela isithixo sakhe segolide, eso sithixo kwafuneka sakhawe kuqala, yaye iimvumi kwafuneka ziqhelisele umculo ezaziza kuwudlala emsithweni. Kwakufuneka kubekho amalungiselelo angaphambili okwakha aqhubeka kwisithuba sexesha elithile, kuquka ukugrunjwa komhlaba, ukusekwa kwesiseko, izigxobo zokwakha, nabasebenzi bengena bephuma; yaye olo lungiselelo yayikukubunjwa komfanekiso wephupha likaNebhukadenetsare, kodwa ikratshi likaNebhukadenetsare lagqiba ekubeni lenze umfanekiso wesilo esinye kuphela, kungekhona wazo zonke izikumkani zesiprofeto seBhayibhile. Ukwakhiwa kwaloo mfanekiso loluvavanyo abantu bakaThixo abafanele baluphumelele ngaphambi kokuba kuvalwe ixesha lovavanyo, naphambi kokuba batywinwe, phambi kokuba umculo uqale.

Ingqiqo engcwalisiweyo ikwachonga ukuba uShadraki, uMeshaki noAbhednego babengengabo bodwa amakhoboka amaHebhere awabona amalungiselelo angaphambili omnikelelo wokunikezelwa komfanekiso wegolide. BabengamaHebhere kuphela abawaqondayo amacala athethwayo aloo malungiselelo njengesilumkiso sobomi nokufa, baza bazenzela amalungiselelo abo obuqu obekulungele intlekele ezayo.

Kwesiqendu sikaDade White esiqaleni seli nqaku, akahlanganisi kuphela ummiselo kaZefaniya nomfanekiso wegolide kaNebhukadenetsare kunye nomthetho weCawa, kodwa ukwachaza nommiselo kaIsaya ongenabulungisa.

Yeha kubo abo bamisela imithetho engendawo, nababhala ubunzima ababumiselayo; ukuze baguqulele abaswelelo ecaleni emgwebeni, basuse ilungelo kumahlwempu abantu bam, ukuze abahlolokazi babe lixhoba labo, nokuba baphange iinkedama! Naniya kwenza ntoni na ngemini yokwelelwa, nangentshabalalo eya kuvela kude? niya kubalekela kubani na ukuze nifumane uncedo? nobuqaqawuli benu niya kubushiya phi na? Isaya 10:1–3.

“Ummiselo ongenabulungisa” kaIsaya ngumthetho weCawa, yaye “lusuku lokuvelelwa” nolwe “ncithakalo” eUnited States, kuba “ukuwexuka kwesizwe” kulandelwa “yintshabalalo yesizwe.” NgokukaIsaya, ngexesha lomthetho weCawa, okwanguwo nomfanekiso wegolide kaNebhukadenetsare, “incithakalo” “iya kuvela kude.”

Khumbulani oku, nizibonakalise ningamadoda; kuphindeneni engqondweni yenu, nina baphuli-mthetho. Khumbulani izinto zangaphambili zakudala; kuba ndinguThixo, akukho wumbi; ndinguThixo, akukho unjengam, Ndixela isiphelo kwasekuqaleni, nezinto ezingekenziwa kwasekumaxesheni amandulo, ndisithi, Icebo lam liya kuma, kwaye ndiya kwenza konke endikuthandayo; Ndibiza intaka edla inyama ivela empumalanga, indoda ezalisekisa icebo lam ivela kwilizwe elikude; ewe, ndithethile, ndiya kukuzisa ukuba kwenzeke; ndikucebisile, ndiya kukwenza. Ndiphulaphuleni, nina baneentliziyo ezilukhuni, nina nikude kubulungisa: Ndibuzisa kufuphi ubulungisa bam; abuyi kuba kude, nosindiso lwam aluyi kulibazisa; kwaye ndiya kubeka usindiso eZiyon ngenxa kaSirayeli, uzuko lwam. Isaya 46:8–13.

UIsaya ubeka esi sicutshulwa ekupheleni kwexesha lokulibazisa, kuba ngelo xesha “usindiso” lwakhe alusayi kuphinda “lulibazise.” Kusekupheleni kweentsuku ezintathu ezinesiqingatha zesahluko seshumi elinanye seSityhilelo. Ukuphela kwexesha lokulibazisa kuphawulwa kukufika kwesigidimi seSikhalo Sasezinzulwini Zobusuku, xa umkhosi omkhulu kaHezekile usukuma. Xa usukuma, uphakanyiswa njengomqondiso kwisahluko seshumi elinanye seSityhilelo.

Ke kaloku emveni kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; lwaza uloyiko olukhulu lwehlela abo babebabona. Beva izwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Benyuka baya ezulwini ngelifu; zaza iintshaba zabo zababona. Kwangelo lixa kwabakho unyikimo olukhulu lomhlaba, yaza inxalenye yeshumi yesixeko yawa, kwaye kolo nyikimo lwabulawa abantu abangamawaka asixhenxe; abasindayo boyika, baza banika uzuko kuThixo wezulu. Ye sidlulile ishwangusha lesibini; nanko, ishwangusha lesithathu liyeza ngokukhawuleza. ISityhilelo 11:11–14.

Amangqina amabini eSityhilelo seshumi elinanye anyukela ezulwini njengomqondiso, kwangelo lixa linye linyikima umhlaba, eyiyo umthetho weCawa. Ngelo xesha, okanye njengoko uYohane esitsho, “ngelo lixa,” ngokukaIsaya, isahluko samashumi amane anesithandathu, uThixo ubiza “indoda” eyenza icebo laKhe, ekwangulo “intaka edla ngamandla evela empumalanga”. Intaka edla ngamandla, oko kukuthi “indoda” uThixo ayisebenzisayo ukwenza icebo laKhe, ivela “kwilizwe elikude”. KuIsaya isahluko seshumi, ngexesha “lommiselo ongengowobulungisa” oyiyo umthetho weCawa, “ukuchithwa” kweUnited States kuvela “kude.” “Impumalanga” iluphawu lobuSilamsi, kuba kwisiprofeto bobabini bangu “abantwana basempumalanga,” kwanokuba “ngumoya wasempumalanga.” “Intaka” kwisiprofeto yinkolo, njengoko kubonakaliswa yiBhabheli ekubeni yindlwana ezaliswe ziintaka ezinenzondo nezingcolileyo. “Intaka edla ngamandla” evela kwilizwe elikude empumalanga, yinkolo yobuSilamsi.

Wakhwaza ngamandla ngelizwi elikhulu, esithi, Liwile, liwile iBhabheli enkulu, laba yindawo yokuhlala iidemon, nentolongo yawo wonke umoya ongcolileyo, nendlwana yayo yonke intaka engcolileyo nenyanyekayo. IsiTyhilelo 18:2.

Umanyano oluphindwe kathathu lweBhabheli yanamhlanje lumele iintlobo ezintathu zolawulo, kwananeentlobo ezintathu zonqulo. Unqulo lweZizwe eziManyeneyo luyimimoya, unqulo lweUnited States luyiProtestanti obuwexuki, yaye unqulo lukapopu luyiKatolika. Zonke ezo nkolelo zonqulo maxa wambi zimelwa njengabafazi, kodwa kananjalo njengeentaka. Ngamandla onqulo nezopolitiko eZizwe eziManyeneyo, kunye neUnited States njengokumkani oyintloko, apho ubupopu bubekwa khona etroneni yomhlaba. Encwadini kaZekariya, ziintaka ezimbini ezimisa upopu, lowo umpostile uPawulos amchaza njenga “ongendawo” kweyesibini kwabaseTesalonika.

Yandule ke ingelosi ebendithetha nam yaphuma, yaza yathi kum, Phakamisa ngoku amehlo akho, ubone ukuba yintoni na le iphumayo. Ndaza ndathi, Yintoni na? Yaza yathi, Le yiefa ephumayo. Yathi kwakhona, Oku kukufana kwabo emhlabeni wonke. Yabona, kwaphakanyiswa italente yelotho; yaye nanku umfazi ohleli phakathi kweefa. Yaza yathi, Oku bububi. Yamhlala phakathi kweefa; yaza yalilahlala ilitye lelothe phezu komlomo wayo. Ndaza ndaphakamisa amehlo am, ndakhangela, nanko kuphuma abafazi ababini, nomoya wawusemaphikweni abo; kuba babenamaphiko anjengamaphiko engwamza; bayiphakamisa iefa phakathi komhlaba nezulu. Ndaza ndathi kwingelosi ebendithetha nam, Bayisa phi aba iefa? Yaza yathi kum, Baya kuyakhela indlu ezweni laseShinare; yaye iya kumiselwa, ibekwe khona phezu kwesiseko sayo. Zekariya 5:5–11.

I-efa yingobozi esetyenziselwa ukulinganisa. Abafazi ababini ababeka i-efa, okanye ingobozi ahleli phakathi kwayo ubupopu, ziicawa ezimbini. Iinkolo ezimbini ziya kuthabatha inkolo echazwe eBhayibhileni ngokuthi “lo ongendawo” zize ziyakhele indlu ezweni laseShinare. IShinare lelinye igama leBhabheli, yaye ibandla lamaKatolika liyiBhabheli enkulu ngemihla yokugqibela.

Abafazi ababini “abamisela” umfazi ongendawo eBhabhiloni, bane “moya emaphikweni abo.” Abo bafazi bakwangamahlathi, kuba banama “phiko,” yaye isizathu sabo sokubeka loo mfazi “ngumoya” wobuSilamsi, kuba ubuSilamsi buhlanganisa isandla somntu wonke. Umfazi ophakanyiswayo ubebanjiwe ephayini ukususela kwinxeba lakhe elibulalayo ngo-1798, kuba kwakubekwe ubunzima belothe emlonyeni wephayi awayekulo. Kodwa xa umculo womthendeleko wonqulo lukaNebhukadenetsare uqala, abafazi ababini bobuProtestanti obuwexukileyo kunye noMoya-mbumbulu basusa obo bunzima belothe, baza baphakamisa intloko yesibhozo, eyeyezisixhenxe.

“Njengoko sisondelela kwintlekele yokugqibela, kubaluleke gqitha ukuba kubekho ukuvisisana nobunye phakathi kwezixhobo zikaYehova. Ihlabathi lizele sisiphango, yimfazwe, nangokungavisisani. Kanti phantsi kwentloko enye—amandla obupopu—abantu baya kumanyana ukuze bachase uThixo emntwini wamaNgqina akhe. Lo manyano uqiniswe ngumwexuki omkhulu. Ngoxa efuna ukumanyanisa abameli bakhe ekulweni inyaniso, uya kusebenza ukwahlula nokusasaza abo bayimeleyo. Umona, ukurhanela okubi, ukuthetha kakubi, kukhuthazwa nguye ukuze kuveliswe ukungavani nokwahlukana.” Testimonies, volume 7, 182.

Umanyano oluphindwe kathathu luphakamisa upopu njengentloko, kuba banenjongo yokutshabalalisa uhlanga olungafunwayo.

Kuba, khangela, iintshaba zakho zenza isidubedube; nabo bakuthiyayo baziphakamisile iintloko. Bathabathé icebo ngobuqhophololo nxamnye nabantu bakho, bacebisana nxamnye nabafihlakeleyo bakho. Bathe, Yizani, sibanqumle bangabi sisizwe; ukuze igama lakwaSirayeli lingabi sakhunjulwa. INdumiso 83:2–4.

Intaka yinkolo, yaye “intaka enobudlakudla ephuma empuma” athi uThixo uyibize “ngelo lixa” lomthetho weCawa, xa kuvakaliswa umyalezo weSikhalo Sasezinzulwini Zobusuku, nguSilamsi. Kungenxa yoko le nto ngelo xesha kanye abafileyo abavusiweyo benyukela ezulwini njengomqondiso, “isibetho sesithathu” sikaSilamsi siza ngokukhawuleza. Kungenxa yoko le nto uIsaya esitsho kwindinyana yokuqala yesahluko seshumi ukuthi, “Yeha” kwabo bawisa imimiselo engendawo. “Iyeha” zeSityhilelo nguSilamsi, yaye uSilamsi sisigwebo sobungcwele, okanye sisixhobo, okanye yintonga (Isaya 10:5) uThixo ayisebenzisayo ukohlwaya iUnited States ngokunyanzelisa unqulo lweCawa.

Isaya isahluko samashumi amane anesithandathu, sichaza “intaka edla inyama evela empuma” ngokuthi “yindoda eyenza icebo lam.” Loo “ndoda” yiSilamsi, yaye ibizwa ngokuba “ivela kwilizwe elikude,” kuba uThixo “ucebe” ukugweba iUnited States, aze emva koko agwebe ihlabathi, ngenxa yokunyanzeliswa kweCawa, njengoko wenzayo kumaxesha angaphambili ngeRoma yobuhedeni neexilongo ezine zokuqala, aze emva koko ngeRoma yobupopu kwixilongo lesihlanu nelesithandathu “leYeha.” Injongo yaKhe kuIsaya isahluko samashumi amane anesithandathu kukubiza “intaka edla inyama evela empuma,” yaye uxelela abantu baKhe abanqwenela ukuqonda icebo laKhe nenjongo yaKhe athi: “Khumbulani izinto zangaphambili zakudala; kuba ndinguThixo, akukho wumbi; ndinguThixo, akukho ufana nam; ndixela isiphelo kwasekuqaleni, neento ezingekenzeki zisuka kumaxesha amandulo, ndisithi, Icebo lam liya kuma, yaye ndiya kwenza yonke intando yam.”

Kwivesi lesithathu kaIsaya isahluko seshumi, uIsaya ubhala imibuzo emithathu ebalulekileyo:

Niya kwenza ntoni na ngomhla wokubekwa esweni, nasekuchithakaleni okuya kuvela kude? niya kubalekela kubani na ukuze nifumane uncedo? nozuko lwenu niya kulushiya phi na? Isaya 10:3.

Umbuzo wokugqibela uchaza ukuba ilizwe elizukileyo liphulukana nozuko lwalo ngenxa yommiselo ongenabulungisa. Uzuko lwe-United States nguMgaqo-siseko, othi ugungqiswe ngokupheleleyo ngomthetho weCawa.

“Kwaye uMgaqo-siseko uqinisekisa ebantwini ilungelo lokuzilawula, usimisela ukuba abameli abanyulwe yivoti yabantu baya kwenza imithetho baze bayilawule. Inkululeko yokholo lwenkolo nayo yanikelwa, wonke umntu evunyelwe ukunqula uThixo ngokwezikhokelo zesazela sakhe. Uburiphabliki nobuProtestanti baba yimigaqo esisiseko yesizwe. Le migaqo iyimfihlelo yamandla nempumelelo yaso.” The Great Controversy, 441.

NguMgaqo-siseko ochaza uzuko olushiya eluthulini emthethweni weCawa.

“Xa isizwe uThixo asebenzele sona ngendlela emangalisayo kangaka, nalapho athe wasinabela phezu kwaso ikhaka loSomandla, sizishiya izimiso zobuProtestanti, size ngowiso-mthetho lwaso sinike ukuvunyelwa nenkxaso ubuRoma ekuthintelweni kwenkululeko yonqulo, ngoko ke uThixo uya kusebenza ngamandla aKhe ngenxa yabantu baKhe abathembekileyo. Ubugonyamelo baseRoma buya kusetyenziswa, kodwa uKristu uyindawo yethu yokusabela.” Testimonies to Ministers, 206.

Ngommiselo kaIsaya “ongengowobulungisa,” ongumthetho weCawa, uzuko lwe-United States luyemka, yaye ngoko nangoko uphendula umbuzo wesibini kaIsaya njengoko ngokwesiprofeto isabela ekubalekeleni kwi-United Nations, umanyano lookumkani abalishumi beSityhilelo isahluko seshumi elinesixhenxe, ifune uncedo ukuze ijongane nohlaselo lweSilamsi lwesi “Yeha” sesithathu. Owokuqala kule mibuzo mithathu uchaza imeko yentshabalalo yomthetho weCawa ebangela ukuba i-United States iqalise umsebenzi wayo olandelayo wokunyanzela ihlabathi liphela ukuba lamkele umxube webandla norhulumente, njengoko umelwe kukumanyana kwe-United Nations neBandla lamaKatolika, upopu elawula olo lwalamano lungengcwele. Le ntsikelelo iyibiza loo ntshabalalo ngokuthi “lusuku lotyelelo”. Zonke ezi nyaniso zesiprofeto zihambelana nenkonzo yokunikezelwa komfanekiso wegolide kaNebhukadenetsare.

Siya kuqhubeka nesahluko sesithathu sikaDaniyeli kwinqaku elilandelayo.

“Kwimbali kaNebhukadenetsare noBhelshatsare, uThixo uthetha ebantwini banamhlanje. Ukugwetywa okuya kwehlela abemi bomhlaba ngalo mhla kuya kuba ngenxa yokwala kwabo ukukhanya. Ukugwetywa kwethu ematyaleni omgwebo akuyi kuba sisiphumo sokuba siye saphila empazameni, koko kuya kuba sisiphumo sokuba siye sawatyeshela amathuba athunyelwe liZulu okufumanisa inyaniso. Iindlela zokwazi kakuhle inyaniso zifikeleleka kubo bonke; kodwa, njengaloo kumkani uzinikelayo ekwaneliseni iziyolo nonobugovu, sinikela ingqalelo engakumbi kwizinto ezivuyisa indlebe, nezikholisa iliso, nezanelisa ulwimi, kunakwizinto ezityebisa ingqondo, ubuncwane obungcwele benyaniso. Kungenxa yenyano leyo esinokuphendula ngayo umbuzo omkhulu othi, ‘Ndimele ndenze ntoni ukuze ndisindiswe?’” Bible Echo, Septemba 17, 1894.