

Incwadi kaDaniyeli - Inani leShumi elinesithoba

Ukubaluleka Kobuprofeti Kwegama Elithi “Yure” Encwadini kaDaniyeli

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Igama elithi “iyure,” elifumaneka kuphela eTestamenteni eNdala encwadini kaDaniyeli, lihlala linxulunyaniswa nohlobo oluthile lomgwebo. Kwisahluko sesithathu limela umthetho weCawa, kugxininiswa phezu komqondiso omelweyo nguShadraki, uMeshaki noAbhednego.

Kwisahluko sesine limela ukufika kwesilumkiso sesigidimi sengelosi yokuqala ngowe-1798. Xa lisetyenziswa okwesibini kwisahluko sesine, lalimele ukuvulwa komgwebo wophando ngomhla wama-22 kuOktobha, 1844. Kwisahluko sesine, ukusetyenziswa kabini kwegama elithi “iyure” kumele imbali yezigidimi zeengelosi yokuqala neyesibini ukusuka ngowe-1798 kude kube ngowe-1844. Loo mbali yimbali yeendudumo ezisixhenxe zeSityhilelo seshumi. Ezo ndudumo zisixhenxe zimelwe zizihlandlo ezibini apho kusetyenziswa khona igama elithi “iyure” kwisahluko sesine, yaye ngoko ke zikwamele nembali yengelosi yesithathu ukusuka ngowe-1989, kude kuse kufike umthetho weCawa oza kungekudala.

Kwisesahluko sesihlanu, igama elithi “iyure” likwamele umthetho weCawa, kodwa ugxininiso apho lukwisiphelo sobukumkani besithandathu besiprofeto seBhayibhile, i-United States, njengoko bubonakaliswe ngokomfuziselo sisiphelo sobukumkani bokuqala besiprofeto seBhayibhile, iBhabhiloni. Kwisahluko sesithathu, ugxininiso lwaluphezu komqondiso ezikweni lomlilo, kodwa kwisahluko sesihlanu ugxininiso lukwisiphelo sikaBheleshatsare nomgwebo wakhe okhethekileyo, nangona uDaniyeli ekugqibeleni engena ebalini emele ngokomfuziselo umqondiso.

Ngomthetho weCawa, “iyure” yokungwalisa kukaNebhukadenetsare nokufa kukaBheleshatsare zimelwe. “Iyure” emelwe njengokuvulwa komgwebo kwisahluko sesine ichaza ukuvulwa komgwebo wophando ngomhla wama-22 ku-Oktobha, 1844, yaye ikwachaza ukuvulwa komgwebo wokuphumeza ngomthetho weCawa. Nokuba kukuvulwa kweencwadi zomgwebo engcweni yasezulwini ngomhla wama-22 ku-Oktobha, 1844, okanye kukuqala komgwebo kaThixo oziswa phezu kwabo balugatyileyo usindiso, ekuqaleni komgwebo wokuphumeza ngomthetho weCawa isilumkiso saloo mgwebo usondelayo, nokuba ngowuphi na kwezi zimbini, simelwe kuDaniyeli isahluko sesine ngokusetyenziswa kokuqala kwegama elithi “iyure,” yaye ukuqala kanye kwalo naluphi na kwezo ntlobo zimbini zomgwebo kumelwa kukusetyenziswa kwesibini kwegama elithi “iyure” kwisahluko sesine.

Igama lesiGrama elisetyenziswa ukuchaza igama elithi “iyure” njengoko lisetyenziswe nguDaniyeli kukuba “linentsingiselo ezininzi” (“polysemy”). I-polysemy ligama elineenkcazo ezahlukeneyo ezinokuthi zonke ziqokelelwe phantsi kwesihloko esinye. Izihlandlo ezihlanu uDaniyeli asebenzisa ngazo igama elithi “iyure,” zonke zibhekisa emgwebeni, kodwa nganye kuzo ijongana neenkalo ezahlukeneyo zomgwebo kaThixo wokubuyekeza, obizwa ngokuba ngumgwebo waKhe wokuphumeza, okanye umgwebo kaThixo wophando apho agqiba khona

ukuba ngoobani abaya kusindiswa nabangayi kusindiswa. Nokuba ngumgwebo wophando owaqalayo ngo-Oktobha 22, 1844, okanye ngumgwebo wokuphumeza oqala ngomthetho weCawa oselisondele ukufika, yomibini le migwebo inenkqubela ngendalo yayo. Umgwebo kaThixo wokubuyekeza, okanye wokuphumeza, uqala ngomthetho weCawa uze unyuke ngokwenkqubela, ude ekugqibeleni ufike ekuvalweni kwexesha lovavanyo loluntu nakwiindyikitya ezisixhenxe zokugqibela.

Isahluko sesihlanu sikaDaniyeli sisebenzisa igama elithi “iyure,” ukubonakalisa umgwebo olawulayo kaThixo njengoko umelwe kukufa kukaBheleshatsare, kwanokuphela kwesizwe awayesilawula.

Kwangelo elo laphuma iminwe yesandla somntu, yaza yabhala malungana nesiphatho sezibane phezu kodaka lodonga lwebhotwe likakumkani; ukumkani wabona inxalenye yesandla esabhala. Daniyeli 5:5.

Umgwebo wokuphunyezwa uqala emthethweni weCawa, okwamelwa kanaanjalo kukunikezelwa kukaNebhukadenetsare komfanekiso wegolide, kodwa elo “xesha” limalunga ngakumbi nokukhululwa kwabantu bakaThixo embandezelweni eziswa ngumthetho weCawa. Umgwebo wokuphunyezwa wehenyukazi laseTire, kwanowo waseUnited States, uqala emthethweni weCawa, olo “xesha” olungumfuziselo womgwebo encwadini kaDaniyeli.

Ndeva elinye izwi livela ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngabathabathi nxaxheba ezonweni zakhe, nokuze ningamkelwa zizibetho zakhe. Kuba izono zakhe zifike zaya kutsho ezulwini, yaye uThixo ubukhumbule ubugwenxa bakhe. Mbuyekeni njengoko enibuyekeze nina, nize nimphindele kabini ngokwemisebenzi yakhe; endebeni ayizalisileyo, yizaliseleni kuye kabini. Njengoko ezizukisile yena ngokwakhe, waza waphila ngokuzifika, mnikeni kwangako ukuthuthunjiswa nentlungu; kuba uthi entliziyweni yakhe, Ndihleli ndiyikumkanikazi, andingomhlokokazi, yaye andisayi kubona lusizi. Ngenxa yoko ziya kufika izibetho zakhe ngemini enye, ukufa, nokuzila, nendlala; yaye uya kutshiswa aphele ngomlilo; kuba inamandla iNkosi uThixo omgwebayo. Yaye ookumkani bomhlaba, abahenyuzileyo naye, baphila ngokuzifika kunye naye, baya kumlilela, bazile ngenxa yakhe, bakubona umsi wokutshiswa kwakhe, bemi kude ngenxa yokoyika ukuthuthunjiswa kwakhe, besithi, Yeha, yeha, sixeko esikhulu iBhabheli, sixeko esinamandla! kuba isigwebo sakho sifike ngeyure enye. ISityhilelo 18:4–10.

Umthetho weCawa eUnited States, ongukuqala komgwebo olawulayo, nawo oqhubekayo, uqala “ngexesha” apho abantwana bakaThixo abaseBhabheli besabizelwa ngaphandle ngumqondiso. Lilo “ixesha” apho umgwebo ufikela “kweso sixeko sikhulu, iBhabheli”. Umgwebo waso, omelwe ligama elithi “ixesha,” uquka ixesha apho omnye umhlambi kaThixo ubizelwa ngaphandle kweBhabheli.

Kwaye ngaloo mini kuya kubakho incambu kaYese, eya kuma ibe ngumqondiso ebantwini; iintlanga ziya kufuna kuyo; nendawo yayo yokuphumla iya kuba nobuqaqawuli. Kwaye kuya kuthi ngaloo mini, iNkosi iphinde yandise isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, eya kube isasele, eAsiriya, naseYiputa, nasePatros, naseKushe, naseElam, naseShinare, naseHamati, naseziqithini zolwandle. Kwaye iya kumisela umqondiso

ezintlangeni, ihlanganise abagxothiweyo bakwaSirayeli, iqokelele ndawonye abasasazekileyo bakwaYuda bevela kwiimbombo zone zomhlaba. Isaya 11:10–12.

INkosi yababiza abantu ukuba baphume eBhabhiloni kwintshukumo yengelosi yokuqala ngo-1844, yaye ingelosi yesibini yaloo mbali imelwe kukuphindwa ngemihla yokugqibela, xa “iNkosi iya kuphinda ibeke isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo.” Intsalela yabantu abaphinda “ababizayo” ukuba baphume, ayisiyo iflegi, kuba iflegi “yingcambu kaYese,” emayo njenge “flegi” efunwa “ziiNtlanga.” Okwesibini, uThixo uya kuzibiza iintlanga ukuba ziphume eBhabhiloni.

Uya kwenza oko ngokuthi kuqala ahlanganise “abagxothiweyo bakwaSirayeli,” abangabo “abasasazekileyo bakwaYuda,” nabeza “bevela kwiimbombo zone zomhlaba,” xa beqokelelwa ndawonye ekupheleni kweentsuku ezintathu nesiqingatha zokungqengqa befile esitratweni seSityihilelo isahluko seshumi elinanye, esidlula entilini kaHezekile yamathambo afileyo nawomileyo.

“Ilixa” ekuthi kuqala ngalo umgwebo wokwenziwa phezu kwe-“Bhabheli,” eso “sixeko sinamandla,” lilo kanye elo “lixa” “lenyikima enkulu” ekwiSityihilelo seshumi elinanye. Umgwebo wokwenziwa kaThixo uqala ngelo “lixa,” kuba kwiSityihilelo isahluko seshumi elinanye, kukho amawaka asixhenxe abulawwayo ngelo “lixa” lenyikima. Lawo mawaka asixhenxe ayemelwe “ngawona madoda anamandla” kaNebhukadenetsare, awafa xa ayegibisela uShadraki, uMeshaki noAbhednego ezikweni elalifudunyezwe “kasixhenxe” ngaphezu kwesiqhelo. KwiNguquko yaseFransi, la “mawaka asixhenxe” ayemele ubukhosi baseFransi, okanye amadoda abo anamandla. Akubulawanga uBheleshatsare kuphela kwisahluko sesihlanu, kodwa nomkhosi wakhe watshatyalaliswa. “Ilixa” lomthetho weCawa liqala intshutshiso emelwe kukuphoswa kwabantu bakaThixo ezikweni, kodwa likwaphawula ukuqala komgwebo wokwenziwa kaThixo phezu kwesixeko esikhulu iBhabheli.

Ikwayi “yure” yenyikima enkulu yomhlaba ekwiSityihilelo isahluko seshumi elinanye, xa amathambo abekade efile, awabulawa esitratweni lirhamncwa eliphuma enzonzobileni, ephakanyiselwa ezulwini njengophawu. Apho ikwanguloo “yure” inye apho kuvuthelwa khona uYena wesithathu, okwangexilongo lesixhenxe. Ixilongo lesixhenxe linguYena wesithathu, yaye injongo yelo xilongo lokugqibela likaYena asikokuzisa kuphela umgwebo phezu kwabo banyanzelisa ukunqulwa kweCawa, kodwa ikwangokucaphukisa iintlanga. UYena wesithathu, ixilongo lesixhenxe, nokucaphukiswa kweentlanga, zonke ziyimiqondiso ethetha ngendima yesiprofeto yobuSilamsi, yaye zonke zibekwe kuloo “yure” yenyikima enkulu yomhlaba.

Beva ilizwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Benyuka baya ezulwini ngelifu; zaza iintshaba zabo zababona. Kwangelo lixa kwabakho inyikima enkulu; kwawa isahlulo seshumi somzi, kwaza kwabulawa ngabantu amawaka asixhenxe kule nyikima; ke abaseleyo boyika, baza bazukisa uThixo wezulu. Ishwangusha lesibini lidlulile; yaye, khangela, ishwangusha lesithathu liza ngokukhawuleza. Yaza ingelosi yesixhenxe yavuthela isigodlo; kwabakho amazwi amakhulu ezulwini, esithi, Izikumkani zehlabathi zibe zezeNkosi yethu, nezikaKristu wayo; iya kulawula ngonaphakade kanaphakade. Bawa ngobuso phantsi abadala abangamashumi amabini anesine, ababehli phambi koThixo ezihlalweni zabo, baza

banqula uThixo, Besithi, Siyabulela kuwe, Nkosi Thixo Somandla, okhoyo, nowayesakuba ekho, nozayo; ngokuba uwathabathile kuwe amandla akho amakhulu, walawula. Zazinomsindo iintlanga, kwafika ingqumbo yakho, nexesha labafileyo, ukuba bagwetywe, nokuba ubanike umvuzo abakhonzi bakho abaprofeti, nabangcwele, nabo boyikayo igama lakho, abancinane nabakhulu; kwanokuba ubatshabalalise abo balitshabalalisayo ihlabathi. IsiTyhilelo 11:12–18.

Amathambo afileyo kaHezekile anyukela “ezulwini ngelifu; zaza iintshaba zawo” “zawabona” “ngelo lixa” xa umculo kaNebhukadenetsare uqala ukudlala, nelohenyukazi laseTire liqala ukucula, noSirayeli owawexukile eqalisa ukudanisa. USirayeli owawexukile umele umprofeti wobuxoki, ukumkani uNebhukadenetsare yinamba, yaye ilohenyukazi laseTire lirhamncwa. Umdaniso ubonakaliswa ngabaprofeti bakaBhahali nangabaprofeti bemiyezo engcwele ebalini likaEliya. Kwakhona wabonakaliswa ngumdaniso kaSalome, intombi kaHerodiya. UBhahali sisithixo sobudoda sobuxoki, yaye uAshtaroti ngabaprofeti bemiyezo engcwele, onguthixo ongowasetyhini. Xa zidibene zibonisa umanyano lwecawe (umfazi) norhulumente (indoda). Xa zidibene zibonisa umprofeti wobuxoki waseUnited States. USalome uchaza ukuba umprofeti wobuxoki yintombi yaseRoma, omfanekiso wayo uludibaniso lwecawe norhulumente eUnited States.

Ngenxa yoko ke kwasondela amaKaledi athile, amangalela amaYuda. Athetha athi kukumkani uNebhukadenetsare, Kumkani, phila ngonaphakade. Wena, kumkani, umisile umthetho wokuba wonke umntu oya kuthi akuva isandi sexilongo, neyembande, neharp, nesackbut, nepsaltery, nedulcimer, nazo zonke iintlobo zomculo, makawa phantsi aqubude kumfanekiso wegolide; yaye nabani na ongawe phantsi angaqubudi, makaphoswe phakathi kweziko lomlilo ovuthayo. Kukho amaYuda athile owawamiselayo phezu kwemicimbi yephondo laseBhabheli, ooShadraki, noMeshaki, noAbhednengo; la madoda, kumkani, akakukhathalelanga; akakhonzi oothixo bakho, enganquli nomfanekiso wegolide owumisileyo. Daniyeli 3:8–12.

Kwelo “yure,” iintshaba zikaShadrach, Meshach no-Abednego zabona ukuba zala uphawu lwerhamncwa, zaza ngoko zambongoza ukumkani ukuba aphumeze umgwebo omiselweyo. Kwelo “yure,” umthetho weCawa, ongokokuzanyazanyiswa ojongana nerhamncwa lasemhlabeni (inyikima yomhlaba), kubonakaliswa umsindo nengqumbo kaNebhukadenetsare.

Emva koko uNebhukadenetsare, ngomsindo nengqumbo yakhe, wayalela ukuba kuziswe ooShadraki, ooMeshaki, noAbhednengo. Emva koko la madoda aziswa phambi kokumkani. Daniyeli 3:13.

Intshutshiso eyenziwa nxamnye namangqina amabini kaThixo (uShadraki, uMeshaki noAbhednego), yenziwa xa esala ukuqubuda, okanye njengoko iSityhilelo seshumi elinanye sikuchaza—ema ngeenyawo zawo.

Ke kaloku emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; uloyiko olukhulu lwehlela abo babebabona. Baza beva ilizwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Benyuka baya ezulwini ngelifu; zaza iintshaba zabo zababona. ISityhilelo 11:11, 12.

Bengavumi ukuguqa, bema ngeenyawo zabo njengomkhosi omkhulu kaHezekile. Bema xa besamkela baze emva koko bavakalise umyalezo wokutywinwa ochasa ukusekwa komanyano lweceawe norhulumente eUnited States, nowalumkisa ngomthetho weCawa oza kufika kungekudala, uze uchaze ukuba umgwebo kaThixo wokubuyekeza sele uza kuphunyezwa yi-Islam yoweha yesithathu. Umyalezo Wokukhala Kwasemini Ebusuku umelwe “yimfihlelo” eyatyhilelwa uDaniyeli kwisahluko sesibini, yaye xa abantu bakaThixo bemihla yokugqibela bezinzisa kuloo “nyaniso,” abanako kwaye abayi kushukunyiswa yinyikima esele isondele.

“Umsebenzi waseBattle Creek ukoluhlobo olunye. Iinkokeli ezikwisanatorium zixubene nabangakholwayo, zibangenisa emabhungeni azo, kancinci okanye ngakumbi, kodwa kufana nokusebenza amehlo azo evalekile. Ziswele ukuqonda ukuze zibone oko kuya kusihlasela nangaliphi na ixesha. Kukho umoya wokuphelelwa lithemba, wemfazwe nowokuchithwa kwegazi, yaye loo moya uya kwanda ude ufike kanye ekupheleni kwexesha. Kwangoko nje bakuba abantu bakaThixo betywiniwe emabunzini abo—akusositywina okanye uphawu olunokubonwa, koko kukuzinza enyanisweni, kokubini ngengqiqo nangokomoya, ukuze bangabi nako ukushukunyiswa—kwangoko nje bakuba abantu bakaThixo betywiniwe baza balungiselelwa ukuxukuxwa, kuya kufika. Eneneni, sele kuqalile kakade. Izigwebo zikaThixo ngoku ziphezu kwelizwe, ukuze zisinike isilumkiso, ukuze sazi oko kuza kuza.” Manuscript Releases, umqulu 10, 252.

Ukutywinwa kufanekisa uphawu oluthi ekuqaleni lungenakubonwa ngabantu, kodwa emva koko lubonwe ngumntu wonke. Xa abantu bakaThixo besamkela isigidimi soMkhosi Wasezinzulwini Zobusuku, esimele “imfihlelo” eyatyhilelwa uDaniyeli kwisahluko sesibini, basuke besamkele “imfihlelo” yomfanekiso werhamncwa okhokelela kuphawu lwerhamncwa, oluzisa umgwebo kaThixo, owenziwa ngobuSilamsi. Oku kwenzeka ngexesha apho “umoya wokuphelelwa lithemba, wemfazwe nokuchithwa kwegazi” usanda. Elo xesha ngoku. Kwenzeka xa iinkokeli zobu-Adventist zingenakubona ngenxa yobumfama baseLawodike. Ngexesha lenkqubo yokutywinwa egqityezelwa kuMkhosi Wasezinzulwini Zobusuku, itywina lityatyekiswa emabunzini eentombi ezizizilumko, kodwa alibonwa. UShadraki, uMeshaki noAbhedenegro bamele abo bazinze enyanisweni, njengoko kubonakaliswa yincoko yabo noNebhukadenetsare.

UNebhukadenetsare wathetha wathi kubo, Ngaba kuyinyaniso na, nina Shadraki, Meshaki, noAbhedenegro, ukuba aninankonzo koothixo bam, ningawunquli nomfanekiso wegolide endiwumisileyo? Ke kaloku, ukuba nikulungele, ngelo xesha niya kuthi nisiva isandi sexilongo, nembande, nohadi, nesakbhute, nepsalteri, nedulcimer, neentlobo zonke zomculo, niwe phantsi niwunqule umfanekiso endiwenzileyo; kulungile ke; kodwa ukuba anyi kuwunqula, ngako oko niya kuphoswa kwaloo yure kanye phakathi kweziko lomlilo ovuthayo; yaye ngubani na loo Thixo oya kunihlangula esandleni sam? UShadraki, uMeshaki, noAbhedenegro baphendula bathi kukumkani, O Nebhukadenetsare, asixhalabile kukukuphendula kule nto. Ukuba kunjalo, uThixo wethu esimkhonzayo unako ukusihlangula ezikweni lomlilo ovuthayo, yaye uya kusihlangula esandleni sakho, kumkani. Kodwa ukuba akunjalo, makwazeke kuwe, kumkani, ukuba asiyi kubakhonza oothixo bakho, yaye asiyi kuwunqula umfanekiso wegolide owumisileyo. Daniyeli 3:14–18.

Emva koko abo bathathu bafanelekileyo baya kubonakalisa itywina likaThixo elinokubonwa. Kuphela ngabo baqale babe netywina ngaphakathi kubo elingenakubonwa, abaya kubandakanyeka ekubonakaliseni itywina likaThixo ngexesha ekufuneka libonwe ngalo.

Ke kaloku uNebhukadenetsare wazala ngumsindo, yaye ukubonakala kobuso bakhe kwaguquka ngokuchasene noShadraki, noMeshaki, noAbhedenegro; ngenxa yoko wathetha, wayalela ukuba basifudumeze isithando somlilo ngokuphindwe kasixhenxe kunoko sasiqhele ukufudunyezwa. Waza wayalela amadoda awona anamandla emkhosini wakhe ukuba ambophe uShadraki, noMeshaki, noAbhedenegro, aze abaphose esithandweni somlilo ovuthayo. Ngoko ke la madoda abotshwa ngeengubo zawo zangaphezulu, nebhulukhwe zawo, neentloko zawo zokunxiba, nezinye iingubo zawo, aza aphoswa embindini wesithando somlilo ovuthayo. Ngenxa yoko, ngenxa yokuba umyalelo wokakumkani wawungxamisekile, nesithando sishushu ngokugqithisileyo, ilangatye lomlilo labulala loo madoda awayemthwele uShadraki, noMeshaki, noAbhedenegro. Ke la madoda mathathu, uShadraki, noMeshaki, noAbhedenegro, awa phantsi ebotshelelwe embindini wesithando somlilo ovuthayo. Wandula ukumkani uNebhukadenetsare wamangaliswa, wema ngequbuliso, wathetha, wathi kubacebisi bakhe, Asibaphosanga na amadoda amathathu ebotshelelwe embindini womlilo? Baphendula bathi kukumkani, Kuyinyaniso, kumkani. Waphendula wathi, Khangelani, ndibona amadoda amane ekhululekile, ehamba embindini womlilo, yaye awenzakalanga; nokubume bowesine bunjengobo boNyana kaThixo. Daniyeli 3:19–25.

Amangqina amabini, amelwe nguShadrach, Meshach no-Abednego, aya kuthi ke aphakanyiswe abe ngumqondiso, yaye emva koko itywina liya kubonakala.

“Umsebenzi woMoya oyiNgcwele kukweyisela ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwayo enyanisweni bengcwaliswa ngenyaniso, besenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngendlela ephakamileyo nenobungangamsha, umgca wokwahlula phakathi kwabo bayigcinayo imithetho kaThixo, nabo bayinyathelayo phantsi kweenyawo zabo. Ukungcwaliswa nguMoya kubonakalisa umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla olungeyonyaniso. Xa uvavanyo lufika, kuya kubonakaliswa ngokucacileyo ukuba yintoni na uphawu lwerhamncwa. Kukugcinwa kweCawa. Abo bathi, emva kokuva inyaniso, baqhubeke beluthabatha olu suku njengolungcwele, bathwala utyikityo lomntu wesono, owacinga ukuguqula amaxesha nemithetho. Bible Training School, Disemba 1, 1903.

Ngomthetho weCawa, i-United States iya kubhenela kwi-United Nations ukuze izalisekise umsebenzi wayo wesiprofeto. Imele ukulukuhla ihlabathi ngaloo mimangaliso iyenzayo, njengoko imelwe ngumdaniso kaSalome. Njengoko isenza umdaniso wayo wenkohliso, ihenyukazi laseTire liya kuba licula iingoma zalo, yaye iokhestra kaNebhukadenetsare iya kudlala umculo. I-United States ikhokela ekunyanzeleni ihlabathi ukuba liyamkele loo ngoma, lize liqubude phambi komfanekiso.

Ndaza ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinempondo ezimbini njengegusha, kodwa lathetha njengenamba. Yaye lisebenzisa onke amandla erhamncwa lokuqala phambi kwalo, lenza ukuba umhlaba nabo bawuhleliyo banqule irhamncwa lokuqala,

elathi inxeba lalo elibulalayo laphiliswa. Lenze imiqondiso emikhulu, kangangokuba lenza nokuba umlilo wehle uvela ezulwini uye emhlabeni phambi kwabantu, lize libalahlekise abo bahleli emhlabeni ngemimangaliso elalinikwe amandla okuyenza phambi kwerhamncwa; lisithi kwabahleli emhlabeni mabawenzele umfanekiso irhamncwa elo lalinxeba lekrole, laza laphila. Lanikwa amandla okuphefumlela ubomi emfanekisweni werhamncwa, ukuze umfanekiso werhamncwa uthethe kwanokuba abangele ukuba bonke abangayi kunqula umfanekiso werhamncwa babulawe. Lenza ukuba bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabakhobokileyo, bamkeliswe uphawu esandleni sabo sokunene, nokuba kusemabunzini abo; ukuze kungabikho bani unokuthenga nokuthengisa, ngaphandle kwalowo unophawu, okanye igama lerhamncwa, okanye inani legama lalo. Nabu ubulumko. Lowo unengqondo makabalé inani lerhamncwa; kuba linani lomntu; yaye inani lalo lingamakhulu amathandathu anamashumi amathandathu anesithandathu. ISityihilelo 13:11–18.

IYiputa ngemihla yokugqibela imele ihlabathi (ngelo xesha lilawulwa ziZizwe eziManyeneyo), kodwa kukho “Ishwangusha” (umqondiso wobuSilamsi), elibhengezwe nxamnye nabo (i-United States) abajikela eYiputa befuna uncedo. Xa amadoda amathathu afanelekileyo ephoswa ezikweni lomlilo aze abe ngumqondiso wehlabathi, elo ziko alisiso ngokwenene isiko likaNebhukadenetsare.

Yeha kubo abo behla baya eYiputa befuna uncedo; abaxhomekeka emahasheni, bathembe iinqwelo zokulwa, ngenxa yokuba zininzi; bathembe nabakhweli bamahashe, ngenxa yokuba banamandla kakhulu; kodwa abayikhangeli kuLowo Ungcwele kaSirayeli, bengamfuni uYehova! Kanti naye unobulumko, uya kuzisa ububi, angawurhoxisi amazwi akhe; koko uya kusuka alwe nendlu yabenzi bobubi, alwe noncedo lwabenzi bobugwenxa. Kaloku amaYiputa ngabantu, asingabo uThixo; namahashe awo yinyama, asingomoya. Xa uYehova esolula isandla sakhe, lowo uncedayo uya kuwa, nalowo uncedwayo uya kuwiswa, batshabalale bonke kunye. Kuba watsho uYehova kum ukuthi, Njengengonyama, nengonyama entsha, egqumayo phezu kwexhoba layo, xa kubizwa nxamnye nayo isihlwele sabalusi, ayiyi koyikiswa lilizwi labo, ingaze ithotywe yingxolo yabo: kwangokunjalo uYehova wemikhosi uya kuhla, alwele intaba yaseZiyon nenduli yayo. Njengeentaka eziphaphazelayo, kwangokunjalo uYehova wemikhosi uya kuyikhusela iYerusalem; eyikhusela, uya kuyihlangula; ayigqithele, ayisindise. Buyelani kuye eniye namvukela ngokunzulu, nina bantwana bakaSirayeli. Kuba ngaloo mini wonke umntu uya kuzilahla izithixo zakhe zesilivere nezithixo zakhe zegolide, ezo zenziwe zizandla zenu zaba sisono kuni. Ke umAsiriya uya kuwa ngekrele, elingelolendoda enamandla; nekrele, elingelolendoda ephantsi, liya kumgqiba; asabe ikrole, namadodana akhe aselula oyiswe. Uya kudlulela enqabeni yakhe ngenxa yokoyika, neenkosana zakhe zoyike ngenxa yomqondiso, utsho uYehova, omlilo wakhe useZiyon, neziko lakhe liseYerusalem. Isaya 31:1–9.

IYerusalem sisithando somlilo ihlabathi eliya kukhangela kuso, yaye baya kubona amadoda amane ehamba phakathi kwaso.

Wandula ke uNebhukadenetsare emlonyeni weziko lomlilo ovuthayo, wathetha, wathi, Shadraki, Meshaki, noAbhedinego, nina bakhonzi boThixo Osenyangweni, phumani, nize apha. Baza ke uShadraki, uMeshaki, noAbhedinego baphuma phakathi komlilo. Zaza

iinkosana, neerhuluneli, nabathetheli, nabacebisi bokumkani, zihlanganisene ndawonye, zababona aba bantu, emizimbeni yabo umlilo ungenamandla, kungekho nalunwele lwentloko yabo olutsha, neengubo zabo zingaguqukanga, kwanovumba lomlilo lunganamathelanga kubo. Wandula wathetha uNebhukadenetsare, wathi, Makabongwe uThixo kaShadraki, noMeshaki, noAbhedinego, othumele isithunywa sakhe, wabahlangula abakhonzi bakhe abakholose ngaye, baliguqula ilizwi likakumkani, banikela ngemizimba yabo, ukuze bangakhonzi, banganquli thixo wumbi, ngaphandle koThixo wabo. Daniyeli 3:26–28.

UNebhukadenetsare wandula ngokwenza omnye ummiselo. Loo mmiselo ufuzisela ummiselo wokugqibela wemihla yokugqibela. Ukhupha ummiselo wokufa, othi, kwelinge lakhe elibuthathaka lokuphakamisa uThixo wezulu, ube enyanisweni ungumfuziselo wesiprofeto wommiselo wokufa ekupheleni kwehlabathi. UNebhukadenetsare, emele ukumkani ekupheleni kwehlabathi, uluphawu lookumkani abalishumi benamba abahenyuzayo nehenyukazi laseRoma. Ummiselo olandelayo kulo mzekelo wesiprofeto ngumyalelo wokufa, yaye nangona uNebhukadenetsare esenza isibhengezo esenzelwe ixesha lakhe, enyanisweni umele ummiselo wokugqibela womanyano olunezahlulo ezithathu lwemihla yokugqibela. Loo mmiselo ngummiselo wokufa owenziwa usebenze emva kokuvalwa kwexesha lovavanyo, kodwa ongaze uphunyezwe nxamnye nabantu bakaThixo.

Ngako oko ndenza ummiselo wokuba bonke abantu, iintlanga, neelwimi, abaya kuthetha nantoni na engafanelekanga ngoThixo kaShadraki, kaMeshaki, noAbhednego, baya kunqunyulwa babe ziziqwenga, nezindlu zabo zenziwe imfumba yobulongwe; ngokuba akukho wumbi uThixo onokuhlangula ngolu hlobo. Wandula ukumkani wabaphakamisa uShadraki, uMeshaki, noAbhednego kwiphondo laseBhabhiloni. Daniyeli 3:29, 30.

Ngoku sibeke ngokwaneleyo kwiingxelo zezahluko ezintathu zokuqala zikaDaniyeli ukuze siqalise ukuqwalasela kwethu isahluko sesine nesesihlanu, ezilawulwa ngumgaqo wobuprofeti othi “umgca phezu komgca” wokuphinda nokwandisa. Isahluko sesine sikaDaniyeli sichaza u-1798 nesiqalo serhamncwa lomhlaba, yaye isahluko sesihlanu sikaDaniyeli sichaza umthetho weCawa, nesiphelo serhamncwa lomhlaba xa sithetha njengenamba. Ezi zahluko zimbini zimele ukudityaniswa “umgca phezu komgca” nezahluko ezintathu zokuqala ukuze kwakhiwe phezu kwesakhiwo semiyalezo yeengelosi ezintathu. Ngenxa yale nyaniso, siya kuqala ngokuwuchaza ngononophelo umgaqo othi “umgca phezu komgca”.

Siya kuqhubeka kwinqaku elilandelayo.

“UBheleshatsare wayenikwe amathuba amaninzi okwazi nokwenza ukuthanda kukaThixo. Wayembonile uyisemkhulu uNebhukadenetsare egxothwa kuluntu lwabantu. Wayeyibonile ingqiqo awayezingca ngayo ukumkani onekratshi isuswa nguLowo wayeyinike yena. Wayembonile ukumkani egxothwa ebukumkanini bakhe, esenziwa iqabane lezilo zasendle. Kodwa ukuthanda kukaBheleshatsare ukuzonwabisa nokuzizukisa kwamcima engqondweni izifundo ebengamele azilibale naphakade; waza wenza izono ezifanayo nezo zazisa izigwebo ezibonakalayo phezu kukaNebhukadenetsare. Wachitha amathuba awawanikwa ngobabalo, engakuhoi ukusebenzisa amathuba awayefikeleleka kuye ukuze aqhelane nenyano. ‘Ndimele ndenze ntoni na ukuze ndisindiswe?’ yayingumbuzo lowo ukumkani omkhulu

kodwa osisidenge awawugqithayo engenamdla.” Bible Echo, Aprili 25, 1898.