

# Incwadi kaDaniyeli - Inani Lamashumi Amabini anesithoba

*Umthendeleko kaBheleshatsare neYure Yesiprofeto: Ukutyhilwa koMthetho weCawa, ukuwa kweBhabheli, nentlekele yokugqibela*

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Isidlo sikaBheleshatsare sichaza “iyure” yomthetho weCawa, kodwa sibeka ugxininiso phezu komgwebo wophondo lweRiphabhlikhi. Umfanekiso wegolide kaNebhukadenetsare kuDaniyeli isahluko sesithathu, ubeka imbali efanayo, kumxholo wabantu bakaThixo abathembekileyo abathi ke emva koko baphakanyiswe njengomqondiso. UDaniyeli isahluko sesithandathu, ujongana nalo mgca mnye, kodwa ujongana nendima yophondo lwamaProtestanti. UBheleshatsare umele “urhulumente,” yaye wabiza iwaka “leenkosi” zakhe.

UKumkani uBheleshatsare wenza isidlo esikhulu samawaka eenkosi zakhe, wasela iwayini phambi kwelo waka. UBheleshatsare, esathetha nje ngewayini, wayalela ukuba kuziswe izitya zegolide nezesilivere ezazithatyathwe nguyise uNebhukadenetsare etempileni eyayiseYerusalem; ukuze ukumkani neenkosana zakhe, abafazi bakhe namashweshwe akhe, basele kuzo. Zaza bazisa izitya zegolide ezazithatyathwe etempileni yendlu kaThixo eyayiseYerusalem; ukumkani neenkosana zakhe, abafazi bakhe namashweshwe akhe, basela kuzo. Basela iwayini, badumisa oothixo begolide, nabeesilivere, nobhedu, nentsimbi, nomthi, nelitye. Ngaloo yure kwaphuma iminwe yesandla somntu, yabhala malunga nesiphatho sezibane eludongeni olutyatyekiweyo lwebhotwe likakumkani; waza ukumkani wabona inxalenye yesandla esasibhala. Daniyeli 5:1–5.

Inani elithi “lishumi” limela inamba, yaye ikhulu, nenkulungwane, kukwandiswa nje kwalo kwa lo mqondiso mnye. Kwisahluko sesithandathu, ikhulu elinamashumi amabini lityhalela phambili umthetho wenkohliso, yaye ikhulu elinamashumi amabini lingumqondiso wababingeleli. Ngokuthathela ingqalelo “umgca phezu komgca,” isidlo sikaBheleshatsare sibonakalisa umgwebo phezu kolawulo lukarhulumente olonakeleyo, kwanogwebo lwenkqubo yecawa eyonakeleyo. UBheleshatsare wayenxile yiwayini yaseBhabheli, wandula ke wagqiba ekubeni ahlambele izitya ezingcwele zetempile kaThixo eYerusalem.

“Umprofeti uthi, ‘Ndabona esinye isithunywa sezulu sihla ezulwini, sinamandla amakhulu; waza umhlaba wakhanyiswa bubuqaqawuli baso. Saza samemeza ngamandla ngezwi elikhulu, sisithi, Liwile, liwile iBhabheli enkulu, laba likhaya leedemon’ (ISityhilelo 18:1, 2). Lo ngumyalezo lowo wanikelwa sisithunywa sesibini. Liwile iBhabheli, ‘ngokuba lonke uhlanga lalinxilisile ngewayini yengqumbo yohenyuzo lwalo’ (ISityhilelo 14:8). Iyintoni loo wayini?—Ziimfundiso zalo zobuxoki. Linike ihlabathi isabatha yobuxoki endaweni yeSabatha yomthetho wesine, laza laphinda ubuxoki awathi uSathana waqala ukubuxelela uEva e-Eden—ukungafi komphefumlo ngokwendalo. Iimpazamo ezininzi ezinxulumene noku lizisasaze ngokubanzi, ‘lifundisa iimfundiso eziyimithetho yabantu’ (Mateyu 15:9).” Selected

Messages, incwadi 2, 118.

Iwayini awayeselwa nguBheleshatsare yayiyiSabatha yesithixo yobupopu, kuba umthendeleko wawumela “iyure” yesiprofeto yomthetho weCawa. Izitya zengcwele awazingenisayo egumbini lomthendeleko zazingamelanga kuphela ukuvukela uThixo, kodwa nezitya ezingcwele zikwamela abantu bakaThixo, kuba okubonakalayo ngokwenyama kumela okomoya, yaye abantu bazizitya.

Noko ke isiseko sikaThixo simi siqinile, sinolu phawu, INkosi iyabazi abo bangabayo. Kanti ke, Makasuswe ebugwenxeni wonke umntu obiza igama likaKristu. Ke endlwini enkulu azikho izitya zegolide nezesilivere zodwa, zikho nezomthi nezezodongwe; yaye ezinye zezembeko, ezinye zezokungahlonelwa. Ukuba umntu athe ke wazihlambulula kwezi, uya kuba sisitya sembeko, singwalisiwe, sifanelekile ukusetyenziswa yinkosi yendlu, silungiselelwe wonke umsebenzi olungileyo. 2 Timoti 2:19–21.

Phakathi kokungcolisa abantu bakaThixo ngokunyanzeliswa konqulo lweCawa, umbhalo ovuthayo ubhengeza intshabalalo kaBheleshatsare.

Ngaloo loo yure kwavela iminwe yesandla somntu, yabhala malunga nesiphatho sezibane phezu kodaka lodonga lwendlu yobukumkani kakumkani; ukumkani wayibona inxalenye yesandla esabhala. Yaza inkangeleko kakumkani yatshintsha, neengcinga zakhe zamkhathaza, kangangokuba amalungu ezinqe zakhe athamba, amadolo akhe ankqonkqoza elinye kwelinye. Ukumkani wadanduluka ngezwi elikhulu ukuba kungeniswe abavumisi ngeenkwenkwezi, amaKaledi, nabavumisi. Ukumkani wathetha, wathi kwizilumko zaseBhabheli, Othe wakufunda oku kubhaliweyo, andibonise nokutyhilwa kwako, uya kwambathiswa ezimfusa, afakelwe ityathanga legolide entanyeni yakhe, abe ngowesithathu olawulayo ebukumkanini. Daniyeli 5:5–7.

Ngokwembali esi sicutshulwa siqondwa njengokuchaza ukuba uyise kaBheleshatsare wayeshiye itrone yezopolitiko kuBheleshatsare, yaye ngenxa yesi sizathu elona nqanaba liphezulu unyana wakhe awayenokulinikela ngenxa yokutolikwa kombhalo wesandla yayikukuba abe ngowesithathu ekulawuleni. Ngaphambi komthetho weCawa eUnited States, ubunkokeli bezopolitiko buya kuba kwindawo yokuthobela phantsi kobunkokeli benkolo obuya kube busebenza ukuzisa uhlobo olutsha lonqulo. Umfanekiso werhamncwa umele ukudityaniswa kwebandla norhulumente, ibandla lilawula olo lwalamano, yaye ngexesha lomthetho weCawa uBheleshatsare wayengukumkani wezopolitiko, ngaloo ndlela emele urhulumente, kodwa wayengowesibini kuphela emyalelweni phantsi kwegunya lenkolo likayise. Elona nqanaba liphezulu awayenokulinikela uDaniyeli yayikukuba abe ngowesithathu.

“Xa ibandla lokuqala lonakaliswayo ngokusuka kubulula bevangeli nangokwamkela izithethe namasiko obuhedeni, lalahlekelwa nguMoya namandla kaThixo; yaye ukuze lilawule izazela zabantu, lafuna inkxaso yamandla ezwe. Isiphumo saba bubupopu, ibandla elalilawula amandla karhulumente laza lawasebenzisa ukuqhubela phambili iinjongo zalo, ngokukodwa ukohlwaya ‘uqhekeko.’ Ukuze iUnited States yenze umfanekiselo werhamncwa, amandla enkolo amele alawule urhulumente wezoburhulumente ngendlela yokuba igunya lelizwe nalo lisetyenziswe libandla ukuze lifezekise ezalo iinjongo....”

“Ukunyanzeliswa kokugcinwa kweCawa ngakwicala leecawe zamaProtestanti kukunyanzeliswa konqulo lobupapa—lwerhamncwa. Abo bathi, beziqonda iimfuno zomyalelo wesine, bakhethe ukugcina iSabatha yobuxoki endaweni yeyinyaniso, ngaloo nto banikela imbeko kulo mandla ekukuphela kwawo apho oku kuyalelwayo. Kodwa kweso senzo kanye sokunyanzelisa umsebenzi wonqulo ngamandla olawulo lwelizwe, iicawe zaziya kuzenzela ngokwazo umfanekiso werhamncwa; kungoko ke ukunyanzeliswa kokugcinwa kweCawa eUnited States kwakungayi kuba koko kukunyanzeliswa konqulo lwerhamncwa nomfanekiso walo.” The Great Controversy, 443, 448, 449.

Kukwixesha apho isimilo sityhilwayo, yaye umyalezo oyimfihlakalo owawuseseludongeni wazisa ingxaki kumava kaBheleshatsare waza waphawula ukuphela kobukumkani bakhe, ngaloo ndlela ufuzisela ukuphela kobukumkani besilo sasemhlabeni. UBheleshatsare wafa kwangobo busuku, emele umthetho weCawa, xa iUnited States ibhukuqwa njengobukumkani besithandathu besiprofeto seBhayibhile ngexesha lomthetho weCawa, kodwa iUnited States ngoko nangoko iguqukele ekubeni ngukumkani oyintloko kookumkani abalishumi. Ookumkani abalishumi ngabo ubukumkani besixhenxe besiprofeto seBhayibhile, yaye ngoko nangoko bayavumelana ukunikela ubukumkani babo besixhenxe kuso isilo.

Kuba uThixo ebeke ezintliziyweni zabo ukuba benze ukuthanda kwakhe, bavumelane, banikele ubukumkani babo kulo rhamncwa, kude kuzaliseke amazwi kaThixo. ISityhilelo 17:17.

Iintshukumo zokugqibela zikhawuleza, yaye utshintsho olusuka kubukumkani besithandathu luye kobesixhenxe, lwandule ke luye kobesibhozo, lukhawuleza; kuba ngelo xesha ihlabathi likwimbandezelo enkulu. Ukubhukuqwa kwesilo somhlaba kubangela uBhelishatsare ukuba oyike, yaye njengokumkani oyintloko wokumkani abalishumi, umele uloyiko oluya kufikelwa ngabo bonke ookumkani bomhlaba ekubhukuqweni kwe-United States. KwiSityhilelo isahluko seshumi elinanye, “iyure” ekubonakala ngayo umbhalo eseludongeni, yileyo “yure” yenyikima enkulu. Ngelo xesha kuphawulwa iisimboli ezintathu zobuSilamsi, yaye bubuSilamsi obubangela ookumkani ukuba boyike ngemihla yokugqibela.

Kuba, yabona, ookumkani babehlanganisene, badlula kunye. Bakubona oko, baza bamangaliswa; bakhathazeka, baza basabela ngokukhawuleza. Uloyiko lwabafikela khona, neentlungu, njengomfazi osezintlungwini zokubeleka. Wena uyazityumza iinqanawa zaseTarshishe ngomoya wasempumalanga. Njengoko sivile, kunjalo sibonile emzini kaYehova wemikhosi, emzini kaThixo wethu: UThixo uya kuwumisa ngonaphakade. Selah. INdumiso 48:4–8.

Ababusi, okanye ookumkani, babehlanganisene emsithweni kaBheleshatsare, besela iwayini yaseBhabhiloni, bephethe yaye bekhangelwa izitya ezingcwele zendlu engcwele kaThixo, xa uloyiko lwabafikela, njengoko lumelwe luloyiko lukaBheleshatsare ekubonakaleni kombhalo eseludongeni. Uloyiko lukaBheleshatsare lwaba sisiqalo soloyiko olwandayo, olumelwe ngumfazi osezintlungwini zokubeleka, yaye “iyure” yeSityhilelo seshumi elinanye ikhokelela kwisahluko seshumi elinesibini, apho umqondiso umelwe njengomfazi oza kuzala. Intlungu yokuqala yokubeleka ngumbhalo oseludongeni lwendlu yesidlo. Uloyiko lubangelwa “ngumoya

wasempuma” wobuSilamsi, “owaphulayo iinqanawa zaseTarshishe.”

Eholweni lesidlo sikaBheleshatsare, “iinkosi eziliwaka” zisela iwayini yaseBhabheli, emele ukunyanzeliswa kweCawa. Ngelo xesha, iorhestra kaNebhukadenetsare iqalisa ukudlala umculo, njengoko uBheleshatsare ezisa izihombiso zengewe. Ihenyukazi laseTire liqalisa ukucula, aze uSirayeli owexukileyo aqalise ukudanisa ejikeleza isithixo segolide sikaNebhukadenetsare. Kodwa umbhiyozo uyaphazanyiswa “ngumoya wasempuma,” ongulo “usizi lwesithathu” olufika ngokukhawuleza, nowo “xilongo lwesixhenxe.” Xa ubuSilamsi buphazamisa umbhiyozo, “iintlanga ziyacaphuka.” Ziyacaphuka, kuba iinqanawa zaseTarshishe, uphawu lwesakhiwo soqoqosho sehlabathi liphela, ziyatshona ke phakathi kolwandle.

ITarshishe yayingumrwebi wakho ngenxa yobuninzi bazo zonke iintlobo zobutyebi; baberhweba kwiimarike zakho ngesilivere, ngentsimbi, ngetini, nangolotho. UYavan, uTubhali, noMesheki, babengabarhwebi bakho; barhweba ngabantu nangezitya zobhedu ezimarikeni zakho. Abendlu kaTogarma baberhweba kwiimarike zakho ngamahashe, nangabakhweli bamahashe, nangeemeyile. Amadoda akwaDedan ayengabarhwebi bakho; iziqithi ezininzi zaziintengiso yesandla sakho; zazikuzisela iimpondo zendlovu nomthi omnyama zibe sisipho. ISiriya yayingumrwebi wakho ngenxa yobuninzi bezinto ozenzileyo; baberhweba kwiimarike zakho ngeemeraldi, nangombala omfusa, nangomsebenzi ohonjisiweyo, nangelinen ecikizekileyo, neekorale, neagati. UYuda, nelizwe lakwaSirayeli, babengabarhwebi bakho; barhweba ezimarikeni zakho ngengqolowa yaseMinithi, nePannag, nobusi, neoli, nebhalsam. IDamasko yayingumrwebi wakho ngenxa yobuninzi bezinto ozenzileyo, nangenxa yobuninzi bazo zonke iintlobo zobutyebi; ngewayini yaseHelbhon, nangoboya obumhlophe. UDandan naye noYavan, behamba besiya benyuka besihla, baberhweba kwiimarike zakho; intsimbi ekhazimlayo, nekasiya, nekalamo, zazisentengisweni yakho. UDedan wayengumrwebi wakho ngeengubo ezixabisekileyo zeenqwelo zokulwa. IArabhiya, nabo bonke abathetheli bakwaKedare, baberhweba nawe ngeemvana, nangeenkunzi zeegusha, nangeebhokhwe; ngezo zinto babengabarhwebi bakho. Abarhwebi bakwaShebha nabaseRahama, babengabarhwebi bakho; baberhweba kwiimarike zakho ngezona ziqholo zintle zonke, nangawo onke amatye anqabileyo, nangegolide. IHaran, neKane, ne-Eden, abarhwebi bakwaShebha, iAshuri, neKilimadi, babengabarhwebi bakho. Aba babengabarhwebi bakho ngeentlobo zonke zezinto, ngeengubo ezibhlowu, nangomsebenzi ohonjisiweyo, nangeengxowa zempahla enqabileyo, zibotshwe ngeentambo, zenziwe ngemisedare, phakathi kwentengiso yakho. Iinqanawa zaseTarshishe zazicula ngawe ezimarikeni zakho; wazaliswa, waza wenziwa wanobuqaqawuli obukhulu phakathi kweelwandle. Ababheqi bakho bakuse emanzini amakhulu; umoya wasempumalanga ukuqhekeze phakathi kweelwandle. Ubutyebi bakho, neemarike zakho, nentengiso yakho, noomatiloshe bakho, nabaqhubi bakho, nabavaleli bemingxuma yenqanawa yakho, nabarhwebi bentengiso yakho, nawo onke amadoda akho okulwa akuwe, nabo bonke abantu bakho abaphakathi kwakho, baya kuwela phakathi kweelwandle ngemini yokutshabalala kwakho. Hezekile 27:12–26.

“Iinqanawa zaseTarshishe” zingumqondiso wesakhiwo soqoqosho seplanethi umhlaba, yaye zitshoniswa embindini wolwandle “ngumoya wasempumalanga.” UHezekile usazisa ukuba oku kwenzeka “ngomhla wokonakala kwakho,” yaye umxholo wesahluko samashumi amabini

anesixhenxe sikaHezekile sisililo ngoTire.

Ilizwi leNkosi laphinda lafika kum, lisithi, Ke kaloku, nyana womntu, phakamisela iTire isimbonono; uthi ke kwiTire, Wena uhleli ekungeneni kolwandle, ongumrhwebi wezizwe kwiziqithi ezininzi, Itsho iNkosi uYehova ukuthi, Wena Tire, uthe, Ndibubuhle obugqibeleleyo. Hezekile 27:1–3.

Umhla wokutshatyalaliswa kweTirusi ngumxholo wesijwili. Umhla wokutshatyalaliswa kweTirusi ngumthetho weCawa, kuba iTirusi lingumfuziselo wobupopu, omgwebo wabo uqala “ngelixa” ilizwi lesibini leSityhilelo seshumi elinesibhozo liqala ukubiza abantu ukuba baphume eBhabhiloni.

Ndaza ndeva elinye ilizwi liphuma ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngamadlelane ezonweni zakhe, nokuze ningamkelwa zizibetho zakhe. Kuba izono zakhe zifike zaya ezulwini, yaye uThixo ubukhumbule ubugwenxa bakhe. Mbuyiseleni kwanjengokuba enibuyiselele nina, nimphindele kabini ngokwemisebenzi yakhe; kwindebe ayizalisileyo, mzaliselelani kabini. Ngokobungakanani bokuzizukisa kwakhe, nokuphila kwakhe ngobunewunewu, mnikezelani ngokobungakanani obo intuthumbo nentsizi; kuba uthi entliziyweni yakhe, Ndihleli ndingukumkanikazi, andingomhlokokazi, andisayi kuze ndibone ntlungu. Ngenxa yoko izibetho zakhe ziya kufika ngamini-nye, ukufa, nokuzila, nendlala; yaye uya kutshiswa aphele emlilweni; kuba inamandla iNkosi uThixo emgwebayo. Ke ookumkani behlabathi, abahenyuzileyo kunye naye, baphila naye ngobunewunewu, baya kumlilela baze bamsizele, xa bebona umsi wokutsha kwakhe, bemi kude ngenxa yokoyika intuthumbo yakhe, besithi, Yeha, yeha, sixeko esikhulu saseBhabheli, sixeko esinamandla! Kuba ngelixa leyure inye umgwebo wakho ufikile. Nabo abarhwebi behlabathi baya kulila, benze isijwili ngenxa yakhe; kuba akukho namnye usathenga iimpahla zabo. ISityhilelo 18:4–11.

Igama elisetyenziswe izihlandlo ezihlanu njengelithi “iyure” encwadini kaDaniyele, lisoloko limela uhlobo oluthile lomgwebo. Uhlobo lomgwebo luyamiselwa ngumongo wesicatshulwa apho lisetyenziswe khona. KuDaniyele isahluko sesine, igama elithi “iyure” lisetyenziswa kuqala ukubhengeza ukufika komgwebo, nokuba ibingumgwebo wophando owaqalayo ngomhla wama-22 kuOktobha 1844, okanye ibingumgwebo wokuphunyezwa oqala ngomthetho weCawa. Kuzo zombini ezi meko, nokuba ngumgwebo wophando okanye wokuphunyezwa, imigwebo yinkqubela eqhubekayo. Umgwebo wokuphunyezwa wobupopu uqala ngomthetho weCawa eUnited States. Oko kuphawula “iyure” aqala ngayo umgwebo wokuphunyezwa wobupopu, yaye loo “yure” yiyo “iyure” yenyikima enkulu yesiTyhilelo seshumi elinanye, xa amangqina amabini, amelwe nguShadraki, uMeshaki noAbhednego, ephoswa ezikweni njengomqondiso ophakanyiswayo njengomkhosi omkhulu kaHezekile. Loo “yure” yiyo ixesha ekubonakala ngalo umbhalo esandleni eludongeni lukaBheleshatsare.

“Inqanawa zaseTarshishe,” ezimele ulwakiwo lwemigca yonikezelo loqoqosho lweplanethi yomhlaba, ziyatshoniswa phakathi kweelwandle ngelo xesha, yaye oko kubangela abarhwebi nookumkani bomhlaba ukuba boyike, njengoko kumelwe nguBheleshatsare.

KwiSityhilelo ishumi elinanye, “iyure” lelona xesha xa “uYeha” lwesithathu lwamaSilamsi lufika ngokukhawuleza, kuze kuvakale iXilongo lesiXhenxe, zize iintlanga zenziwe zibe nomsindo. Zontathu ezo mpawu zikhomba kumaSilamsi njengesixhobo sobulungiseleli uYehova asisebenzisayo ukuzalisekisa ukubulawa kukaBheleshatsare kanye ngaloo “yure.” UBheleshatsare wabulawa ziintshaba ezangena ngasese ebukumkanini bakhe ngeesango ezazishiywe zivulekile ngokungakhathali, kanye njengoko udonga lomda phakathi kweMexico neUnited States lushiywe luvulekile ngokungakhathali, njengoko “iyure” “yenyikima enkulu” isondela.

Ukuphiliswa kwenxeba elibulalayo lobupopu kubekwe ngokucacileyo kwiindinyana ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli. Kwezo ndinyana kuchongwa imiqobo emithathu eyoyiswayo njengoko inxeba elibulalayo lobupopu liphiliswa. UKumkani waseMantla usoloko eyoyisa imiqobo emithathu endleleni yakhe eya kugunyaziso oluphakamileyo, yaye usoloko ekwenza oko ngolu luhlu lulandelayo: kuqala utshaba lwakhe, okwesibini iqabane lakhe, ze ekugqibeleni ixhoba lakhe. Owokuqala ukoyiswa yayinguKumkani waseMzantsi, omele iSoviet Union, utshaba lokugqibela lweRoma, olwasuswayo ngo-1989. Umqobo wesibini lilizwe elizukileyo, eliliqabane leRoma eloyisa i-USSR ngenxa yeRoma, i-United States, eloyiswayo “ngelo lixa” ngoku siluqwalaselayo. Emva koko umqobo wesithathu, omelwe njengeYiputa, umele ixesha apho ubupopu buthatha ulawulo lwexhoba labo, i-United Nations.

Ngowe-1989, xa kwavulwa ezo ndinyana, kwaza emva koko kwakho ukwanda kolwazi lwezo ndinyana, kwaqatshelwa ukuba iRoma yobuhedeni, iRoma yobupopu, yaza emva koko iRoma yanamhlanje (emelwe njengoKumkani waseMntla kwiindinyana ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli), nganye kuzo yayimele yoyise izithintelo ezintathu zejografi ngaphambi kokuba imiswe njengobukumkani. KwiRoma yobuhedeni, ezo zithintelo zintathu zazimelwe njengezikhombisi-ndlela ezintathu.

Kwaye kwenye enye yazo kwaphuma uphondo oluncinane, olwakhula lwaba lukhulu kakhulu, lwasinga emazantsi, nasempuma, lusinge kwilizwe elihle. Daniyeli 8:9.

KwiRoma yobupopu zazingamaphondo amathathu ekwakufuneka ancothulwe.

Ndazingela iimpondo ezo; ndabona, kwaza kwaphuma phakathi kwazo olunye uphondo oluncinane, phambi kwalo kwancothulwa ngeengcambu iimpondo ezintathu kwezo zokuqala; yaye, yabona, kolo phondo kwakukho amehlo anjengamehlo omntu, nomlomo othetha izinto ezinkulu. Daniel 7:8.

KwiRoma yanamhlanje (ukumkani wasentla), emelwe kwiindinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, imiqobo emithathu yayikukumkani wasemzantsi, ilizwe elizukileyo, neYiputa. Njengoko kwakunjalo ngeRoma yobuhedeni neRoma yobupopu, le miqobo mithathu yayimela imiqobo yejografi. IRoma yanamhlanje, emelwe njengokumkani wasentla kwiindinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, yayifanele yoyise “iindonga” ezintathu, yaye ngodonga lokuqala kwakukho “udonga” lwefilosofi olwasuswayo ngexesha elinye nalapho udonga oluyinyani lwasuswayo. Ngo-1989, xa ukumkani wasentla wayiwisa iSoviet Union (ukumkani wasemzantsi), “udonga” lwefilosofi lwe-“iron curtain” lwasuswa, njengoko udonga lwaseBerlin lwadilizwa.

Ngeyure” yomgwebo kaBheleshatsare, xa umbhalo useseludongeni, yaye iintshaba zakhe zingena ngokufihlakeleyo ngeemasango angakhuselwanga, “udonga” lwefilosofi lokwahlulwa kwebandla norhulumente luyasuswa, ngoxa iSilamsi soYeha lwesithathu singene ngokufihlakeleyo ngalo “donga” lingagadwanga kumda osemazantsi welizwe elizukileyo.

Xa “iYiputa”, emele iZizwe eziManyeneyo, yoyiswa, yaye udonga lwefilosofi “lolawulo oluzimeleyo lwesizwe” lususwa, njengoko zonke iintlanga zinyanzelwa ukuba zamkele ulawulo lwehlabathi olunye oluqondiswa lihenyukazi laseTire. Ngelo xesha, kuya kubakho ukuwa kwezemali okuvelisa umthetho wemfazwe nobuzwilakhe bemihla yokugqibela. Kusenokwenzeka kakhulu ukuba kubekho into eyenzekayo kwisitrato esibizwa ngokuba yi-“Wall Street”.

“Izona ndlela kanye ngoku etyalwa ngokuncinane kakhulu emsebenzini kaThixo, nebanjwe ngobugovu, kungekudala iya kuphoswa kunye nazo zonke izithixo kwiimpuku zomhlaba nakumaphapha. Imali kungekudala iya kwehla ixabiso ngesiquphe kakhulu xa ubunyani beziganeko ezingunaphakade buvuleka kwiimvakalelo zomntu.” Welfare Ministry, 266.

Siyaqhubeka nesifundo sethu ngoBheleshatsare kwinqaku elilandelayo.

“Namhlanje, njengemihla kaEliya, umgca wokwahlula phakathi kwabantu bakaThixo abagcina imithetho yaKhe nabanquli boothixo bobuxoki uzotywe ngokucacileyo. ‘Niya kuxhwaleka kude kube nini na phakathi kweengcinga ezimbini?’ wadanduluka uEliya; ‘ukuba uYehova enguThixo, mlandeleni; kodwa ukuba nguBhahali, mlandeleni yena.’ 1 Kumkani 18:21. Kwaye umyalezo wanamhlanje ngulo: ‘Iwile, iwile iBhabheli enkulu... Phumani kuyo, bantu bam, ukuze ningabi ngamadlelane ezonweni zayo, nokuze ningamkelwa zizibetho zayo. Kuba izono zayo zifike zaya ezulwini, noThixo ukukhumbule ukungalungi kwayo.’ ISityhilelo 18:2, 4, 5.”

“Ixesha alikude ixesha apho uvavanyo luya kufikela wonke umphefumlo. Ukugcinwa kwesabatha yobuxoki kuya kunyanzeliswa phezu kwethu. Ingxabano iya kuba phakathi kwemithetho kaThixo nemithetho yabantu. Abo baye banikezela inyathelo ngenyathelo kwiimfuno zehlabathi baza bahambelana namasiko ehlabathi, ngoko ke baya kunikezela kumagunya akhoyo, kunokuba bazithobe ekugculelweni, ekuhlambalazweni, kwizisongelo zokuvalelwa entolongweni, nasekufeni. Ngelo xesha igolide iya kwahlulwa kwinkunkuma. UbuThixo bokwenyaniso buya kwahlulwa ngokucacileyo kwinkangeleko nakwimihombiso yalo engenantsingiselo. Inkwenkwezi ezininzi esizithandileyo ngenxa yokukhazimla kwazo ziya kuthi ke zicime ebumnyameni. Abo baye bazinxibisa izihombo zengewe, kodwa benganxibanga ubulungisa bukaKristu, baya kuthi ke babonakale behlazekele ngobuze babo.” Prophets and Kings, 187, 188.