

Incwadi kaDaniyeli - Inani Lamashumi Amathathu Anesibini

*Ukusuka Ezingonyameni Kuse Kubuqhetseba: Uhlolisiso Olunzulu
kuDaniyeli 6 nesiProfeto Sexesha Lokuphela*

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Isahluko sesithandathu sikaDaniyeli singumgca wesithathu kwizahluko ezintandathu zokuqala zikaDaniyeli, othi ngokuthe ngqo ubonakalise umzekeliso wentlekele yomthetho weCawa. Kwisahluko sesithathu umfanekiso wegolide kaNebhukadenetsare, namadoda amathathu afanelekileyo, amela umqondiso ophakanyiswayo, kwaye ihlabathi liphela liyawubona.

Ke kaloku uKumkani uNebhukadenetsare wathuma ukuba kuhlangukane iinkosana, neenganga, neenkokeli, nabagwebi, noonondyebo, nabacebisi, noonothimba, nabo bonke abalawuli bamaphondo, ukuba beze ekumiseleni umfanekiso awawumiselayo uKumkani uNebhukadenetsare. Daniel 3:2.

Kwisahluko sesithathu, la madoda mathathu afaneleyo ala ukuqubuda, yaye isenzo sawo sazisa phezu kwawo intshutshiso yeziko lomlilo; kanti ke uDaniyeli kwisahluko sesithandathu, uguqa kathathu ngemini, yaye isenzo sakhe sazisa phezu kwakhe intshutshiso yomngxuma weengonyama. Umgca phezu komgca, bamele intshutshiso yomthetho weCawa njengesigqibo sonqulo, ekubeni kuzo zombini ezi meko, sele simiselwe kwangaphambili ngabathembekileyo. Abo bamelwa yindibaniselwano yabathathu nomnye efuzisela ikhulu elinamashumi amane anesine amawaka bamilisile enyanisweni ngaphambi kokuba kufike ukushukunyiswa kwentshutshiso.

“Ingelosi yathi, ‘Zikhanyeleni nina; nimelwe kukukhawuleza nihambe.’ Abanye bethu siye saba nexesha lokuyamkela inyaniso nokuhambela phambili inyathelo ngenyathelo, yaye inyathelo ngalinye esilithathileyo lisinike amandla okuthatha elilandelayo. Kodwa ngoku ixesha seliphantse ukuphela, yaye oko thina sikufunde kwiminyaka emininzi, bona kuya kufuneka bakufunde ngeenyanga ezimbalwa. Nabo baya kuba nokuninzi ekufuneka bakuyekile abakufundileyo kwakunye nokuninzi ekufuneka bakufunde kwakhona. Abo bangayi kwamkela uphawu lwerhamncwa nomfanekiso walo xa ummiselo uphuma, bamele babe nokuzimisela ngoku ukuthi, Hayi, asiyi kuyithobela intlangano yerhamncwa.” Early Writings, 68.

Kwisesahluko sesihlanu, umthetho weCawa ubhekisa esiphelweni serhamncwa lomhlaba, nakumgwebo oziswe ziintshaba ezangena ngodonga.

Ngobo busuku wabulawa uBhelishatsare, ukumkani wamaKaledi. UDariyo umMedi wawuthabatha ke ubukumkani, emalunga neminyaka emashumi mathandathu anesibini ubudala. Daniyeli 5:30, 31.

Kwisesahluko sesithandathu, ukutywinwa kwabantu bakaThixo, okumelwe kukubekwa kwesitywina sokumkani phezu komhadi weengonyama, kuyachongwa.

Kwaziswa ilitye, labekwa emlonyeni womhadi; ukumkani walitywina ngetywina lakhe, nangetywina leenkosi zakhe; ukuze injongo ingaguqulwa ngoDaniyeli. Daniyeli 6:17.

Le migca mithathu inegalelo ngokudibeneyo kwiimpawu zomqondiso ophakanyiswe efini, ngexesha leyure yenyikima enkulu kwiSityhilelo isahluko seshumi elinanye.

Baza beva ilizwi elikhulu liphuma ezulwini lisithi kubo, Nyukani nize apha. Benyuka baya ezulwini bekwilifu; neentshaba zabo zababona. Kwangelo lixa kwabakho inyikima enkulu, nesahlulo seshumi somzi sawa, yaye kwinyikima kwabulawa abantu abangamawaka asixhenxe; abaseleyo boyika, baza banika uzuko kuThixo wezulu. IsiTyhilelo 11:12, 13.

UDaniyeli isahluko sesithandathu, uchaza ukutywinwa kwabantu bakaThixo, kodwa ngokungakumbi uthetha ngesohlwayo somfelandawonye “wabangameli, neerhuluneli, neenkosana, nabacebisi, nabathetheli bemikhosi,” owakhohlisa ukumkani ukuba abulale uDaniyeli. Inkohliso yokumkani (umfuziselo wombuso), sisifundo esibalulekileyo sesiprofeto, esiqulathe amangqina amaninzi esiprofeto. Ngokungafaniyo noNebhukadenetsare kwisahluko sesithathu, okanye uBheleshatsare kwisahluko sesihlanu, ababethi bobabini bengenalwazi ngoDaniyeli nangamangqina amathathu de kwafika imbandezelo, “ukukhetha” kukaDariyo uDaniyeli kwangaphambi kwembandezelo kubonisa imeko eyahlukileyo yembandezelo yomthetho weCawa.

UDaniyeli “wayebekelwe phezulu” ngaphezu kwabo abanye ababini abongameli, yaye abo bongameli bathathu babephezu kweenkosi ezikhulu ezilikhulu elinamashumi amabini. UDaniyeli uthelakiswa kuqala nabongameli neenkosi ezikhulu, yaye uthandwa ngaphezu kwabo babini abenza umanyano lwenkohliso olumelwa sisihlanu (iintombi ezizizidenge ezihlanu).

Kwabonakala kulungile kuDariyo ukumisa phezu kobukumkani iinkosana ezilikhulu elinamashumi amabini, ukuze zibe phezu kobukumkani bonke; phezu kwazo ke wabeka abongameli abathathu, kubo uDaniyeli wayengowokuqala; ukuze iinkosana zinike ingxelo kubo, nokuba ukumkani angabi nakulahlekelwa nto. Wandula ke lo Daniyeli waphakanyiswa ngaphezu kwabongameli neenkosana, ngokuba umoya obalaseleyo wawukuye; ukumkani ke wacinga ukumbeka phezu kombuso wonke. Baza ke abongameli neenkosana bafuna ukufumana isizathu ngakuDaniyeli ngokubhekisele ebukumkanini; kodwa abazange bafumane sizathu nasiphako, ngenxa yokuba wayethembekile, kungekho siphoso nasiphako safunyanwayo kuye. Athi ke loo madoda, Asiyi kufumana sizathu nxamnye nalo Daniyeli, ngaphandle kokuba sisifumane nxamnye naye ngokubhekisele emthethweni kaThixo wakhe. Daniyeli 6:1–5.

UDariyo usetyenziswa ukubonakalisa inkohliso eyenziwa ngokuchasene nokumkani, omela ookumkani abalishumi (iZizwe eziManyeneyo), ekupheleni kwehlabathi. Le nkohliso inegalelo kwintyo abathi ookumkani abalishumi (iZizwe eziManyeneyo), bayibonakalise ngokuchasene nehenyukazi (ubupopu), nto leyo ebangela ukuba “balenze libe yinkangala kwaye lize,” yaye “badle inyama yalo, balitshise ngomlilo.”

Kwaye iimpondo ezilishumi ozibonileyo phezu kwerhamncwa, ezo ziya kulithiya ihenyukazi, zilenze libe yinkangala lize lihlubuke, zidle inyama yalo, zilitshise ngomlilo. Kuba uThixo ukubeke ezintliziweni zazo ukwenza ukuthanda kwakhe, nokuvumelana, nokunikela

ubukumkani bazo kurhamncwa, kude kuzaliseke amazwi kaThixo. Ke umfazi owambonayo sisona sixeko sikhulu, silawula phezu kookumkani bomhlaba. ISityhilelo 17:16–18.

IZizwe eziManyeneyo (ubukumkani besixhenxe) ziya kubutshabalalisa ubupapa, nangona zisandul’ ukumnika ubukumkani bazo, kuba zilawula “ithuba elifutshane.”

Kwaye kukho ookumkani abasixhenxe; abahlanu bawile, omnye ukho, yaye omnye akakafiki; kuthi ke akufika, amelwe kukuhlala ixesha elifutshane. IsiTyhilelo 17:10.

Ngexesha lomthetho weCawa, ubukumkani besithandathu besiprofeto seBhayibhile, irhamncwa lomhlaba lesiTyhilelo seshumi elinesithathu (iUnited States), busandul’ ukugqiba ulawulo lwabo lweminyaka engamashumi asixhenxe engumfuziselo, apho ubukumkani besihlanu besiprofeto seBhayibhile, irhamncwa lolwandle lesiTyhilelo seshumi elinesithathu (upopu), bulityelwe ngalo lonke elo xesha leminyaka engamashumi asixhenxe engumfuziselo kalsaya isahluko samashumi amabini anesithathu.

Kwaye kuya kuthi ngaloo mini iTire ilityalwe iminyaka engamashumi asixhenxe, ngokwemihla yokumkani omnye; emva kokuphela kweminyaka engamashumi asixhenxe iTire iya kucula njengonongogo. Thabatha uhadi, ujikeleze umzi, wena nongogo ulibelweyo; yenza umculo omnandi, cula iingoma ezininzi, ukuze ukhunjulwe. Kwaye kuya kuthi, emva kokuphela kweminyaka engamashumi asixhenxe, iNkosi iya kuyityelela iTire, yona ibuyeke emvuzweni wayo, ihenyuze nabo bonke ubukumkani behlabathi obuphezu kobuso bomhlaba. Isaya 23:15–17.

Ngomthetho weCawa, ubukumkani besixhenxe besiprofeto seBhayibhile, ookumkani abalishumi (iZizwe eziManyeneyo), buqalisa ukulawula, kodwa okwethutyana nje elifutshane, kuba ukumkani oyintloko wookumkani abalishumi, emva koko, uqala umsebenzi wawo wokunyanzela ihlabathi liphela ukuba lihambelane phantsi kwesakhiwo serhamncwa, esiyindibaniselwano yebandla norhulumente, yaye esifuziselwa njengomfanekiso werhamncwa.

Ndaza ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinempondo ezimbini ezifana nezezimvana, lathetha njengenamba. Lisebenzisa onke amandla erhabncwa lokuqala phambi kwalo, lenza ukuba ihlabathi nabo bahlala kulo balinqule irhamncwa lokuqala, elaphola inxeba lalo elibulalayo. Lenza imiqondiso emikhulu, kangangokuba lide lehlise nomlilo, uphuma ezulwini usiya emhlabeni, phambi kwabantu. Labo bahlala emhlabeni liyabakhohlisa ngemiqondiso elalinikwe igunya lokuyenza phambi kwerhamncwa; lisithi kwabo bahlala emhlabeni mabenzele umfanekiso irhamncwa, elo lalinenxeba lekrole, laza laphila. ISityhilelo 13:11–14.

Enye yezona zinto ziphambili kumfuziselo werhamncwa lasemhlabeni (iUnited States), eliqala njengemvana lize ekugqibeleni lithethe njengenamba, kukuthetha kwalo. Ukuthetha ngokwesiprofeto kubonakalisa isenzo samagunya owiso-mthetho nawogwebo.

“Ukuthetha kwesizwe sisenzo samagunya aso owiso-mthetho nawobulungisa.” Imbambano Enkulu, 443.

Xa i-United States yaqala ukuthetha njengemvana, yavelisa uMgaqo-siseko we-United States, ngaloo ndlela iseka ilizwe lokusabela kwabo babebaleka intshutshiso yobupopu nookumkani baseYurophu.

Waza walanceda umfazi, umhlaba wavula umlomo wawo, wawuginya umlambo awawuphalazayo umlonyeni wenamba. ISityhilelo 12:16.

Ekupheleni kweminyaka engamashumi asixhenxe engumfuziselo, irhamncwa lomhlaba lithetha kwakhona, kodwa ngelo xesha lithetha njengenamba, xa linyanzelisa unqulo lwangeCawa, olungumqondiso wegunya lobupopu. Xa umqondiso wegunya lobupopu unyanzeliswa, ubupopu buyakhunjulwa, yaye bukhunjulwa xa umyalelo owawungafanele ulibaleke wenziwa ukuba kube semthethweni ukuwugcina.

Khumbula umhla wesabatha, ukuba uwungcwalise. Wosebenza imihla emithandathu, uwenze wonke umsebenzi wakho; ke wona umhla wesixhenxe uyisabatha kaYehova uThixo wakho; uze ungenzi nawuphi na umsebenzi ngawo, wena, nonyana wakho, nentombi yakho, nomkhonzi wakho oyindoda, nomkhonzazana wakho, neenkomo zakho, nomphambukeli wakho ophakathi kwamasango akho; kuba ngemihla emithandathu uYehova wenza izulu nomhlaba, nolwandle, nazo zonke izinto ezikuzo, waza waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla wesabatha, wawungcwalisa. Eksodus 20:8–11.

Ubuwexuki besizwe ke bulandelwa kukutshabalala kwesizwe, yaye amagunya amathathu akhokela ihlabathi eArmagedon ayabambana ngezandla.

“Ngomthetho onyanzelisa ukusekwa kobuPapa ngokuchasene nomthetho kaThixo, isizwe sethu siya kuziqhawula ngokupheleleyo ebubulungiseni. Xa ubuProtestanti buya kolula isandla sabo ngaphesheya komsantsa ukuze bubambe isandla segunya laseRoma, xa buya kuwela ngaphesheya enzonzobileni ukuze budibanise izandla noMoya wobuMimoya, xa, phantsi kwempembelelo yalo manyano luphindwe kathathu, ilizwe lethu liya kuzilahla zonke izimiso zoMgaqo-siseko walo njengorhulumente wobuProtestanti noweriphabhlikhi, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobuPapa, ngoko sinako ukwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.” Testimonies, umqulu 5, 451.

Xa “ubuProtestanti” (i-United States), “amandla obuRoma” (iVatican) kunye “nobuMoya” (i-United Nations), bedibana ngezandla emthethweni weCawa, baqalisa ukukhokela ihlabathi ukuya eArmagedon, nto leyo emelwe njengokunyanzela kuqala ihlabathi ukuba lamkele igunya lorhulumente omnye wehlabathi, oquka ibandla norhulumente, ibandla lona lilawula olo lwalamano. Amandla emimangaliso asetyenziswa lirhamncwa lomhlaba awazisi nje kuphela uhenyuzo lwehenyukazi laseTire nookumkani bomhlaba, kodwa anyanzelisa “ukuthetha” komfanekiselo werhamncwa wehlabathi liphela. Ngokwenkcazo yesiprofeto, oku kuthetha ukuba urhulumente omnye wehlabathi umele ube nequmrhu lowiso-mthetho (eliseNew York), kunye nequmrhu lezomthetho (eliseThe Hague).

Uze abalahlekise abemi bomhlaba ngezo zimangaliso wayenikwe amandla okuzenza phambi kwerhamncwa; esithi kwabo bahlala emhlabeni mabalenzele umfanekiso irhamncwa elo,

lalinamanxeba ekrele, laza laphila. Wanikwa amandla okunika umoya umfanekiso werhamncwa, ukuze umfanekiso werhamncwa uthethe, kananjalo ubangele ukuba kubulawe bonke abangayi kuwunqula umfanekiso werhamncwa. Kanjalo ubangela bonke, abancinane nabakhulu, abazityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka, ukuba bamkeliswe uphawu esandleni sabo sokunene, nokuba lusemabunzini abo; kwanokuba kungabikho namnye unako ukuthenga nokuthengisa, engenguye lowo unophawu, nokuba ligama lerhamncwa, nokuba linani legama lalo. Nantsi ubulumko. Onengqiqo makabalwe inani lerhamncwa; kuba linani lomntu; yaye inani lalo lingamakhulu amathandathu anamashumi amathandathu anesithandathu. ISityhilelo 13:14–18.

Irhamncwa yasemhlabeni (i-United States), iya kulukhula ihlabathi liphela ukuba lamkele umfanekiso werhamncwa wehlabathi lonke, kwaloo mfanekiso kanye i-United States eyawumisayo njengoko yayikhokelela ekumisweni komthetho weCawa yaza ekugqibeleni yawunyanzelisa. Iya kuthi ke ixhobise urhulumente wehlabathi omnye ukuba anyanzelise imithetho yawo phantsi kwesoyikiso sokufa, kunye/okanye ngezohlwayo zoqoqosho. Inkohliso kaDariyo ukumkani, ingumfuziselo wenkohliso yookumkani echongwa ngokuphindaphindiweyo esiprofetweni; kuba njengoko irhamncwa lasemhlabeni liqalisa ukunyanzela ihlabathi ukuba lamkele urhulumente wehlabathi omnye, impikiswano esetyenziswayo ukunyanzela ihlabathi ukuba lamkele olo lungiselelo kukuba amandla awacaphukisileyo amazwe (ubuSilamsi), kufuneka achaswe ngemfazwe yehlabathi lonke.

I-United States inyanzelisa uphawu lwegunya lobupapa, kuba imigwebo kaThixo yayizise imeko enjalo yengxaki e-United States ekhokelela kumthetho weCawa, kangangokuba kwanikelwa isisombululo sokuba ngokubuyela kuthixo wobuKatolika, ubunzima boqoqosho obabunyuka buya kupheliswa. Kanti ke kumthetho weCawa, utshaba olwalungenile ngokunyebeleza phantsi kodonga olusezantsi luzisa umgwebo wokutshatyalaliswa kwesizwe.

“Kwaye ngoko umkhohlisi omkhulu uya kubeyisela abantu ukuba abo bakhonza uThixo ngabo babangela ezi zinto zimbi. Iqela elo liye laxhokonxa ukungakholiswa kwezulu liya kuthwesa zonke iinkathazo zalo abo bathobela imithetho kaThixo, nto leyo elisikhalazo esingapheliyo kwabo bawugqithayo umthetho. Kuya kuthiwa abantu bayamona uThixo ngokwaphula isabatha yeCawa; ukuba esi sono sizise iintlekele ezingayi kuyeka de kugcinwe iCawa ngokunyanzeliswa okungqongqo; kwanokuba abo baveza amabango omthetho wesine, ngaloo ndlela betshabalalisa ukuhlonelwa kweCawa, bangabaphazamisi babantu, bethintela ukubuyiselwa kwabo kubabalo lukaThixo nakwimpumelelo yezinto zexesha. Ngaloo ndlela isityholo esasakha sabekwa kumkhonzi kaThixo mandulo siya kuphindwa, yaye phezu kwezizathu ezizinziswe kakuhle ngokulinganayo: ‘Kwathi ke, akumbona uAhabhi uEliya, uAhabhi wathi kuye, Nguwe na lo uphazamisa amaSirayeli? Waphendula ke wathi, Andiwaphazamisanga amaSirayeli; kodwa nguwe, nendlu kayihlo, ngokuba niyishiyile imithetho kaYehova, walandela ooBhahali.’ 1 Kumkani 18:17, 18. Njengoko ingqumbo yabantu iya kuvuswa zizityholo zobuxoki, baya kuthabatha indlela ngakubameli bakaThixo efana kakhulu naleyo uSirayeli owawexukile wayithabatha ngakulo uEliya.” Imbambano Enkulu, 590.

Ngelo “yure” “yenyikima enkulu” yesAmbulo isahluko seshumi elinanye, “uYeha” lwesithathu lweSilamsi, olukwayiXilongo leSixhenxe, luya kuvakala ngoko; yaye luya kuqumbisa iintlanga. Olo qumbo lweentlanga nxamnye neSilamsi luya kusetyenziswa ukulukuhla ihlabathi ukuba lamkele kweso sithembiso sinye singento esasandul’ ukusilela kwisilo somhlaba. Eso sithembiso singento sesokuba: ngokuzithoba phantsi kwegunya lobuKatolika, njengoko limelwe luphawu lwegunya lobupopu, izigwebo ezandayo zikaThixo ziya kupheza. Eso sithembiso, esele sibonakalisiwe ukuba asisebenzi eUnited States, siya kusetyenziswa ngoko njengesithembiso kwihlabathi eliphakuzelayo.

Kuya kugxininiswa ukuba, ukuba kuphela iintlanga zehlabathi zingavumelana zize zivumele urhulumente wehlabathi omnye ukuba usekwe ngenjongo yokusingatha imfazwe eziswe yi-Islam, uzinzo luya kubuya. I-Islam ligunya elichongwe eziBhalweni elizisa wonke umntu ndawonye ngokuchasene ne-Islam, kodwa oko kuhlenganisana ndawonye kukukhohliswa kokugqibela kookumkani.

Yathi ingelosi kaYehova kuye, Yabona, ukhulelwe, uya kuzala unyana, umbize igama elinguIshmayeli; ngokuba uYehova ukuvile ukubandezeleka kwakho. Ke yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nabantu bonke, nezandla zabantu bonke zibe nxamnye naye; yaye uya kuhlala phambi kwabazalwana bakhe bonke. Genesis 16:11, 12.

UIshmayeli nguyise wokomoya wonqulo lwamaSilamsi. Kuyinyaniso ukuba uMohammed, uyise wobuSilamsi, akazange avele embalini de kwafika inkulungwane yesixhenxe, kodwa abantu bamandulo bokwenyani ngabona uThixo abasebenzisayo ukumela abantu bokomoya kwimihla yokugqibela.

Utsho uYehova, uKumkani wakwaSirayeli, noMkhululi wakhe, uYehova wemikhosi, ukuthi, Ndim owokuqala, ndingowokugqibela; ngaphandle kwam akukho Thixo. Ngubani na onokubiza njengam, akuxele, akumise ngokulandelelana phambi kwam, kususela oko ndamisayo abantu bamandulo? Nezinto ezizayo, nezo ziya kuza, mabazibonakalise kubo. Isaya 44:6, 7.

Phambi kokuba uIshmayeli azalwe, wanikwa igama lakhe, kwaza kwachongwa indima yakhe yesiprofeto. Izandla zenzala yakhe yomoya ziya “kuba nxamnye nomntu wonke, nesandla somntu wonke” siya kuba nxamnye “naye.” Kwaye ngokungafaniyo nemfundiso yobudenge yenkululeko eqhubela phambili, iBhayibhile ifundisa ukuba uIshmayeli uya “kuhlala phambi kwabo bonke abazalwana bakhe.” Abazimanyi nenkcubeko ebangqongileyo, koko abaninzi bayayigweba, bayayiphikisa, baze bayihlasele. Umoya kaIshmayeli ngowokuba “yena” uya “kuba ngumntu wasendle.” Ingcamango yokuba kukho udidi olunoxolo lwenkolo yamaSilamsi ayixhaswa liLizwi likaThixo, kwanayiKoran.

Inkohliso yabongameli ababini kunye neenkosana ezilikhulu elinamashumi amabini kwisahluko sesithandathu sikaDaniyeli, ichonga inkohliso eziswa phezu kookumkani abalishumi xa bekhokelwa ekukholelweni ukuba injongo nokungxamiseka kokumiselwa korhulumente wehlabathi omnye, ophantsi kolawulo lweRoma, kukujongana nengxaki eyandayo yemfazwe yamaSilamsi eyiyo “iYeha” yesithathu. Xa umfanekiso werhamncwa sele umisiwe waza wanikwa

amandla okuba “uthethe,” ihlabathi liya kufumanisa, sele kusemva kwexesha, ukuba iinjongo zobupopu kukujongana nabo bagcina iSabatha yosuku lwesixhenxe (Daniyeli), hayi utshaba olungene ngokunyebeleza ngodonga lwasezantsi olungagadiwanga.

“Ilizwi likaThixo linike isilumkiso ngengozi ezayo; makungahoywa oku, yaye ihlabathi lamaProtestanti liya kufunda ukuba ziyintoni na ngenene iinjongo zaseRoma, kuphela xa sele kusemva kwexesha ukuba kubalwe emgibeni. Yena ukhula ngokuzolileyo engena emandleni. Imfundiso zakhe zisebenzisa impembelelo yazo kwizindlu zowiso-mthetho, emabandleni, nasezintliziyweni zabantu. Uyakha iimbonakalo zakhe eziphakamileyo nezixandileyo, ezazimfihlakalweni yazo ziya kuphindwa iintshutshiso zakhe zangaphambili. Ngokufihlakeleyo nangokungarhanelwa uyawomeleza amandla akhe ukuze aqhubele phambili ezakhe iinjongo xa lithe lafika ixesha lokuba ahlasele. Konke akufunayo yindawo enenzuzo, yaye le sele inikwa kuye. Kungekudala siya kubona size sive ukuba iyintoni na injongo yesiqalelo saseRoma. Nabani na oya kukholwa aze alithobebe ilizwi likaThixo uya kuthi ngaloo nto afumane isinyeliso nentshutshiso.” The Great Controversy, 581.

Inkohliso yeZizwe eziManyeneyo eqhutywa bubupopu, evelisa impindezelo yeentliziyi zabo, ihlala iboniswa eziBhalweni, yaye ibali likaDariyo lingumzekelo oyintloko wale nyaniso. Yinkohliso ezezekiswa kuqala eUnited States ize ke iphinde yenziwe phezu kwehlabathi. Le nyaniso ichongiwe kwibali likaEliya noZebhele, yaze kwakhona kwibali likaYohane uMbaptizi noHerodiya, kwanasekubethelelweni kukaKristu. Ukucaphukisa kweIslam iintlanga liqhinga elisetyenziswa ngamandla opopu elinika yena indawo eluncedo yokuhlasela abagcini beSabatha ehlabathini lonke.

Ukukhankanywa kokuqala kobuSilamsi kukungeniswa kukaIshmayeli eziBhalweni, yaye indima echongiweyo yobuSilamsi ekupheleni kwehlabathi—eyokufaka ihlabathi kuloyiko olubanzi ukuze bamkele naliphi na icebiso njengesisombululo—yiyo evumela inkohliso ukuba iphunyezwe. Inkohliso yiyo ekhuthaza iZizwe eziManyeneyo (ookumkani abalishumi) ukuba zizalisekise ukuthanda kukaThixo, zize zivumelane ukunika ubukumkani bazo (ubukumkani besixhenxe) kubupopu (irhamncwa).

Inkohliso ebonakaliswa nguDariyo, kwaneminye imigca yesiprofeto, iquka indima yobuSilamsi ekuvuseleleni umsindo ezizweni, esona sizathu sokugqibela sokuba ubupopu butshatyalaliswe yiZizwe eziManyeneyo, yaye, ngokubaluleka okungaphantsi kwako oko, ikwachaza neemeko ezingqonge imfihlelo yobukumkani besibhozo, obungobunye kwesasixhenxe, obumiselweyo njengentloko yeBhabheli yanamhlanje.

UDaniyeli emhadini weengonyama ngummelo wesiprofeto ontsonkotho kakhulu, kodwa ukuqonda kwawo kufumaneka kuphela xa kusetyenziswa indlela ethi “umgca phezu komgca,”.

Siya kuqhuba noDaniyeli isahluko sesithandathu kwinqaku elilandelayo.

“Xa thina njengabantu sikuqonda oko le ncwadi ikuthetha kuthi, kuya kubonakala phakathi kwethu imvuselelo enkulu.” Testimonies to Ministers, 113.