

Incwadi kaDaniyeli - Inani Lamashumi Amathandathu anesixhenxe

lingqiqo Zobuprofeti: UbuSilamsi, uSeptemba 11, 2001, noMhla woMoya waseMpuma

Jeff Pippenger
2024-01-31

UbuSilamsi beshwangusha lesithathu bangena kwimbali yesiprofeto ngoSeptemba 11, 2001, yaye ngoko nangoko bathintelwa. Ngelo xesha invula yasemva yaqala ukuna, kodwa “yalinganiswa”.

Ngomlinganiselo, xa ihlumela, uya kuliphikisa ngayo; uwubambile umoya wakhe orhabaxa ngomhla womoya wasempumalanga. Ngako oko ke, ubugwenxa bukaYakobi buya kucanyagushelwa ngale nto; yaye sonke isiqhamo soko kukususa isono sakhe; xa ewenza onke amatye esibingelelo abe njengamatye ekalika atyunyuzwe abe ziingceba, izibonda zika-Ashera nemifanekiso aziyi kuma. Kanti ke umzi onqatyisiweyo uya kuba yinkangala, nendawo yokuhlala ishiywe, yaze yashiywa yanjengethafa eliyintlango; apho ithole liya kudla khona, apho liya kulala khona, lize lidle amasetyana awo. Xa amasebe awo ebunile, aya kwaphulwa; abafazi baya kuza, bawatshise ngomlilo; kuba bangabantu abangenakuqonda; ngenxa yoko Lowo wabadalayo akayi kuba nanceba kubo, nalowo wababumbayo akayi kubabonisa bubele. Kwaye kuya kuthi ngaloo mini, uYehova avuthulule ukusuka emjelo womlambo kuse emlanjeni waseYiputa, nize niqokelelwe ngabanye ngabanye, nina bantwana bakwaSirayeli. Kwaye kuya kuthi ngaloo mini, kuvuthelwe isigodlo esikhulu; baze beze abo babesele beza kutshabalala ezweni laseAsiriya, nabagxothiweyo ezweni laseYiputa, banqule uYehova entabeni engcwele eYerusalem. Isaya 27:6–13.

“imini yomoya wasempumalanga” ichaza ukufika kwemvula yamva, kwanokufika kobuSilamsi bentsizi yesithathu. Ikwabonisa nokuqalisa kwembali apho “ubugwenxa bukaYakobi bucanyagushelwa.” Imini yomoya wasempumalanga yafika ngomhla we-11 Septemba, 2001, yaye ngelo xesha waqalisa umgwebo wabaphilayo. Umgwebo wabaphilayo ngumsebenzi wokuvala wengelosi yesithathu, yaye kulapho kwaqala ukususwa kwezono zamakhulu alikhulu anamashumi amane anesine amawaka. Yiloo nto ulsaya ayeyithetha xa wabhala, “Ngale nto.”

Amazwi akhokelela ku, “Ngale nto,” ngala: “Ngomlinganiselo, xa kuphuma, uya kuxoxisana nayo; uthintela umoya wakhe onamandla ngemini yomoya wasempuma.” “Ngale nto,” kuchonga ngokukodwa iinyaniso zokuvavanywa ezicoca isono kwabo bamelwe njengoYakobi. Ezo nyaniso zibandakanya isiganeko (9/11), esiphawula ukufika kwemvula yamva. Ezo nyaniso zibandakanya inkcazo yemvula yamva njengo “umyalezo,” yaye “umyalezo” lowo yiSilamsi. Kubandakanya inyaniso yokuba “umoya wasempuma” yiSilamsi yoBububi besithathu, yaye kubandakanya uphawu lobuprofeti lokuthintelwa kwayo okwalandelayo (uthintela).

Uvavanyo ngokwalo lumelwa “yingxoxo-mpikiswano,” eyaqala ngomhla we-11 kuSeptemba, 2001. UYeremiya, xa wayemele ukuphoxeka kokuqala, wacetyiswa ukuba “abuyela” kuThixo aze

ahlule okuxabisekileyo kokungendawo. “Isiqhamo” somyalezo wokuvavanya sivelisa iindidi ezimbini zabanquli.

Umgwebo wesidenge umelwe ngolu hlobo: “xa ewenza onke amatye esibingelelo abe njengamatye etshokhwe aqhekezwe aba ziingceba, izibonda zamasimi angewele nemifanekiso aziyi kuma.” UIsaya ubhekisa kwisibhengezo esichasene nabo baguqula izinto bazijike ngobuso phantsi kwizahluko zamashumi amabini anesibhozo namashumi amabini anesithoba. Ngabo abo bangenako ukuqonda incwadi etywiniweyo. Umsebenzi (isiqhamo) wabangendawo umele ukuqwalaselwa njengodongwe lombumbi.

Ngako oko, yabonani, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, ewe, umsebenzi omangalisayo nesimanga; ngokuba ubulumko babantu babo abalumkileyo buya kutshabalala, nokuqonda kwabantu babo abanengqiqo kuya kufihlwa. Yeha kubo abafuna ukufihla ngokunzulu amacebo abo kuYehova, nemisebenzi yabo isebumnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Inene, ukuguqula kwenu izinto nizenze zijonge ezantsi ziphezulu kuya kuthathwa njengodongwe lombumbi; kuba umsebenzi wona ungathi na kulowo uwenzileyo, Akandenzanga? nokanye into ebunjiweyo ingathi na kulowo uyibumbileyo, Wayengenakuqonda? Isaya 29:14–16.

Umsebenzi wabangendawo uya kuba njengodongwe lombumbi, yaye kwisahluko samashumi amabini anesixhenxe umsebenzi wabo uzotywe ngendlela efanayo, njengamatye ekalika abethwe aqhekeqeka. Ikalika okanye udongwe lombumbi luyabethwa lula lube ngumgubo, yaye umqondiso womsebenzi wokwenza “onke amatye esibingelelo abe njengamatye ekalika abethwe aqhekeqeka,” kuquka nomsebenzi wokudiliza “izibonda ezingcwele nemifanekiso,” ukuze “zingabi nako ukuphinda zime,” ngumsebenzi omelwe luhlaziyo lokumkani uYosiya. Kuvuselelo lokugqibela nohlaziyo, olumelwe luhlaziyo lukaYosiya, isakhiwo sentlanganisela se-Adventist siya kuba yinkangala, kuba “isixeko esinqatyisiweyo siya kuba yinkangala, nendawo yokuhlala iya kushiywa, ishiywe njengentlango.” Yonke imisebenzi yabo, okuthetha amawaka amabandla, izikolo, iikholeji, iyunivesithi, izibhedlele nezakhiwo zeeofisi ehlabathini lonke, iya kubethwa ngokwesiprofeto ibe ngumgubo ongenaxabiso.

Amalungu nawo aya kuba yinkangala, kuba abo “bantu bangenangqondo” baya kuba “ngamasebe” “abunileyo” aya “kuqhawulwa” “aze aphoswe emlilweni,” kuba “Lowo wabenziyo akayi kuba nenceba kubo, nalowo wababumbayo akayi kubabonisa babalo.”

Xa ukwahlulwa okufeziwe ngumyalezo wokuvavanya kugqityiwe, ilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo, libiza omnye umhlambi kaThixo uphume eBhabheli, kuba ngaloo mini “kuya kuthi kwenzeke” “ukuba ixilongo elikhulu liya kuvuthelwa, baze beze abo babesele belungele ukutshabalala ezweni laseAsiriya, nabagxothiweyo ezweni laseYiputa, banqule uYehova entabeni engcwele eYerusalem.”

Isiqendu (uIsaya amashumi amabini anesixhenxe, iindima zesibhozo ukuya kweshumi elinesithathu) esisicingayo, sichaza imbali yesiprofeto eyaqala ngomhla we-11 kuSeptemba, 2001, kwaye sibonakalisa ukuvavanywa nokuhlanjululwa kwabo abaya kuthi ekugqibeleni babize omnye umhlambi kaThixo uphume eBhabheli. Iindima zokuqala zeso sahluko sinye, zichaza ingoma

emele ukuculwa ngelo kanye xesha lembali leyo.

Ngaloo mini culani ngaye, Isidiliya se wayini ebomvu. Mna, uYehova, ndiyasigcina; ndiya kusinkcenkeshela ngamaxesha onke; hleze kubekho osenzakalisayo, ndiya kusigcina ubusuku nemini. Ingqumbo ayikho kum: ngubani onokumisela kum amatyholo namakhakakhaka emfazweni? Ndiya kudlula kuwo, ndiya kuwavutha kunye. Okanye makabambebele emandleni am, ukuze enze uxolo nam; yaye uya kwenza uxolo nam. Uya kubenza abo bavela kuYakobi bendele iingcambu: uSirayeli uya kutyatya ahlume, awuzalise umhlaba ngeziqhamo. Umbethile na njengokuba wababetha abo babembethayo? okanye ubulewe na ngokokubulawa kwabo babulawa nguye? Isaya 27:2–7.

Ingoma yesidiliya yingoma ethi kuqala ichonge abantu bakaThixo njengesidiliya awayesithandile waza wasinyamekela. Emva koko iveza isithembiso sokwamkelwa kuye nabani na onqwenela ukubambelela ebulungiseni bukaKristu. Emva koko ichaza isithembiso sokuthululwa koMoya oyiNgewele, omelwe zizigaba ezibini zemvula. Isigaba sokuqala semvula sivuselela iintyatyambo namahlumela ukuba aphile, yaye isigaba sesibini sizalisa ihlabathi ngesiqhamo.

Ingoma yesidiliya yingoma echaza ixesha apho uThixo egqitha ngakubantu ababekade bekhethiweyo, ngoxa engena emnqophisweni nabantu abatsha abakhethiweyo. Iivesi zesibhozo nokuqhubeka kwazo zibuye nje ziphindaphinde zize zandisele koko kuthethwa ziivesi zokuqala zesahluko. Ivesi yokuqala yesahluko ichaza kweso siganeko sinye esichazwa njenge “mini yomoya wasempuma” kwivesi yesibhozo.

Ngaloo mini uYehova uya kohlwaya iLeviyatan ngenkemba yakhe ebukhali, enkulu, enamandla, inyoka ebalekileyo; ewe, iLeviyatan loo nyoka ijijekileyo; yaye uya kuyibulala inamba eselwandle. Isaya 27:1.

Inamba nguSathana, kodwa ngokwesibini yayiliRoma yobuhedeni.

“Ngoko ke lo gama inamba, ikakhulu, imela uSathana, ikwanguwo, ngengqiqo yesibini, umqondiso weRoma yobuhedeni.” Imbambano Enkulu, 439.

Ookumkani abalishumi baseRoma yobuhedeni, kwisahluko sesixhenxe sikaDaniyeli, nakwisahluko seshumi elinesibini seSityhilelo, bamele ookumkani abalishumi beSityhilelo ishumi elinesixhenxe—ngemihla yokugqibela.

“Ookumkani nabalawuli neerhuluneli bazibeke phezu kwabo uphawu lomchasi-Kristu, yaye bamelwe yinamba eya kwenza imfazwe nabangewele—nabo bagcina imithetho kaThixo nabano kholo lukaYesu.” Testimonies to Ministers, 38.

Indima yokuqala ka-Isaya 27 ichaza ukuqala komgwebo wenamba, owaqalayo ngemini yomoya wasempuma, ngomhla we-11 kuSeptemba, 2001. Umgwebo wookumkani bomhlaba, kunye namaqabane abo abarhwebi behlabathi, uzaliseka xa isakhiwo sezemali somhlaba sitshatyalaliswa “ngumoya wasempuma”, phakathi “kweelwandle”.

Kuba khangela, ookumkani babehlanganisene, badlula kunye. Bakubona oko, baza bamangaliswa; bakhathazeka, baza bakhawuleza bemka. Uloyiko lwabamba khona apho,

neentlungu, njengezomfazi ozalayo. Waphula iinqanawa zaseTarshishe ngomoya wasempuma. IiNdumiso 48:4–7.

Ulsaya isahluko samashumi amabini anesixhenxe, iivesi zokuqala ukuya kwezesixhenxe, ziphindwa zize zandiswe kwiivesi zesibhozo ukuya kwezilishumi elinesithathu. Ichaza ukuba “ngomhla womoya wasempumalanga” ookumkani nabarhwebi bomhlaba baya kujamelana noloyiko, yaye olo loyiko lwabo luyanda kuyo yonke imbali ukusukela kuloo ndawo ukuya phambili. Olo loyiko lubonakalisa iintshukumo ezingavisaniyo nengqiqo nezingxamileyo zabakhuthazi benkqubela yehlabathi jikelele bomhlaba ukususela ngomhla we-11 kuSeptemba, 2001, njengoko beqhubela phambili i-ajenda yabo ngakumbi nangobundlobongela obukhulu ngakumbi kunokuba bekunokulindeleka ngokwengqiqo. USathana, nabameli bakhe, kuba abarhwebi nookumkani bomhlaba (abakhuthazi behlabathi jikelele), njengemiqondiso yenamba, bayazi ukuba ixesha labo lifutshane.

Ngako oko, vuyani, mazulu, nani nihlala kuwo. Yeha kubemi bomhlaba nabasolwandle! kuba uMtyholi wehlile weza kuni, enomsindo omkhulu, ngokuba esazi ukuba unesithuba esifutshane kuphela. IsiTyhilelo 12:12.

Umhla womoya wasempumalanga, ovelise ingxaki yezoqoqosho ngowama-2001, ethe yaqhubeka iba mandundu ngakumbi, nokuba amajelo eendaba ehlabathi abambelele kubuglobalizim azama ukuthini na ukubanga okwahlukileyo, ngowona mba ujongene nehlabathi ngelo xesha inamba isazi ukuba ixesha layo lifutshane. Emva koko uyawandisa amanyathelo ayo okulawula umhlaba wonke, yaye oko ikwenza xa “Ishwangusha” (eleshwangusha lesithathu) lisehlelwa “ngabemi bomhlaba nolwandle.”

Ukufika kobuSilamsi besiYeha sesithathu (umoya wasempuma), ngomhla we-11 kuSeptemba 2001, kwavelisa intlekele yezoqoqosho eye yanyanzela abamanyanisi behlabathi ukuba bakhawulezise iinzame zabo zokunyanzelisa urhulumente omnye wehlabathi phezu komhlaba. Kanti ke ubuSilamsi buyaqhubeka buzalisekisa indima yabo. Mhlawumbi esona sityhilelo sinzulu sobuSilamsi njengophawu lwesiprofeto seBhayibhile sifumaneka kwisalathiso sokuqala sobuSilamsi.

Yaza isithunywa sikaYehova kuye, sathi, Yabona, umithi, yaye uya kuzala unyana, umbize igama lokuba nguIshmayeli; ngokuba uYehova ukuvile ukubandezeleka kwakho. Yena ke uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nabantu bonke, nezandla zabantu bonke zibe nxamnye naye; yaye uya kuhlala ebusweni babazalwana bakhe bonke. Genesis 16:11, 12.

ILizwi likaThixo alize lisilele. Njengoko ubuSilamsi buqhubeka ukuvelisa intlungu njengomfazi osezibelekweni, abanye abanokude bamkele ukuba ubuSilamsi buchongiwe kwisiprofeto seBhayibhile, abakayiqondi kakuhle inyaniso ecacileyo ekwezi ndinyana zimbini. Abanye banokuqonda ukuba bubona ubuSilamsi obuhlanganisa ndawonye wonke umntu emhlabeni ukuze achase utshaba olunye olufanayo, yaye oku, kambe ke, kuyinyaniso. Noko ke ibinzana lokugqibela elikwesi sahluko liyinyaniso enzulu ngakumbi. Ihlabathi lashukunyiswa nguSeptemba 11, 2001, yaye kutshanje lishukunyiswe kwakhona luhlaselo lwalo nyaka lwe-7 kaOktobha olwenziwa

yi Hamas nxa manye noSirayeli. Kodwa akukho bani ukulungeleyo ukubona ukuba umoya wemfazwe nentshabalalo yesiqophe “uphambi kwabo bonke” abazalwana bakaIshmayeli.

Luhlobo luni lwentshabalalo oluya kuphunyezwa xa kubakho uhlaselo olungelindelekanga oluqhutywa zizizwe zamaSilamsi ezinjengeSaudi Arabia, i-United Arab Emirates, iQatar, iKuwait, iBrunei neBahrain? Umoya kaIshmayeli ukho “kubo bonke abazalwana bakhe,” yaye imfazwe ethe, kude kube ngoku, yaveliswa ngeShwangusha lesithathu ivela kumazwe afana neAfghanistan okanye neIraq, iya kwahluka kakhulu xa isiprofeto sikaIshmayeli sizaliseka ngokupheleleyo. Zingaphi iibhombu zenyukliya ezinalo iPakistan?

Uphawu olusisiprofeto wemfazwe yamaSilamsi njengoko lubonisiwe kwiYeha yokuqala neyesibini yamaSilamsi, kukuhlasela ngesiqophe, ngokumangalisayo. Ngaba kukho iimali ezaneleyo kwiintlanga zamaSilamsi ezityebileyo ukuze ngokufihlakeleyo kufunyanwe okanye kuveliswe izixhobo eziya kuba ziphambili ngakumbi, nezibulalayo ngakumbi, kuneenqwelo-moya ezithwele amafutha, iibhombu zeemoto, amavili avuthayo, udlwengulo neemela? Ngaba iLizwi likaThixo lifanele ukukholwa?

Onke amatye anqabileyo ephupha likaMiller aba ziinyaniso zokuvavanya ngemihla yokugqibela, nokuba kungekho nto yimbi ngaphandle kwenyaniso yokuba ezo nyaniso zaliwa yaye isiprofeto sichaza ukuba ziya kubuyiselwa. Kodwa amanye ala matye anqabileyo, anjengomsebenzi kaKristu kwingcwele yasezulwini kunye neSilamsi soYeha wesithathu, achaza iziprofeto ezizalisekiswa kuphela kwezona ntsuku zokugqibela. Enye imele umsebenzi kaKristu eNgcweleni yeeNgcwele, ngokuqinisekileyo iyinyaniso yokuvavanya yangoku, kwaye enye ichaza isigidimi seSikhalo saphakathi kobusuku, esikwangokwakhona siyinyaniso yokuvavanya yangoku.

Umtya odibanisa intshukumo yamaMillerite nexesha lesiphelo ngo-1989, nto leyo ethi yona yazise intshukumo yabo balikhulu elinamashumi amane anesine amawaka, ngu “maxesha asixhenxe,” awayelitye elinqabileyo lokuqala likaMiller, kwanawokuqala ukubekwa bucala njengoko ubuAdventism babushiya iindlela zamandulo. Iminyaka elikhulu elinamashumi amabini anesithandathu ukusuka kuvukelo luka-1863 ukuya kwixesha lesiphelo ngo-1989, imela “amaxesha asixhenxe.” La mashumi amabini anesihlanu anamakhulu amahlanu anamashumi amabini ahlulwe abe ngamaxesha amabini alikhulu elinamakhulu amabini anamashumi amathandathu, yaye isishumi, okanye isishumi seshumi, salo lukhulu lukhulu alikhulu elinamakhulu amabini anamashumi amathandathu, silikhulu elinamashumi amabini anesithandathu. Iitye abalaxhi abalalayo lide kangangokuba lidibanisa iintshukumo zokuqala nezokugqibela zezithunywa ezithathu. Ngokwenjenjalo lichaza ukuba inyaniso “yamaxesha asixhenxe” nayo ikwayinyaniso yokuvavanya yangoku, yaye ikwayinyaniso ethi ingabi sasisiseko kuphela nje, kodwa ibe yintloko yekona.

Ngoku siya kuyeka ukuqwalasela kwethu ukwanda kolwazi kwintshukumo yamaMillerite, emelwe ngumbono woMlambo i-Ulai encwadini kaDanyeli, size sijikisele ingqalelo yethu kumbono woMlambo i-Hiddekel, omela ukwanda kolwazi kwintshukumo yabo ikhulu elinamashumi amane anesine amawaka.

Siza kuqala ngokulandelayo ngokuqwalasela izizukulwana ezine ze-Adventism ezolula kwiminyaka elikhulu elinamashumi amabini anesithandathu ukusuka kowe-1863 ukuya kowe-1989.

Siya kuqalisa eso sifundo kwinqaku elilandelayo.

Kwathi ke ngomnyaka wesithandathu, ngenyanga yesithandathu, ngomhla wesihlanu wenyanga, ndihleli endlwini yam, amadoda amakhulu akwaYuda ehleli phambi kwam, isandla seNkosi uYehova sawela phezu kwam apho. Ndaza ndakhangela, nanko umfanekiselo onjengokubonakala komlilo; kususela ekubonakaleni kwezinqe zakhe kusehla, kwakungumlilo; nakususela ezinqeni zakhe kunyuka, kwakunjengokubonakala kokuqaqamba, kunjengombala wentlaka ekhazimlayo. Waza wolula into engathi sisandla, wandibamba ngomsonto weenwele zentloko yam; umoya wandiphakamisa phakathi komhlaba nezulu, wandisa eYerusalem ngemibono kaThixo, emnyango wesango elingaphakathi elijonge ngasentla, apho kwakukho isihlalo somfanekiso womona, oxhokonxa umona. Nanko ke uzuko loThixo kaSirayeli lwalukho khona, ngokombono endawubonayo ethafeni. Waza wathi kum, Nyana womntu, phakamisa amehlo akho ngoku, ukhangele ngasentla. Ndenyusa ke amehlo am ndajonga ngasentla, nanko ngasentla esangweni lesibingelelo lo mfanekiso womona ekungeneni. Waphinda wathi kum, Nyana womntu, uyakubona na oko bakwenzayo? amasikizi amakhulu awenzayo apha indlu kaSirayeli, ukuze ndibe kude nengewele yam? kodwa buya ubuye kwakhona, wobona amasikizi amakhulu ngakumbi. Wandizisa emnyango wentendelezo; ndathi ndakukhangela, nanko umngxuma eludongeni.

Wandula ke wathi kum, Nyana womntu, khawumbe ngoku utilize eludongeni; ndathi ndakuba ndidilizile eludongeni, nantso nanku umnyango. Wathi kum, Ngena, ubone amasikizi amabi abawenzayo apha. Ndangena ke ndabona; yaye nanko yonke imifuziselo yezinto ezirhubuluzayo, neyezilwanyana ezinyanyekayo, nazo zonke izithixo zendlu kaSirayeli, ziqingqwe eludongeni macala onke. Kwakumi phambi kwazo amadoda angamashumi asixhenxe kubadala bendlu kaSirayeli, yaye phakathi kwawo kwakumi uYahazaniya unyana kaShafan, indoda nganye inesifutho sayo sesiqhumiso esandleni; kwenyuka ilifu elityebileyo lesiqhumiso. Wandula ke wathi kum, Nyana womntu, ukubonile na oko bakwenzayo ebumnyameni abadala bendlu kaSirayeli, indoda nganye emagumbini emifanekiso yayo? Kuba bathi, UYehova akasiboni; uYehova ulahlile ihlabathi. Wabuya wathi kum, Phinda ujike kwakhona, uze ubone amasikizi amakhulu ngakumbi abawenzayo. Wandisa emnyango wesango lendlu kaYehova elalijonge entla; yaye, nanko ke, kwakuhleli abafazi belilela uTamuz. Wathi kum, Ukubonile na oku, Nyana womntu? Phinda ujike kwakhona, uze ubone amasikizi amakhulu ngakumbi kunala. Wandisa ke entendelezweni engaphakathi yendlu kaYehova; yaye, nanko ke, emnyango wetempile kaYehova, phakathi kwevaranda nesibingelelo, kwakukho malunga namadoda angamashumi amabini anesihlanu, imihlana yawo ijongise etempileni kaYehova, ubuso bawo bujongise empumalanga; ayenqula ilanga ngasempumalanga. Wathi kum, Ukubonile na oku, Nyana womntu? Yinto encinane na na le endlwini kaYuda ukuba yenze amasikizi la ayenzayo apha? Kuba bazalise ilizwe lugonyamelo, babuye bandicaphukise; yaye, nanko ke, babeka isebe empumlweni yabo. Ngenxa yoko nam ndiya kwenza ngomsindo; iliso lam aliya kusiza, andiyi kuba nanceba; nangona bedanduluka ezindlebeni zam ngezwi elikhulu, andiyi kubaphulaphula. Hezekile 8:1–18.

