

Incwadi kaDaniyeli - Ikhulu Namashumi Amathathu Nantathu

*Ukwambula Indwangu Yesiprofetho: Ukuqonda Ngesikhathi Sokubekwa
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Bonke abaprofethi bayavumelana omunye nomunye, futhi bonke bafakaza ngokukhethekile kakhulu ngokuphela kwezwe kunangezinsuku ababephila kuzo. Ubufakazi babo kufanele busetshenziswe esikhathini sesiprofetho sesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, ngoba yilapho umphumela wayo yonke imibono uvela khona. U-Isaya, esahlukweni sesithupha, embonweni wavunyelwa ukuba abheke eNdaweni eNgcwelengcwele kakhulu, ngesikhathi sesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, lapho abona khona inkazimulo kaNkulunkulu. Siyazi ukuthi kwakungemva komhla ka-11 Septhembu 2001, ngoba wezwa izingelosi evesini lesithathu zisho ukuthi umhlaba ngaleso sikhathi wawugcwele inkazimulo Yakhe.

“Ngesikhathi uNkulunkulu esezathuma u-Isaya ngomlayezo kubantu baKhe, waqala wavumela umprofethi ukuba abone embonweni angene eNgcwelengcwele ngaphakathi kwendlu engcwele. Masinyane isango nesihenqo sangaphakathi sethempeli kwabonakala sengathi kuyaphakanyiswa noma kuyasuswa, kwase kuvunyelwa ukuba abheke ngaphakathi, eNgcwelengcwele, lapho ngisho nezinyawo zomprofethi zazingavunyelwe ukungena khona. Phambi kwakhe kwavela umbono kaJehova ehlezi esihlalweni sobukhosi esiphakeme nesiphakanyisiwe, kuyilapho umphetho wenkazimulo yaKhe ugwalisa ithempeli. Ezungeze isihlalo sobukhosi kwakukhona amaserafi, njengabalindi bezungeze iNkosi enkulu, futhi abonakalisa inkazimulo eyayiwazungezile. Ngesikhathi izingoma zawo zokudumisa zizwakala ngamaphimbo ajulile okukhonza, izinsika zesango zathuthumela, kungathi zinyakaziswa ukuzamazama komhlaba. Ngezindebe ezingangcoliswanga yisono, lezi zingelosi zathululela ngaphandle izindumiso zikaNkulunkulu. ‘Ungcwele, ungcwele, ungcwele, iNkosi yamabandla,’ zamemeza; ‘umhlaba wonke ugcwele inkazimulo yaKhe.’ [Bheka ku-Isaya 6:1–8.]”

“Amaserafi azungeze isihlalo sobukhosi agcwele kangaka ukwesaba okunenhlonipho lapho ebuka inkazimulo kaNkulunkulu, kangangokuthi awazibuki ngisho nomzuzwana ngokuzithanda. Ukudumisa kwawo kungokweNkosi yamabandla. Njengoba ebheka esikhathini esizayo, lapho umhlaba wonke uyakugcwala inkazimulo Yakhe, ingoma yokunqoba iphinyiswa isuka kwelinye iye kwelinye ngehubo elimnandi, ‘Ungcwele, ungcwele, ungcwele, iNkosi yamabandla.’ Aneliseke ngokuphelele ukudumisa uNkulunkulu; ehlala ebukhoni Bakhe, ngaphansi kokumamatheka Kokwamukela Kwakhe, awafisi lutho olunye. Ekuthwaleni umfanekiso Wakhe, ekwenzeni intando Yakhe, nasekumkhulekeleni, afinyelela isifiso sawo esiphakeme kunazo zonke.” Gospel Workers, 21.

Ngokuvumelana no-Isaya, nomprofethi uHezekeli wavunyelwa futhi ukubona angene eNdaweni Engcwelengcwele Kakhulu. Umbono kaHezekeli waqala esahlukweni sokuqala, evesini lokuqala.

Kwathi-ke ngomnyaka wamashumi amathathu, ngenyanga yesine, ngosuku lwesihlanu lwenyanga, lapho ngiphakathi kwabathunjwa ngasemfuleni iKhebari, amazulu avuleka, ngabona imibono kaNkulunkulu. Hezekeli 1:1.

Umbono wakhe uyaqhubeka izahluko ngezihluko, futhi ungukuqhubeka kombono ofanayo osezahlukweni zesishiyagalombili nesesishiyagalolunye, ohlonza ukubekwa uphawu kwabangu-144,000. Lokhu siyakwazi ngobufakazi bakhe obuqaphelayo.

Kwase kwathi ngomnyaka wesithupha, ngenyanga yesithupha, ngosuku lwesihlanu lwenyanga, lapho ngihlezi endlini yami, nabadala bakwaJuda behlezi phambi kwami, khona lapho isandla seNkosi uJehova sehlela phezu kwami. Ngase ngibona, bheka, umfanekiso onjengokubonakala komlilo: kusukela ekubonakaleni kwezinkalo zakhe kwehle, umlilo; kusukela ezinkalweni zakhe kwenyuka, njengokubonakala kokukhanya, njengombala we-amberi. Wase welula isimo sesandla, wangibamba ngolunye uwele lwezinwele zekhanda lami; umoya wangiphakamisa phakathi komhlaba nezulu, wangiletha ngemibono kaNkulunkulu eJerusalema, emnyango wesango elingaphakathi elibheke enyakatho; lapho kwakukhona khona isihlalo somfanekiso womona, ovusa umona. Futhi bheka, inkazimulo kaNkulunkulu ka-Israyeli yayikhona lapho, njengombono engawubona ethafeni. Hezekeli 8:1–4.

Umbono wezahluko zesishiyagalombili nezesishiyagalolunye obonisa izigaba ezimbili ezakhiwa ngesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, wawunguwo “ngokombono lowo” uHezekeli ayewubonile “ethafeni.” Umbono ayewubonile ethafeni uchazwe esahlukweni sesithathu.

Isandla seNkosi sasipezu kwami lapho; yathi kimi: Vuka, uphume uye ethafeni, khona ngizokhuluma nawe. Ngase ngivuka, ngaphuma ngaya ethafeni; bheka, inkazimulo yeNkosi yayimi lapho, injengenkazimulo engayibona ngasemfuleni iKhebari; ngawela ngobuso bami phansi. Hezekeli 3:22, 23.

Umbono kaHezekeli “wethafa” wawunjengalo “inkazimulo ayeyibonile” uHezekeli “ngasemfuleni iKhebhari,” futhi lowo kwakuwumbono wesahluko sokuqala, ivesi lokuqala. Umbono wokubekwa uphawu esahlukweni sesishiyagalolunye, nombono “wethafa,” kwakumane kuyizandiso zombono womfula iKhebhari. Kwakuwumbono wenkazimulo kaNkulunkulu eNdaweni Engcwelengcwele Kakhulu, ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, njengoba nje kwakunjalo ngombono ka-Isaya. Umbono ka-Isaya wawukhomba umsebenzi kaNkulunkulu wokuvusa izithunywa ngesikhathi sokubekwa uphawu, futhi ezahlukweni zesibili nesesithathu, uHezekeli ukhomba lowo msebenzi ofanayo ngokuningiliziwe okukhulu kuno-Isaya, ngoba uveza isithunywa esizophatha umlayezo siwulethele ubu-Adventisti baseLawodikeya, futhi ukuze aqonde umlayezo okufanele awuthwale awuyise kubantu abahlubukayo abedululwayo, uHezekeli uyayalwa ukuba adle incwadi encane eyayisesandleni sengelosi ngesikhathi Yehla ngoSeptemba 11, 2001.

Wabuye wathi kimi: Ndodana yomuntu, yidla lokho okutholayo; yidla lo mqulu, uhambe uyokhuluma kuyo indlu ka-Israyeli. Ngakho ngavula umlomo wami, wangidlisisa lowo mqulu. Wayesethi kimi: Ndodana yomuntu, yidlisise isisu sakho, ugcwalise amathumbu akho ngalo mqulu engikunika wona. Ngase ngiwudla; emlonyeni wami wawumnandi njengoju. Wayesethi kimi: Ndodana yomuntu, hamba uye endlini ka-Israyeli, ukhulume kubo ngamazwi ami. Ngokuba awuthunyelwanga kubantu abakhuluma ulimi olungaziwa nolulukhuni, kodwa uthunyelwe endlini ka-Israyeli; hhayi ezizweni eziningi ezikhuluma ulimi olungaziwa nolulukhuni, amazwi azo ongenakuwazwa. Impela, ukuba bengikuthumile kuzo, bezizokulalela. Kepha indlu ka-Israyeli ayiyikukulalela, ngokuba ayiyikungilalela mina; ngokuba yonke indlu ka-Israyeli inenkani futhi ilukhuni inhliziyo. Bheka, ngenze ubuso bakho baqina maqondana nobuso babo, nebunzi lakho laqina maqondana namabunzi abo. Njengedayimane eliqinile kunetshe letsheleni ngenze ibunzi lakho: ungesabi bona, ungapheli amandla ngenxa yokubukeka kwabo, nakuba beyindlu enenkani. Hezekeli 3:1-9.

UmZizwe eBhayibhelini ungowezizwe, futhi owezizwe ukhuluma ulimi oluyinqaba. UHezekeli wathunyelwa endlini ka-Israyeli wanamuhla, okuyiyo ngesikhathi sokubekwa uphawu ibandla lamaSeventh-day Adventist laseLawodisiya, elidlulwayo. Umlayezo ngesikhathi sokubekwa uphawu lwabayizinkulungwane eziyikhulu namashumi amane nane ungowebandla likaNkulunkulu, elahlulelwa kuqala, bese kuthi emthethweni weSonto osuzayo masinyane, izwi lesibili leSambulo isahluko seshumi nesishiyagalombili, libize umhlambi kaNkulunkulu owezizwe ukuba uphume eBhabhiloni. Lapho u-Isaya, esahlukweni sesithupha, emelela labo abamukela ubizo lokuthunywenda endlini ehlabekayo ngomyalezo waseLawodisiya, uxwayiswa ngaphambili ukuthi bangabantu abathi bebona, bangaboni; futhi bethi bezwa, bangaqondi. U-Isaya uqopha sona leso simo uJesu asicaphuna ku-Isaya, isahluko sesithupha, lapho esabela sona leso simo kumaJuda aphikisanayo ayedlulwayo emlandweni kaKristu.

Esahlukweni seshumi nambili, uHezekeli naye usebenzisa lona kanye lelo gama elifanayo, ngaleyo ndlela ebeka ngokuqondile isahluko seshumi nambili esikhathini sokubekwa uphawu kwabali ikhulu namashumi amane nane ezinkulungwane.

Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, uhlala phakathi kwendlu ehlabekayo, enamehlo okubona, kodwa ayiboni; inezindlebe zokuzwa, kodwa ayizwa; ngokuba iyindlu ehlabekayo. Hezekeli 12:1, 2.

Isahluko seshumi nambili sikaHezekeli sikhomba isikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, futhi ngokwenza kanjalo sikhuluma ngomlayezo wamanga wemvula yokugcina olethwa yizidakwa zakwa-Efrayimi ezibusa abantu baseJerusalema, lezo zidakwa ezingakwazi ukufunda incwadi evaliwe ngophawu. Umlayezo wazo wamanga wemvula yokugcina usekelwe ekubekeni imibono yesiprofetho yeZwi likaNkulunkulu kude esikhathini esizayo.

Emavesini amathathu kuya kweleshumi nanhlanu, uHezekeli uyalwa ukuba abonise abantu bakaNkulunkulu bengena ekuthunjweni eBhabhiloni. Ukuthunjwa eBhabhiloni kumele umthetho weSonto osuzayo maduzane, bese kuthi emavesini eleshumi nesithupha kuya kwangamashumi amabili, aveze indlala ehambisana nokubhujiswa kwemizi okuqala ngehora lokuzamazama

komhlaba okukhulu, okuwumthetho weSonto osuzayo maduzane. Izinzuzo zokuhlala emaphandleni ngaleso sikhathi senhlekelele zimelwe lapho, bese kuthi emavesini angamashumi amabili nanye kuya kwangamashumi amabili nesishiyagalombili, sibe naleso siqephu esaqashelwa njengeqiniso lamanje emlandweni wamaMillerite. Leso siqephu sicashunwe izwi nezwi encwadini ethi The Great Controversy encazelweni yomlando wamaMillerite kuleyo ncwadi.

Izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, siyini lesa saga eninaso ezweni lakwa-Israyeli, esithi: Izinsuku ziyalulwa, nayo yonke imibono iyaphela na? Ngakho-ke batshele uthi: Isho kanje iNkosi uJehova: Ngiyakusenza lesi saga siphele, bangabe besasisebenzisa njengesaga kwa-Israyeli; kodwa yisho kubo uthi: Izinsuku sezisondele, kanye nokugcwaliseka kwayo yonke imibono. Ngokuba akusayikuba khona namunye umbono oyize, nokubhula okuyengayo phakathi kwendlu yakwa-Israyeli. Ngokuba mina nginguJehova; ngiyakukhuluma, nezwi engiyakukhuluma liyakufezeka; alisayikululwa futhi; ngokuba ezinsukwini zenu, nina ndlu ehlubukayo, ngiyakukhuluma izwi, ngilenze, isho iNkosi uJehova. Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, bheka, abendlu yakwa-Israyeli bathi: Umbono awubonayo ungoweziinsuku eziningi ezizayo, futhi uprofetha ngezikhathi ezikude. Ngakho-ke yisho kubo uthi: Isho kanje iNkosi uJehova: Akusayikululwa nelilodwa lamazwi ami, kepha izwi engilikhulumileyo liyakwenziwa, isho iNkosi uJehova. Hezekeli 12:21–28.

Umlayezo wemvula yokugcina womgunyathi owethulwa ngesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane uthi, “Izinsuku ziyelulwa, nombono wonke uyaphela.” Phela, ngabe lezo zithunywa ezimelelwa nguMose, u-Eliya, uHezekeli, u-Isaya noJohane azihlulekanga yini esiprofethweni sazo sikaJulayi 18, 2020? Umlayezo womAdventist waseLawodikeya ngaleso sikhathi uthi, “Umbono awubonayo ungowezi nsuku eziningi ezizayo, futhi uyaprofetha ngezikhathi ezisekude.” Kulowo mlendo, akusikho kuphela ukuthi yonke imibono iyakufezeka, kodwa isithunywa siyakutshela nendlu elahlekile yakwa-Israyeli wanamuhla sithi, “Isho kanje iNkosi uJehova,” “Ngiyakuwuqeda” “umzekeliso” womgunyathi wobuAdventist baseLawodikeya. Batshele, “Izinsuku seziseduze, nomphumela wombono wonke.” “Akusayikubuye kulibale nanjengamazwi ami; kodwa izwi engilikhulumileyo liyakwenziwa, isho iNkosi uJehova.”

Umyalezo waseLawodikeya ufuna ukuthi umyalezo uqondise ukuthi izinsuku sezisondele lapho umphumela wawo wonke umbono uyokwenzeka khona, futhi lezo zinsuku ziyizinsuku zokubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane. Iphuzu elisemqoka okungafanele liphuthelwe kulesi siqephu yilokhu: uNkulunkulu usho ngokuqondile ukuthi “ezinsukwini,” ezimele isikhathi sokubekwa uphawu, Uyokwenza “umbono oyize” we-Adventism yaseLawodikeya, “ukubhula” kwayo “okuyengayo,” kanye “nesaga” sayo somgunyathi, kuphele. UNkulunkulu wenza umyalezo wabo wemvula yangemuva womgunyathi uphele ngaphambi komthetho weSonto osuseduze ukufika, ngokuba uwenza uphele ezinsukwini akhuluma ngazo. Uwuphelisa ngokumisa umyalezo weqiniso wemvula yangemuva njengoba ephakamisa labo abakhethiweyo ukuba babe yisibhengezo ngesikhathi somthetho weSonto osuseduze ukufika. Labo abakhethiweyo babekwa uphawu ngaphambi “kokuzamazama komhlaba”.

Enye indlela Ayenza ngayo isaga esiyize somlayezo womgunyathi wemvula yokugcina siyeke, ukufika kwezahlukelelo zikaNkulunkulu ezingalindelekile nezikhulayo, ezifika njengokumangala okukhulu okweqisayo kubantwana bobumnyama, kodwa eziyingxenye yawo kanye umlayezo abantwana bokukhanya abayobe bewubikezela. Umlando esingena kuwo manje usuzobhekana nezahlukelelo zikaNkulunkulu. Lezo zahlukelelo zimelelwe ngokuphindaphindiwe eZwini likaNkulunkulu, futhi inkathi yokubekwa uphawu, eyaqala ngo-September 11, 2001, yilapho yonke imibono, kuhlanganisa nemibono yezahlukelelo zikaNkulunkulu, okumelwe ifike khona, ngoba iZwi laKhe alize lehluleke.

Ezihlokwani ezedlule sabonisa ukuthi izahluko ezintathu zokuqala encwadini kaDaniyeli zimelela imiyalezo yezingelosi ezintathu yesAmbulo isahluko seshumi nane. Isahluko sesibili siwumyalezo wengelosi yesibili, ngakho-ke siyisibonelo sovivinyo lwesibili esikhathini sokubekwa uphawu. Uvivinyo lokuqala lwaluyisahluko sokuqala, futhi lwaluyisivivinyo sokudla sokuthi umuntu wayezokhetha yini ukudla kwasezulwini noma ukudla kweBabiloni. Isahluko sesibili sasimelwe yiqiniso elifihlekile ngaphakathi kwephupho likaNebukhadinezari lesithombe sezilo, eziyimibuso.

UDaniyeli 2 umele isivivinyo somfanekiso wesilo ngesikhathi sokubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane, futhi uqukethe ukuqonda okufihliwe, ngokuba uNebukhadinezari wayengakwazi ukuyikhumbula iphupho. Umele iqiniso elifihliwe elembulwa emlandweni wabayiikhulu namashumi amane nane ezinkulungwane, kanye neqiniso elifihliwe mayelana nemibuso yesiprofetho seBhayibheli emelwe kulowo mfanekiso. Wawumele isivivinyo sokuphila noma sokufa kuDaniyeli nakulabo abathathu abathembekileyo, kanye nakubahlakaniphileyo bamaKaledi ababedla ukudla kwaseBabiloni.

UEllen White waboniswa ukuthi umfanekiso wesilo uyokwakhiwa “ngaphambi kokuba umnyango womusa uvalwe, ngokuba uyisivivinyo esikhulu sabantu bakaNkulunkulu, okuyiso lapho okuyonqunywa ngaso isiphetho sabo saphakade.” Iphupho elifihliweyo likaNebukadinesari limelela lesi sivivinyo. Iqiniso elifihliweyo lomfanekiso elambulwe kulezi zinsuku, lapho ukusebenza kwawo wonke umbono kungasabalaziseki, yilokhu: ukuthi uJesu, njengo-Alfa no-Omega, wakhomba, ezinkombeni zokuqala nezokugcina zemibuso yesiprofetho seBhayibheli, ukuthi isilo sesishiyagalombili singesakwesikhombisa.

Isilo sesishiyagalombili sesAmbulo isahluko seshumi nesikhombisa, esingesesikhombisa, singamandla obupapa abuyiselwe esihlalweni sobukhosi bomhlaba, futhi imfihlo ejulile efihliwe esembuliwe ingukuthi njengoba i-United States yakha umfanekiso wesilo kulesi sizwe, nayo futhi izomela isenzakalo sesishiyagalombili, esingesesikhombisa. UMongameli wesithupha kusukela esikhathini sokuphela ngo-1989, ongumongameli ocebile owavusa wonke umbuso kadrako, wamukela inxeba lezombusazwe elibulalayo ezandleni zabantu bomhlaba abaqhubekela phambili, abavukile, abakhululekile ngokwefilosofi yokuhlanganisa umhlaba wonke ngo-2020, njengoba uphondo lweRiphabhulikhi lwabulawa emigwaqweni yisilo esingakholelwa kuNkulunkulu sesAmbulo isahluko seshumi nanye.

Ngesikhathi esifanayo, inhlango yengelosi yesithathu yamukela inxeba elibulalayo ngoJulayi 18, 2020, ezandleni zesilo esingakholelwa kuNkulunkulu sesAmbulo isahluko seshumi nanye. Leyo

nhlngano yayakhiwe ngamaSeventh-day Adventist aseLawodikeya, futhi ngo-2023, leyo nhlngano yamiswa njengomnyakazo waseFiladelfiya wengelosi yesithathu. Zombili izimpondo zabulawa ngo-2020, futhi zombili izimpondo ziyasukuma emva kwezinsuku ezintathu nengxenye ezingokomfanekiso. Ukwakheka komfanekiso wesilo kwezombusazwe kuqukethe ukuhlanganiswa kweBandla noMbuso e-United States, futhi isilo abasenzela umfanekiso waso ezinsukwini zokugcina yisilo sesishiyagalombili, esingesesikhombisa. Lapho isilo somfanekiso sakhiwa e-United States, siyoba naleso sici esiyisiprofetho sesilo sesishiyagalombili saseRoma.

Lapho uvivinyo lomfanekiso wesilo selugcwaliseka phezu kophondo lweqiniso lwamaProthestani, labo abaqaphela amaqiniso esiprofetho ahlobene nokwakheka komfanekiso wesilo kuzo zombili izimpondo zesilo somhlaba, bayobekwa uphawu kuze kube phakade ngomfanekiso kaKristu. Lezo zintombi eziyiziwula ezamukele umbono oyize nonokuyenga ziyobe sezibumbe umfanekiso wesilo kuze kube phakade.

“Yilokhu umprofethi uHezekeli akubona, lapho phambi kwamehlo akhe amangaliswe kwavezwa izifanekiso ezambulayo ngoMbuso ophethe ngaphezu kwezindaba zababusi bomhlaba. Amasondo ehlangana elinye nelinye ayeqhutshwa yizidalwa ezine eziphilayo. Phezu kwazo zonke lezi ‘kwakukhona okufana nesihlalo sobukhosi, ngokubonakala njengayesafire; futhi phezu kwalokho okufana nesihlalo sobukhosi kwakukhona okufana nokungathi kuyisimo somuntu.’ Hezekeli 1:26, RSV.”

“Amasondo, ayeyinkimbinkimbi kangangokuba ekuqaleni kokuwabuka abonakala sengathi asesiphithiphithini, ahamba ngokuvumelana okuphelele. Izidalwa zasezulwini zazihambisa lawo masondo. Ukuhamba okuyinkimbinkimbi kwezehlakalo zabantu kuphansi kokulawula kukaNkulunkulu. Phakathi kombango nesiphithiphithi sezizwe, Yena ohlezi phezu kwamakherubi usaqondisa izindaba zalo mhlaba. Kuzo zonke izizwe nakubo bonke abantu ngabanye uNkulunkulu unike indawo ohlelweni Lwakhe olukhulu. Namuhla abantu nezizwe, ngokuzikhethela kwabo, banquma isiphetho sabo, futhi uNkulunkulu ulawula phezu kwakho konke ukuze kufezeke izinhloso Zakhe.

“Iziprofetho lowo uMina Omkhulu awunikezile eZwini laKhe usitshela lapho sikhona khona ekuqhubekeni kwezizukulwane zenkathi. Konke lokho isiprofetho esikubikezele kwaze kwaba yilesi sikhathi samanje kulandelwe emakhasini omlando, futhi konke okusazayo kuyogcwaliseka ngokulandelana kwako.

“Izibonakaliso zezikhathi zimemezela ukuthi simi emnyango wezenzakalo ezinkulu nezinesithunzi esesabekayo. Konke ezweni lethu kusenkathazweni. UMsindisi waprofetha ngezenzakalo ezaziyokwandulela ukufika kwakhe: ‘Niyokuzwa ngezimpi namahemuhemu ezimpi... Isizwe siyakuvukela isizwe, nombuso uvukele umbuso: kuyakuba khona indlala, nezifo eziwumashayabhuqe, nokuzamazama komhlaba ezindaweni ngezindawo.’ Mathewu 24:6, 7. Ababusi nezikhulu zombuso bayaqaphela ukuthi kukhona okukhulu nokunqumayo osekuzakwenzeka—ukuthi umhlaba umi emaphethelweni enhlekelele enkulu ngokwedlulele.”

“IBhayibheli, neBhayibheli kuphela, inikeza umbono oqondile wezehlakalo esezivele ziphonsa izithunzi zazo phambili, umsindo wokusondela kwazo ubangela ukuba umhlaba uzamazame nezinhliziyi zabantu ziphele amandla ngenxa yokwesaba. ‘Bhekani, uJehova uyakuchitha

umhlaba awenze incithakalo, awuphendule ubuso bawo, ahlakaze nabahlali bawo.’ ‘Ngokuba beqe imithetho, bephule izimiso, bephule isivumelwano saphakade. Ngakho-ke isiqalekiso siqeda umhlaba, nabahlali bawo bahlushwa ngenxa yecala labo.’ U-Isaya 24:1, 5, 6, RSV.

“Maye! ngokuba lolo suku lukhulu, kangangokuba alukho olunjengalo; yisikhathi sokuhlupheka kukaJakobe; kodwa uyakusindiswa kuso.” Jeremiya 30:7.

“Ngokuba umenzile uJehova, oyisiphephelo sami, Yena oPhezukonke, waba yindawo yakho yokuhlala; akukho bubi obuyokwehlela, futhi akukho nhlupho eyakusondela etendeni lakho.” IHubo 91:9, 10.

“UNkulunkulu akasoze alidumaze ibandla laKhe ngesikhathi sengozi yalo enkulu kunazo zonke. Uthembisile ukukhululwa. Izimiso zombuso waKhe ziyakuhlonishwa yibo bonke abangaphansi kwelanga.” *Historical Sketches 277–279.*

“Umdlalo oyinkimbinkimbi wezenzakalo zabantu” yilokho okwakumelelwe amasondo ayengena phakathi kwamasondo embonweni kaHezekeli weNdawo eNgcwele Kakhulu, ngesikhathi sokubekwa uphawu. Lezo zenzakalo zingaphansi kokulawula kukaNkulunkulu, ngoba lezo zenzakalo ziyikugcwaliseka kwayo yonke imibono yeZwi likaNkulunkulu, ethola umphumela wayo wokugcina nopheleleyo ngesikhathi sokubekwa uphawu. Kukhona “umsindo” okhomba “inhlekelele enkulu ngokumangalisayo” umhlaba “osemngceleni” wokuyibona. Lowo “msindo” ubangela ukuba “umhlaba uzamazame nezinhliziyo zabantu ziphele amandla ngenxa yokwesaba.” Kokubili ukuzamazama komhlaba, nokubangela ukuba izinhliziyi zabantu ziphele amandla ngenxa yokwesaba kuyizimpawu zomsindo wecilongo lesikhombisa nelokugcina, eliwumaye wesithathu.

Ukuthukutheliswa kwezizwe yi-Islam yeshwa lesithathu, kunjengowesifazane osezinhlungwini zokubeletha, ngaleyo ndlela kumelwa inhlekelele ekhula ngokwanda nangokukhuphuka ngamandla. Leyo nhlekelele ekhuphukayo yaqala ngoSeptemba 11, 2001; kwathi ngo-Okthoba 7, 2023, kwafika ubuhlungu obulandelayo bokubeletha obukhulu ngokwedlulele, futhi ngenxa yokuthi iZwi likaNkulunkulu alihluleki nanini, umhelo olandelayo wokubeletha ususondele kakhulu, futhi uyoba yinhlekelele kakhulu nakakhulu. Usahlala yini edolobheni?

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kumphrofethi, isondo phakathi kwesondo, ukubonakala kwezidalwa eziphilayo ezixhumene nazo, konke kwakubonakala kuyinkimbinkimbi futhi kungachazeki. Kodwa isandla soHlakanipho Olungenasiphelo siyabonakala phakathi kwamasondo, futhi umphumela womsebenzi waso uyisimo esipheleleyo sokuhleleka. Isondo ngalinye, eliqondiswa yisandla sikaNkulunkulu, lisebenza ngokuvumelana okupheleleyo nalo lonke elinye isondo. Ngibonisiwe ukuthi izinsiza ezingabantu zivame ukufuna amandla amaningi ngokweqile futhi zizame ukulawula umsebenzi zona ngokwazo. Zimshiya kakhulu ngaphandle kwezinqubo nezinhlelo zazo uJehova uNkulunkulu, uMenzi onamandla, futhi azimethembi kuYe zonke izinto eziphathelene nokuqhubekela phambili komsebenzi. Akekho okufanele ngisho okomzuzwana acabange ukuthi uyakwazi ukuphatha lezo zinto ezingezalowo oyi-MINA OMKHULU. UNkulunkulu, ekuhlinzekeni kwaKhe, ulungisa indlela ukuze umsebenzi

wenziwe ngabameleli abangabantu. Ngakho-ke makuthi wonke umuntu ame endaweni yakhe yomsebenzi, enze ingxenye yakhe ngalesi sikhathi, futhi azi ukuthi uNkulunkulu ungumfundisi wakhe.” Testimonies, volume 9, 259.