

# Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amathathu Nane

*Ukwembuleka Kweziprofetho: Kusukela ngoSeptemba 11, 2001, Kuya Emthethweni WeSonto Oseluseduze e-United States*

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Isikhathi sokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, kusukela ngoSeptemba 11, 2001, kuze kufike umthetho weSonto ozayo maduze e-United States, siyisikhathi sesiprofetho lapho yonke imibono yeZwi likaNkulunkulu igcwaliseka ezinsukwini zokugcina.

Ngakho-ke batshele ukuthi: Isho kanje iNkosi uJehova, Ngiyakuyekisa lesi saga, bangabe besasisebenzisa njengesaga kwa-Israyeli; kodwa uthi kubo: Izinsuku seziseduze, kanye nokugcwaliseka kwawo wonke umbono. Hezekeli 12:23.

Kulowo mugqa, ingelosi yesithathu ifika futhi, futhi ngokwenza kanjalo, imelwe ukufika kwengelosi yesithathu ngo-Okthoba 22, 1844, kuze kufike ekuvukeleni kuka-1863. Ukuvukela kuka-1863 kwakumelwe ukuvukela kokuqala kuka-Israyeli wasendulo eKadeshi, ngakho-ke kumelelwa ngumlando wonke kusukela ekuweleni uLwandle oluBomvu kuze kube ukuvukela kokuqala kwaseKadeshi. Ukuvukela kokuqala kwaseKadeshi kwakuwumfanekiso wangaphambili wokuvukela kwesibili kwaseKadeshi, futhi ngalokho umugqa osukela ekufeni kuka-Aroni kuze kube ukuvukela kwesibili kwaseKadeshi uyaphindwa emgqeni wokubekwa uphawu.

Kuyaphindwa emlandweni wamaMillerite, kusukela ngo-1840 kuze kube ngu-1844, owawufanekiselwa ngobhaphathizo lukaKristu kuze kufike esiphambanweni, olwaluphinde lumelele nomlando osuka esiphambanweni kuze kufike ekukhandweni ngamatshe kukaStefanu. Umugqa phezu komugqa, ngamunye kubaprofethi basendulo wakhuluma ngalesi sikhathi ngaphezu kwezinsuku ababephila kuzo.

“Ngamunye wabaprofethi basendulo wakhuluma kancane ngesikhathi sabo kunangesethu, ukuze ukuprofetha kwabo kusebenze kithi. ‘Kepha zonke lezi zinto zabelehla bona ukuba zibe yizibonelo; futhi zalotshwa kube yisixwayiso kithi, esifikelwe yiziphetho zomhlaba.’ 1 Korinte 10:11. ‘Babengakhonzeli bona uqobo lwabo, kodwa babekhonzela thina ngalezo zinto enazitshelwa manje yilabo abashumayeke ivangeli kini ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto izingelosi ezifisa ukuzibona.’ 1 Petru 1:12....”

“IBhayibheli iqoqe futhi yabophela ndawonye ingcebo yayo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nazo zonke izigameko ezingcwele zomlando weTestamente Elidala bezilokhu, futhi zisaqhubeka, ziphindaphindeka ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

“Isizukulwane sokugcina” siyisizukulwane esikhethiweyo sikaPetru, okuyileso sezinkulungwane eziyikhulu namashumi amane nane, futhi sikhethwa kusukela ngoSeptemba 11, 2001 kuze kube ngumthetho weSonto osuzayo maduze, lapho-ke sesiphakanyiswa khona njengesibonakaliso. “Yonke,” hhayi enye, kodwa “yonke imicimbi emikhulu nezenzakalo ezinesizotha” zeZwi likaNkulunkulu, “ziyaziphinda” “esizukulwaneni sokugcina” “sebandla” “sezinsuku zokugcina.” Ohlwini lokubekwa uphawu, zonke izincwadi zeBhayibheli zihlangana futhi ziphethe khona.

“Encwadini yeSambulo kuhlangana futhi kuphele zonke izincwadi zeBhayibheli. Nansi ingxenye egcwalisa incwadi kaDaniyeli. Enye iyisiprofetho; enye iyisambulo. Incwadi eyayivalwe ngophawu ayisiyo iSambulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina. Ingelosi yayala yathi, ‘Kepha wena, Daniyeli, vala la mazwi, unamathisele incwadi uphawu, kuze kube yisikhathi sokuphela.’ Daniyeli 12:4.” Izenzo ZabaPhostoli, 585.

“Ingxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina,” eyavulwa, iyimibono eyanikwa uDaniyeli ngasemifuleni emibili emikhulu yaseShinari, i-Ulai neHiddekel. Leyo mibono imelela uDaniyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane, kanye nesahluko seshumi nanye amavesi angamashumi amane kuya kwangamashumi amane nanhlano. Isikhathi sokubekwa uphawu kwalabo abayizinkulungwane eziyikhulu namashumi amane nane nane singumlando lapho uKristu, njengoMpristi Omkhulu wasezulwini, ebeka khona uphawu lwaphakade kwabakhanyiweyo besizukulwane sokugcina ebuhlotsheni obuhlanganisa okukaNkulunkulu nokobuntu. Ivesi lamashumi amane likaDaniyeli ishumi nanye lichaza ubuhlobo bukadrako, besilo, nomprofethi wamanga, labo manje sebebambisene ekuholeleni izwe e-Armagedoni, njengoba kumelwe ngumlando wophondo lweRiphabhulikhi esilweni somhlaba esibusa njengombuso wesithupha wesiprofetho seBhayibheli ngesikhathi somlando wevesi lamashumi amane. Ivesi lamashumi amane liphinde lichaze ukwehlukani kwabahlakaniphileyo nabayiziwula okuchaza umlando wophondo lobuProthestani kulowo kanye umlando, kuqala ngonyaka ka-1798 kuze kufike umthetho weSonto osuseduze ukuza.

Zonke “izincwadi zeBhayibheli” “zihlangana ziphethe” encwadini yeSambulo, futhi lapho zihlangana khona, incwadi yeSambulo “igcwalisa” incwadi kaDaniyeli, futhi igama elithi “gcwalisa” lisho ukuletha ekupheleleni. Esikhathini sokubekwa uphawu kwabazinkulungwane eziyikhulu namashumi amane nane, njengoba kumelwe encwadini yeSambulo, iziprofetho zikaDaniyeli ezavulwa ezinsukwini zokugcina zilethwa ekupheleleni, lapho zihlanganiswa umugqa phezu komugqa, phezu komugqa womlando omelwe esahlukweni seshumi nesishiyagalombili seSambulo, oqala ngezwi elisemavesini okuqala kuya kowesithathu, uphethe ngezwi lesibili levesi lesine.

Ukuphelela kombono wesiprofetho omelwe nguMfula iHidekeli encwadini kaDaniyeli, kumelela ukuphelela kombono wangaphandle wezitha zabantu bakaNkulunkulu ezinyathela phansi indlu engewele kanye nebutho. Ukuphelela kombono wesiprofetho omelwe nguMfula iUlai encwadini kaDaniyeli, kumelela ukuphelela kombono wangaphakathi kaKristu ebonakala phakathi kwabantu baKhe lapho efeza isithembiso sesivumelwano sokuhlanganisa ubunkulunkulu nobuntu phezu kwesizukulwane sokugcina esikhethiweyo.

Umlando wokubekwa kophawu ogxile ophondweni lweRiphabhulikhi lwesilo somhlaba uqala ngesilo somhlaba sikhuluma ngoMthetho we-Patriot ngo-2001, futhi uphetha ngaleso sikhulumo esasimelelwe yiMithetho ye-Alien and Sedition ka-1798, okuthi encwadini yeSambulo isahluko seshumi nantathu, imelelwe njengesilo somhlaba esikhuluma njengodrako. IMithetho ye-Alien and Sedition ka-1798 imelela ukuphela komugqa owaqala ngokukhuluma kweSimemezelo Sokuzimela ngo-1776. Maphakathi naleso sikhathi somlando wesiprofetho, isilo somhlaba sakhuluma uMthethosisekelo ukuba usebenze ngo-1789.

Ukukhuluma kuka-1776 kuvumelana nokukhuluma koMthetho we-Patriot Act, kanti i-Alien and Sedition Acts imelela umthetho weSonto ozofika maduze e-United States. Phakathi nendawo yalowo mlando kufanele kube khona okunye ukukhuluma okuvumelana no-1789. Izwi lokuqala leSambulo ishumi nesishiyagalombili, amavesi okuqala kuya kwelesithathu, lichazwa ngokusobala njengelifikayo ngesikhathi izakhiwo ezinkulu zaseNew York City ziphonswa phansi. Izwi lesibili levesi lesine nalo lichazwa ngokusobala njengomthetho weSonto ozofika maduze. Womabili lawo mazwi angamazwi obuNkulunkulu, ngokuba womabili ayizwi lengelosi ezokhanyisa umhlaba ngenkazimulo yaYo, uDade White ayichaza njengengelosi yokuqala yeSambulo ishumi nane. UJesu wayeyingelosi yokuqala, futhi njalo ubonakalisa ukuphela kwento ngesiqalo sayo, ngakho futhi uyingelosi yesithathu, okuyiyona ngelosi ekhanyisa umhlaba ngenkazimulo yaYo.

Ingelosi yokuqala iphinde ivezwe eSambulweni isahluko seshumi, njengehla ngo-Agasti 11, 1840, ngaleyo ndlela ifanekisela ukwehla kwengelosi ngoSeptemba 11, 2001. USista White usho ngokuqondile ukuthi ingelosi eyehla esahlukweni seshumi “yayingeyena omunye ngaphandle kukaJesu Kristu.” Izwi lokuqala nelesibili leSambulo ishumi nesishiyagalombili, yizwi likaKristu. Lowo mlando ufanekiselwa ngu-1776, 1789, no-1798, lapho isilo somhlaba sakhuluma khona kathathu. Izwi likaKristu elikhuluma phakathi kwamazwi amabili eSambulo ishumi nesishiyagalombili, yilapho ekhuluma khona eSambulweni isahluko seshumi nanye.

Kwathi emva kwezinsuku ezintathu nengxenye umoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; ukwesaba okukhulu kwehlela phezu kwalabo abababona. Base bezwa izwi elikhulu livela ezulwini lithi kubo: Yenyukelani lapha. Benyukela ezulwini ngefu; izitha zabo zababona. IsAmbulo 11:11, 12.

NgoJulayi ka-2023, izwi elivela ezulwini (izwi likaKristu) laqala ukuvusa ofakazi ababili ababebulewe ezitaladini ngudrako ongakholelwa kuNkulunkulu, evela emgodini ongenasiphelo. Ngaleso sikhathi, izindaba ezihlobene noMthethosisekelo wase-United States zaba yisihloko sesiprofetho, ngokuba ezwini elilandelayo, elimelwe ngu-1798, uMthethosisekelo uyakugumbuqelwa ngokuphelele. Yilesa naleso sezimpawu zendlela ezintathu zika-1776, 1789 no-1798, zihambisana namazwi amathathu obuNkulunkulu aphawulwe njengoSeptemba 11, 2001, uJulayi ka-2023, kanye nomthetho weSonto ozayo maduzane.

Lezo zinyathelo ezintathu zihambisana nezinyathelo ezintathu zosizi lwesithathu, olumeleka nguSeptemba 11, 2001, Okthoba 7, 2023 kanye nomthetho weSonto osuzofika maduze lapho icilongo lesikhombisa, eliyilo usizi lwesithathu, lifika ngokuzumayo ngehora “lokuzamazama komhlaba okukhulu”. Ngo-2023, kwaqala uguquko lwezimpondo zombili zesilo somhlaba,

njengoba lumeleke iphupho eliyimfihlo lesithombe likaNebukadinesari. Iphupho likaNebukadinesari esahlukweni sesibili laliyimfihlo eyayingembulwa nguNkulunkulu yedwa, futhi wayembula kulabo ababedlule esivivinyweni sokuqala esimelelwa esahlukweni sokuqala sikaDaniyeli.

UDaniyeli kanye nalaba abathathu abahloniphekileyo esahlukweni sokuqala, abaphumelela esivivinyweni sokuqala, babengabantu abakhetha ukudla ukudla kwasezulwini futhi benqaba ukudla kwaseBhabhiloni. Yibo labo abamelwa nguJohane eSambulweni isahluko seshumi, abathatha incwadi encane esandleni sengelosi, engeyena omunye ngaphandle kukaJesu Kristu, badla umlayezo oqukethwe kuyo. Yibo labo abakuJohane isahluko sesithupha, abakhetha ukudla inyama nokuphuza igazi lemana lasezulwini, okwalenqatshwa yileso esinye isigaba, esase siphenduka-ke sisuke kuKristu, singabe sisahamba naYe futhi kuze kube phakade, esahlukweni SESITHUPHA, ivesi LAMASHUMI AYISITHUPHA NESITHUPHA.

Kulowo mugqa uKristu wayefundisa eGalile, okusho “ihinge” noma “indawo yokuphenduka”. Lapho wethula umlayezo wemana yasezulwini, abafundi bakhe okwakufanele bayidle, njengoba noJohane wayeyidlile eSambulweni isahluko seshumi, nanjengoba noHezekeli wayeyidlile esahlukweni sesithathu, noJeremiya wayeyidlile esahlukweni seshumi nanhlano. Umlando owawumelwe nguJohane eSambulweni isahluko seshumi, lapho edla incwadi encane, wawumela umlando wamaMillerite kusukela ngowe-1840 kuya kowe-1844, kodwa wawumela ngokuqondile kakhulu isikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane kunomlando wamaMillerite. Lokhu kuyabonakala kuleso sahluko ngemiyalelo uJohane ayinikezwa lapho etshelwa ukuba adle incwadi encane.

Ngase ngiya engelosini, ngathi kuyo: Nginike incwadi encane. Yase isithi kimi: Yithathe, uyidle iphele; iyakwenza isisu sakho sibe muncu, kodwa emlonyeni wakho iyakuba mnandi njengezinyosi. IsAmbulo 10:9.

Evesini, uJohane wayetshelwe kusengaphambili, ngaphambi kokuba athathe adle incwadi encane, ukuthi yimuphi umuzwa owawuzovezwa umlayezo awudlayo. AmaMillerite awazange aqonde kusengaphambili okuhlangenwe nakho okubabayo nokumnandi ekugcwalisekeni kwawo komlando kwesimboli sikaJohane somugqa wawo womlando wesiprofetho. Kodwa abayizinkulungwane eziyikhulu namashumi amane nane batsheliwe kusengaphambili, futhi kudingeka ukuba bazi. Lapho uJohane ebonisa noma umlando wenhlangano yengelosi yokuqala noma umlando wengelosi yesithathu, umlayezo uveza izigaba ezimbili zabakhulekeli, bese uphetha ngokudumazeka okubabayo. Lapho uJeremiya edla incwadi encane, wabe esenqaba ukuzihlanganisa “nomhlangano wabahleki bosulu.”

Angihlalanga emhlanganweni wabaklolodeli, futhi angijabulanga; ngahlala ngedwa ngenxa yesandla sakho, ngoba ungigcwalisile ngentukuthelo. Jeremiya 15:17.

Ngesikhathi uHezekeli edla incwadi encane, watshelwa ukuba anikeze umlayezo kubavukeli bendlu ka-Israyeli, ababengeke balalele.

Wabuye wathi kimi: Ndodana yomuntu, yidla lokho okutholayo; yidla lo mqulu, uhambe uyokhuluma kuyo indlu ka-Israyeli.... Kepha indlu ka-Israyeli ayiyikukulalela; ngokuba ayiyikulalela mina; ngokuba yonke indlu ka-Israyeli inenkani futhi inhliziyo ilukhuni. Hezekeli 3:1,7.

Ngenkathi uKristu enikela ngesinkwa sasezulwini, esasinguyinyama yaKhe negazi laKhe, ebandleni lasekhaya laKhe eGalile, isigaba esamfulathela asibange sisahamba naYe futhi, futhi iqiniso lokuthi lokhu kwenzeka esahlukweni SESITHUPHA, evesini LAMASHUMI AYISITHUPHA NESITHUPHA, likhomba ukuthi ukudla kuyisivivinyo sokuqala senqubo yokuvivinya enezinyathelo ezintathu, eqala ngokwehla kwengelosi. Isivivinyo sesibili yilapho kubonakaliswa khona lezi zigaba ezimbili, kungaba umehluko kaHezekeli nendlu ka-Israyeli enehliziyo elukhuni, noma izintombi ezihlakaniphile neziyiziwula zakuqala nasekupheleni kwe-Adventism, noma uJeremiya nebandla labaklolodayo, noma ngoDaniyeli namadoda amathathu ayigugu kuqhathaniswa nezazi zaseBabiloni esahlukweni sesibili sikaDaniyeli.

Emgqeni kaJohane isahluko sesithupha, ukufika eGalile kunguSeptemba 11, 2001. Umlayezo wokudla inyama nokuphuza igazi uwumlando ogcina ngokuholela emthethweni weSonto osuzofika maduzane. “Uyilokho okudlayo,” njengoba kufanekiswa nguDaniyeli nabangane bakhe abathathu abavelele esahlukweni sokuqala; futhi kuJohane isahluko sesithupha, labo abakhetha ukudla inyama kaKristu nokuphuza igazi laKhe baba ngumfanekiso walokho abakudlayo. Baba ngumfanekiso kaKristu, kuyilapho esinye isigaba esaphenduka sangabe sisahamba noKristu sabonakalisa umfanekiso wesilo. Esinye isigaba sasingumfanekiso woMdali, esinye singumfanekiso wendalo. UJohane isahluko sesithupha ungeza incazelo ethi “Galile” kuSeptemba 11, 2001, ngoba incazelo yayo ithi “ihinji”, ngaleyo ndlela kuphawulwe iphuzu lokuphenduka kubafundi. Ingabe babeyophendukela ekudleni kwasezulwini noma ekudleni laseBabiloni? Kusezindaweni zokuphenduka zesiprofetho lapho uKristu eveza khona ukukhanya kwesikhathi esilandelayo, njengoba kufanekiswa ukwehla kwaKhe ngo-2001, lapho umhlaba wakhanyiswa yinkazimulo yaKhe.

“Kukhona izifundo okufanele zifundwe emlandweni wesikhathi esadlula; futhi kunakwa zona lezi, ukuze bonke baqonde ukuthi uNkulunkulu usebenza ngezindlela ezifanayo manje nalokho abelokhu enza ngaso sonke isikhathi. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kwezizwe manje, ngendlela efanayo ncamashi naleyo ebesilokhu sinjalo kusukela ivangeli liqala ukumenyezelwa ku-Adamu e-Edene.

“Kukhona izikhathi eziyizimpambosi emlandweni wezizwe nowebandla. Ngokuphatha kukaNkulunkulu, lapho lezi zinkinga ezehlukene zifika, kunikezwa ukukhanya kwalowo mzuzu. Uma kwamukelwa, kuba khona inqubekela phambili yomoya; uma kwaliwa, kulandela ukuwohloka ngokomoya nokuphahlazeka komkhumbi. INkosi eZwini layo ivule umsebenzi wokuhlasela wevangeli njengoba wenziwa esikhathini esedlule, futhi uzokwenziwa esikhathini esizayo, kuze kube sengxabanweni yokugcina, lapho izinhlaka zikaSathane ziyokwenza umnyakazo wazo wokugcina omangalisayo.” Bible Echo, August 26, 1895.

UNkulunkulu usebenza njalo ngemigqa efanayo yomlando odlule, futhi akaguquki neze. Kukhona “izindawo zokujika” (Galilee), eziyizi “zikhathi ezibucayi,” futhi kulezo “zindawo zokujika”

“ukunikhanyiselwa kwaleyo nkathi kunikezwa.” Ukukhanya kwenkathi yokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane kwanikezwa esikhathini esibucayi esaqala ngoSeptemba 11, 2001. Uma lokho kukhanya “kwamukelwa, kuba khona intuthuko yokomoya; uma kwaliwa, kulandela ukuwohloka kokomoya nokuphahlazeka komkhumbi.” Ukukhanya kuveza izigaba ezimbili zabakhulekeli. Ukukhanya okulandela indawo yokujika kumelela umlayezo oveza izigaba ezimbili zabakhulekeli.

Isahluko sesibili sikaDaniyeli sibonisa uvivinyo lwesibili, uvivinyo olulandela uvivinyo lokudla lwesahluko sokuqala. Evesini lokuqala lesahluko sokuqala sikaDaniyeli, uJuda wayesanda kunqotshwa nguNebukadinesari, owabe eseba ngumbuso wokuqala wesiprofetho seBhayibheli. Kwakuyisikhathi sokuphenduka emlandweni wezizwe nowebandla, kwakuyinkinga enkulu, kwase kunikezwa ukukhanya kovivinyo lokudla. UDaniyeli nalabo abathathu abahloniphekileyo baludlula uvivinyo, kwathi esahlukweni sesibili baphinda bamele labo abadlula uvivinyo lwesibili. Uvivinyo lwesibili lwaluwuvivinyo mayelana nemfihlo okungekho muntu, ngisho noNebukadinesari uqobo, owayeyazi.

Uphawu lwesivivinyo lwaluyisithombe sephupho likaNebukhadinezari. Kwakuyisivivinyo sokuphila nokufa ngokuphathelene nesithombe okwakungekho muntu owayesazi. Leso sithombe sakhomba imibuso yesiprofetho seBhayibheli, futhi ezahlukweni zesikhombisa nezesishiyagalombili zikaDaniyeli, leyo mibuso efanayo kaDaniyeli isahluko sesibili imelwe njengezilwane. Isivivinyo sikaNebukhadinezari sasisiyisivivinyo “somfanekiso wezilwane”, okuthi ezinsukwini zokugcina senzeke ngesikhathi sokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane.

Ezinsukwini zokugcina, ukwakheka komfanekiso wesilo kuwuvivinyo olukhulu lwabantu bakaNkulunkulu, abamelwe nguDaniyeli kanye nalaba abathathu abafanelekayo. Kuyisivivinyo okumelwe basiphumelele ngaphambi kokuba babekwe uphawu, ngakho-ke kuwumyalezo wokuvivinya wokubekwa uphawu oveza noma isigaba esamukela uphawu lukaNkulunkulu futhi sibonakalise umfanekiso kaNkulunkulu, noma isigaba esamukela uphawu lwesilo, ngakho-ke sibonakalise umfanekiso wesilo. KuDaniyeli isahluko sesibili umyalezo womfanekiso wesilo wawubekwe uphawu kwaze kwaba emlandweni lapho uba umbuzo wokuphila nokufa. Umfanekiso kaNebukadinesari waqondwa kahle ngamaMillerite, kodwa emlandweni wokubekwa uphawu iqiniso eliyimfihlo elixhumene nomfanekiso kaNebukadinesari liyavulwa uphawu, kodwa kuphela kulabo abemukele umyalezo owawufanele udliwe lapho kufika isikhathi sokuphenduka kwezinto.

Lokho kudla kungumyalezo wemvula yamuva owaqala lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla, futhi umyalezo wemvula yamuva uyindlela yokufundisa yomugqa phezu komugqa. Ngaphandle kokudla lelo qiniso, umyalezo oyimfihlakalo wokwakheka komfanekiso wesilo awunakubonwa.

UEllen White “waboniswa ngokucacile ukuthi umfanekiso wesilo wawuyokwakhiwa ngaphambi kokuba isikhathi somusa sivalwe.” Umlayezo wokwakheka komfanekiso wesilo kuDaniyeli isahluko sesibili umelela ukwakheka komfanekiso owawuyobonakala kuphela emlandweni owalandela “inguquko enkulu”, lapho ukukhanya kwakuyobe sekunikezwa khona. Okwamanje

okuqondwayo ngomfanekiso kaNebukhadinezari ukuthi awuzange umane ukhombise imibuso emine yokuqala yesiprofetho seBhayibheli kuphela, kodwa wakhomba yonke imibuso eyisishiyagalombili, futhi lokho kuqonda kuveza ukwakheka okusha komfanekiso wesilo.

Lelo qiniso likhomba ukuthi isilo sesishiyagalombili singesesikhombisa, futhi liqhubeka likhomba ukuthi i-United States, eqala ngokwakha umfanekiso wesilo, bese kuthi ngemva kwalokho iphoqe umhlaba wonke ukuba wenze okufanayo, iyoba nesici esiyisiprofetho sesilo eyakha umfanekiso waso. Lowo mfanekiso uhlanganisa ukuthi singesesishiyagalombili, esingesesikhombisa, futhi emlandweni wamazwi amathathu kaKristu, siphawula iphuzu lokuphenduka lango-September 11, 2001, izwi lika-2023 elibiza amathambo omile, afileyo ofakazi ababili ukuba ame ngezinyawo zawo, kanye nezwi lobizo lokuphuma eBabiloni.

Izwi lika-2023 yilona zwi elikhomba imfihlakalo yesithombe sikaNebukhadinezari nokuthi sikhuluma nini.

UMhla ziyi-11 kuMandulo, 2001, umelela inkathi eqala lapho, iphele ngoJulayi 18, 2020. Inkathi yezwi lesibili esahlukweni seshumi nanye, imelela inkathi esukela kuJulayi 18, 2020, kuze kube sezwi lesithathu emthethweni weSonto osuzofika maduzane. Inkathi yesibili eqala ngoJulayi 18, 2020, ihlanganisa uphawu lwendlela lukaNovemba 3, 2020, kanye nophawu lwendlela lukaJanuwari 6, 2021, lapho labo ababebulele ofakazi ababili baqala ukujabula nokuthumelana izipho, futhi ihlanganisa noJulayi, 2023, lapho izwi lasehlane laqala ukuzwakalisa isixwayiso secilongo lesikhombisa.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ezingwini zomfula iKhebari, uHezekeli wabona isivunguvungu sibonakala sengathi sivela enyakatho, ‘ifu elikhulu, nomlilo ozigoqayo, nokukhanya kwakulizungezile, kuphuma phakathi kwalo okunjengombala wenhlaka.’ Inqwaba yamasondo, ephambana elinye nelinye, yayihanjiswa yizidalwa eziphilayo ezine. Phezulu ngaphezu kwakho konke lokhu ‘kwakukhona okufana nesihlalo sobukhosi, kunjengokubonakala kwetshe lesafire; phezu kwalokho okufana nesihlalo sobukhosi kwakukhona okufana nokubonakala komuntu phezu kwaso.’ ‘Kwase kubonakala emakerubi isimo sesandla somuntu ngaphansi kwamaphiko awo.’ Hezekeli 1:4, 26; 10:8. Amasondo ayeyinkimbinkimbi kakhulu ngokuhleleka kwawo kangangokuba ekuqaleni ukubukwa kwawo kwakubonakala kuyindida; kodwa ayanyakaza ngokuvumelana okuphelele. Izidalwa zasezulwini, ezazisekelwa futhi ziqondiswa yisandla esingaphansi kwamaphiko amakerubi, zazinyakazisa la masondo; phezu kwazo, esihlalweni sobukhosi sesafire, kwakukhona oPhakade; futhi nxazonke zesihlalo sobukhosi kwakukhona uthingo lwenkosazana, uphawu lwesihe sikaNkulunkulu.”

“Njengoba ukusonteka okuyinkimbinkimbi okufana nesondo kwakungaphansi kokuqondisa kwesandla esasingaphansi kwamaphiko amakherubi, kanjalo nokuhlangana okuyinkimbinkimbi kwezehlakalo zabantu kungaphansi kokulawula kukaNkulunkulu. Phakathi kombango nesiphithiphithi sezizwe, Yena ohlezi ngaphezu kwamakherubi usaqondisa izindaba zomhlaba.

“Umlando wezizwe ezathi, zilandelana, zahlala isikhathi nendawo ezazizabelwe, zingazi lutho ngokufakaza eqinisweni zona uqobo ezazingayazi incazelo yalo, uyakhuluma kithi. Kuyo yonke isizwe nakuwo wonke umuntu wanamuhla uNkulunkulu ubabele indawo ecebeni laKhe elikhulu. Namuhla abantu nezizwe bayalinganiswa ngentambo yokumisa esesandleni saLowo ongenzi phutha. Bonke, ngokuzikhethela kwabo, banquma isiphetho sabo, futhi uNkulunkulu ubusa phezu kwakho konke ukuze kufezeke izinhloso zaKhe.

“Umlando lowo OMKHULU NGINGUYE awubekile ezwini laKhe, ehlanganisa isixhumanisi ngesixhumanisi ochungechungeni lwesiprofetho, kusukela ephakadeni lasemandulo kuze kube ephakadeni elizayo, usitshela ukuthi simi kuphi namuhla ekuqhubekeni kwezikhathi, nokuthi yini engalindelwa esikhathini esizayo. Konke lokho isiprofetho esakubikezela ukuthi kuyokwenzeka, kuze kube yisikhathi samanje, kulandelwe emakhashini omlando, futhi singaqiniseka ukuthi konke okusasele ukuba kuze kuyokwenzeka kuyogcwaliseka ngokohlelo lwakho.” Education, 177, 178.