

Incwadi KaDaniyeli - Inombolo Ikhulu Namashumi Ayisithupha Nesikhombisa

*Ukuhumusha Isiprofetho: Ukwembula Ukubaluleka Komlando
Nokwesiprofetho KukaDaniyeli 11:10 Nangale Kwakho*

Jeff Pippenger
2024-03-30

Ivesi yamashumi amane yesahluko seshumi nanye sikaDaniyeli iqala ngesikhathi sokuphela ngo-1798, lapho inkosi yasenyakatho ithola isilonda sayo esibulalayo esandleni senkosi yaseningizimu. Lowo mlendo wawufanekiselwe ngonyaka ka-246 BC, lapho uPtolemy eletha impindiselo phezu kombuso wasenyakatho, kanye nangesikhathi iFrance kaNapoleon ithumba upapa ngo-1798. Emva kokuba inkosi yaseningizimu ibuyela eGibhithe evesini lesishiyagalolunye, ivesi leshumi selikhomba ukuthi inkosi yasenyakatho yayizovulela ukuhlasele kokuphindisela inkosi yaseningizimu.

Khona inkosi yaseningizimu iyakungena embusweni wayo, ibuyele ezweni layo. Kepha amadodana ayo ayakuvuswa, abuthela inqwaba yamabutho amakhulu; ngokuqinisekile oyedwa uyakuza, akhukhule, adlule; khona-ke uyakubuya, avuswe, aze afike enqabeni yakhe. Daniyeli 11:9, 10.

Ngaphambi kokuba sicabange ukuphawula kuka-Uriah Smith ngomlando owagcwalisa ivesi leshumi, siyaqaphela inkulumo ethi “uchichime, adlule.” Umusho wesiHebheru ohunyushwe ngaleyo ndlela, uphinde uhunyushwe evesini lamashumi amane ngokuthi “achichime, adlule ngaphezu.” Yilo kanye umusho ofanayo esiHebherini sokuqala. Utholakala kwenye indawo eyodwa kuphela emiBhalweni.

Uyakuqhubekela kwaJuda; uyakuchichima adlule, afinyelele kuze kube sentanyeni; ukweluleka kwamaphiko akhe kuyakugcwalisa ububanzi bezwe lakho, O Imanyuweli. Isaya 8:8.

KuDaniyeli isahluko seshumi nanye, ivesi leshumi nevesi lamashumi amane, bese futhi ku-Isaya isahluko sesishiyagalombili, ivesi lesishiyagalombili, umusho ofanayo wesiHebheru uhunyushwe ngezindlela ezintathu ezehlukene, nakuba umele incazelo efanayo. Igama lokugcina lalo musho, igama lesiHebheru elithi “abar,” limelwe ngokuthi “dlula phakathi,” evesini leshumi, “dlula ngaphezu,” evesini lamashumi amane, bese kuthi ku-Isaya limelwe ngokuthi “wele ngaphesheya.” Incazelo iyefana ngokuyisisekelo kulokhu kubhekiselwa ngakunye kokuthathu, kodwa ku-Isaya kukhona futhi olunye uxhumano lwesiprofetho phakathi kwalezi zinkomba.

Ivesi eliku-Isaya lagcwaliseka lapho inkosi yase-Asiriya inqoba uJuda futhi ifika eJerusalema, kodwa ayizange ilinqobe umuzi uqobo lwawo. Yafinyelela “entanyeni,” kodwa ayizange ilinqobe “ikhanda.” Kuleso siprofetho esifanayo kanye, u-Isaya ubeka obala uphawu lwesiprofetho lokuthi “ikhanda” limelelani, futhi ukhomba “ikhanda” njengenhloko-dolobha yombuso, kanti inkosi

yombuso nayo iyilo “ikhanda.” Unikeza ofakazi ababili beqiniso lesiprofetho lokuthi ikhanda liyinkosi nombuso, bese ekhomba ngokusithela ukuthi uma umfundi wesiprofetho engeke alamukele futhi aliqonde leli qiniso, ngeke amiswe. Ivesi elisithekile liyingxenye yaleso siprofetho esifanayo kanye esikhomba ukuthi inkosi yasenyakatho yayiyokhukhula, yeqe, kodwa kuphela “kuze kufike entanyeni.”

Ngokuba inhloko yeSiriya iyiDamaseku, nenhloko yeDamaseku inguRezini; kuthi eminyakeni engamashumi ayisithupha nanhlano u-Efrayimi ayakuchotshozwa, angabe esaba yisizwe. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikumiswa. Isaya 7:8, 9.

“Inhloko” yesizwe saseSiriya yayiyinhloko-dolobha yaso, “iDamaseku,” futhi “inhloko” ye“Damaseku” (inhloko-dolobha) yayingu“Rezini,” inkosi yaseSiriya. Futhi, “inhloko” yesizwe sakwa-Efrayimi yayiyinhloko-dolobha yaso, “iSamariya,” futhi “inhloko” ye“Samariya” (inhloko-dolobha) yayiyi“ndodana kaRemaliya” (uPheka), inkosi yaseSamariya. Kuleso siprofetho esifanayo, esahlukweni esilandelayo, evesini lesishiyagalombili, iNkosi uSaneheribi yase-Asiriya yazingela iJerusalema, futhi evesini lesishiyagalombili, lokho kuzingela kwayo iJerusalema kuchazwa njengokufinyelela entanyeni.

Amavesi esikhombisa nesishiyagalombili, abeka phambi kofakazi ababili uphawu lwesiprofetho “lwekhanda,” olumela kokubili inkosi nenhlokodolobha yesizwe senkosi, ayisiprofetho seminyaka engamashumi ayisithupha nanhlano esikhomba indawo yokuqala yazo zombili iziprofetho zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili ezimelene nemibuso yasenyakatho neyaseningizimu yakwa-Israyeli. Ngakho-ke, leli yivesi eliyinkimbinkimbi kakhulu, ngoba lixhumene nevesi leshumi nelesamashumi amane lesahluko seshumi nanye sikaDaniyeli, nawo womabili akhomba izimpi zenkosi yasenyakatho ehlasela inkosi yaseningizimu, njengoba nje uSaneheribi, inkosi yasenyakatho, ahlasela uJuda, inkosi yaseningizimu evesini lesishiyagalombili lesahluko sesishiyagalombili sika-Isaya.

Isihluthulelo esixhumanisa lezi zingxabano zamakhosi asenyakatho naseningizimu ndawonye “yinhloko,” kanye “nokugcwala kwehle kudlule.” Lapho inkosi yasenyakatho iziphindiselela enkosini yaseningizimu evesini leshumi, esahlukweni seshumi nanye, iyayinqoba impi, kodwa ishiya “inhloko,” ngoba “iyeza, ichichime, idlule” “kuya” “enqabeni” yenkosi yaseningizimu. Umlando wevesi leshumi umelela ukunqoba kwenkosi yasenyakatho phezu kwenkosi yaseningizimu, kodwa ayingeni eGibhithe (inqaba), inhlokodolobha—“inhloko.”

Lapho inkosi yaseningizimu yayike yahlula inkosi yasenyakatho emavesini ayisikhombisa nayisishiyagalombili, “yangena enqabeni yenkosi yasenyakatho, futhi” “yanqoba futhi” “yathumba iziboshwa” yabuyela nazo “eGibhithe.” Ekunqobeni kokuziphindiselela kwenkosi yasenyakatho, ayingenanga eGibhithe, ngaleyo ndlela ifanekisa ukuthi lapho iSoviet Union ikhukhulwa isuswa ngo-1989, iRussia, inhloko-dolobha yayo—ikhanda layo—yashiywa imi. “Uma ningakholwa, impela aniyikuqiniswa.” YiRussia, emelelwe njengenkosi yaseningizimu emavesini ayishumi nanye nayishumi nambili, enqoba impi yasemngceleni, eyayaziwa endulo ngokuthi yiRaphia, kanti namuhla iyi-Ukraine.

“IVESI 10. Kodwa amadodana akhe ayovuswa, ahlanganise uquqaba lwamabutho amakhulu; kuthi oyedwa afike impela, achichime, adabule; khona-ke abuye, avuswe, aze afinyelele enqabeni yakhe.’

“Ingxenye yokuqala yaleli vesi ikhuluma ngamadodana, ngobuningi; ingxenye yokugcina, ngomunye, ngobunye. Amadodana kaSeleucus Callinicus ayenguSeleucus Ceraunus no-Antiochus Magnus. Bobabili laba bangena ngentshiseko emsebenzini wokuvikela nokuphindisela indaba kayise nezwe labo. Omdala kulaba, uSeleucus, wathatha isihlalo sobukhosi kuqala. Waqoqa isixuku esikhulu ukuze abuyise imibuso kayise; kodwa njengoba ayeyinkosana ebuthakathaka neyesabayo, emzimbeni nasempahleni, engenamali, futhi engakwazi ukugcina ibutho lakhe lilalela, wadliswa ubuthi ngababili bababusi bakhe bezempi emva kokubusa kweminyaka emibili noma emithathu okungenadumo. Umfowabo onekhono kakhulu, u-Antiochus Magnus, wayesemenyezelwa njengenkosi, owathi, ethatha ukuphathwa kwebutho, waphinde wathumba iSeleucia futhi wabuyisa iSiriya, ezenza inkosi yezinye izindawo ngesivumelwano, nezinye ngamandla ezikhali. Kwalandela isivumelwano sesikhashana, lapho izinhlangothi zombili zaxoxisana ngokuthula, nokho zilungiselela impi; emva kwalokho u-Antiochus wabuya wanqoba empini uNicolas, induna yempi yaseGibhithe, futhi wacabanga ukuhlasela iGibhithe uqobo. Nangu lowo ‘munye’ owayeyakuchichima ngokuqinisekile adlule.” Uriah Smith, Daniel and the Revelation, 253.

Ukuwa kweSoviet Union ngo-1989 kwaphawula “isikhathi sokuphela,” futhi amadodana amabili kuleli vesi amele izimpawu ezimbili zikaReagan noBush wokuqala. Kusukela “esikhathini sokuphela,” ngo-1798, okuyilapho ivesi lamashumi amane likaDaniyeli isahluko seshumi nanye laqala khona, isifebe saseRoma sesikhohliwe, ngokuba sona, njengoJezebeli, sihlala emuva eSamariya, kuyilapho umyeni waso u-Ahabi ekhuluma no-Eliya eNtabeni iKarmeli. Besicashile, kodwa sidonsa izintambo ngasese, njengoba senza eMpini Yezwe Yokuqala naseMpini Yezwe Yesibili. Umyeni waso uyibutho lalo elimele lona ngokumelene nenkosi yaseningizimu. Lapho siphindisela ngo-1989, sona, njengenkosi yasenyakatho, saletha izinqola, imikhumbi, nabagibeli bamahhashi.

Futhi ngesikhathi sokuphela inkosi yaseningizimu iyakuyihlasela; inkosi yasenyakatho iyakuza imelane nayo njengesivunguvungu, nezinqola, nabagibeli bamahhashi, nangemikhumbi eminingi; ingene emazweni, ikhukhule, idlule. Daniyeli 11:40.

Ummeleli wakhe ekuziphindiseleni umelwa “yimikhumbi,” eyingamandla ezomnotho, nango “izinqola zamahhashi nabagibeli bazo,” okuyingalo yamandla ezempi. Amandla ezempi namandla ezomnotho yizona zimfanelo ezimbili zesiprofetho zase-United States eziprofethweni zezinsuku zokugcina, ngoba i-United States izokwenqabela labo abangeke bakhothamele uJezebeli ukuba bathenge futhi bathengise, futhi uma besenqaba uphawu lwegunya lukaJezebeli, bayobulawa. Kwakungamandla ezomnotho namandla ezempi e-United States, asetshenziswa ngokubambisana nobupapa, okwadala ukuhlakazwa kwe-Soviet Union ngo-1989, nakuba iRussia yashiywa isemi.

Umlando owagcwalisa ivesi leshumi likaDaniyeli isahluko seshumi nanye uyaphindwa emlandweni wengxenye yesibili yevesi lamashumi amane ekhomba isikhathi sokuphela ngo-1989. Umlando wamavesi esithupha kuya kwelesishiyagalolunye umele umlando owaholela esikhathini

sokuphela, esikhonjiswa engxenyeni yokuqala yevesi lamashumi amane. Amavesi amahlanu kuya kweleshumi kaDaniyeli isahluko seshumi nanye abonisa ngokuphelele umlando wevesi lamashumi amane likaDaniyeli isahluko seshumi nanye, ngoba, njengoba uSister White aloba, “okuningi komlando oseugcwalisekile esahlukweni seshumi nanye sikaDaniyeli kuyophindwa.”

Amavesi okuqala kuya kowesine kaDaniyeli isahluko 11 akhomba uKoresi njengenkosi yesibili yesizwe esinezimpondo ezimbili ngesikhathi sokuphela ezinsukwini zokugcina. “Isikhathi sokuphela” ezinsukwini zokugcina sasingu-1989, futhi umongameli wesibili, omelwe nguKoresi, umisa ukulandelana kwesiprofetho okuvumela umfundi wesiprofetho ukuba abale aze afike kumongameli wesithupha emva kuka-1989, oyoba ngumongameli ocebe kunabo bonke, futhi oyovusa (aphaphamise) amandla odrako abomhlaba wonke, noma ngabe kungabomhlaba wonke bezwe, noma labo abase-United States. Lowo mlando wesiprofetho bese ugxumela embusweni wesikhombisa wesiprofetho seBhayibheli, amakhosi ayishumi e-United Nations, futhi ukhomba inkosi yawo eyinhloko neyokuqala, emelwe ngu-Aleksanda Omkhulu (okusho ukuthi “Iqhawe Labantu”), kanye nokuchithwa kokugcina kombuso wakhe lapho imimoya emine yobuSulumane ikhululwa ngokuphelele ekuvalweni kwesikhathi somusa wesintu.

Khona-ke amavesi esihlanu kuya kwesishiyagalolunye abonisa umlando omelelwa yisikhathi esandulela ukumiswa kobupapa esihlalweni sobukhosi ngo-538, ngoba kuqala amandla azokuba yinkosi yasenyakatho kumelwe anqobe izithiyo ezintathu zendawo, njengoba kwenza uSeleucus, owase emiswa njengenkosi yasenyakatho. Emva kwalokho, iminyaka emithathu nengxenyane, njengoba imelelwa yiminyaka engamashumi amathathu nanhlano yangempela, inkosi yasenyakatho yabusa, kwaze kwaba yilapho inkosi yaseningizimu ingena enqabeni yayo yayithumba, lapho kamuva yafela khona eGibhithe ngenxa yokuwa ehhashini. Ngaleyo ndlela, lamavesi akhomba umlando owaphetha ngesikhathi sokuphela ngo-1798.

Ivesi yeshumi ikhomba umlando wesikhathi sokuphela ngowe-1989, futhi kanye namavesi esihlanu kuya kwayisishiyagalolunye, imele umlando wevesi lamashumi amane, njengoba kunjalo nangomlando wamavesi amashumi amathathu kuya kwamashumi amathathu nesithupha. Ngakho-ke, kusukela evesini lokuqala kuya evesini leshumi, umugqa phezu komugqa, kukhona imigqa emibili yesiprofetho. Owokuqala ukhuluma ngabaholi bombuso wesithupha nowesikhombisa, nakuba kukhona isikhala esingenalutho phakathi kowesithupha nomongameli ocebe kunabo bonke bombuso wesithupha nombuso wesikhombisa.

Umugqa wesibili uhlanganisa umlando wokususwa kwezithiyo ezintathu, inkathi inkosi yasenyakatho ebusa ngayo, nokuthi ubani owasuswa ngaleso sikhathi ngo-1798, kuze kube ngu-1989, kanye nomongameli wesibili, omelelwe emugqeni odlule ngoKoresi.

Amavesi eshumi nanye neshumi nambili amele umugqa wesithathu womlando owenzeka emva kukamongameli ocebile wevesi lesibili, kodwa ngesikhathi esithile emva kokuwa kweSoviet Union ngesikhathi sokuphela ngo-1989, futhi ndawo thile ngaphambi komthetho weSonto e-United States njengoba umelwe evesini leshumi nesithupha.

Umlando ongemva kwesikhathi sokuphela ngo-1989, uyiswa kumongameli wesithupha nowocebe kakhulu ovusa ama-globalist kusukela ngo-2016, emgqeni wokuqala. Umlando wesiprofetho

uyiswa ku-1989, emgqeni wesibili. Impi yaseRaphia (“Umngcele”) emavesini eshumi nanye neshumi nambili, yandulela ivesi leshumi nantathu, lapho inkosi yasenyakatho esanda kunqotshwa ibuyisela ibutho layo bese inqoba inkosi yaseningizimu, ngaphambi nje komthetho weSonto wevesi leshumi nesithupha. Amandla esikhundla senkosi yasenyakatho evesini leshumi nantathu, angowokugcina kubamongameli abayisishiyagalombili ababusa kusukela ngo-1989 kuze kube ngumthetho weSonto. Ngakho-ke ivesi leshumi nantathu kufanele lenzeke ngesikhathi sokukhethwa kukamongameli wesishiyagalombili, noma ngemva kwakho, lowo ongowabayisikhombisa. Amavesi eshumi nanye neshumi nambili aqala ngaphambi nje kukamongameli wesithupha, ocebe kakhulu, futhi cishe aphela ngaphambi nje kokukhethwa kwalowo mongameli ofanayo, oba ngowesishiyagalombili ongowabayisikhombisa, futhi onqobayo empini yesithathu yempi yesikhundla, emavesini eshumi nantathu kuya kweleshumi nanhlanu.

Ukuziphindiselela kwenkosi yaseningizimu emavesini eshumi nanye neshumi nambili kuyimpendulo ekunqotshweni inkosi yaseningizimu eyakuthola evesini leshumi. Ivesi leshumi likhomba ukunqoba kwenkosi yasenyakatho ngo-1989, okwafezwa ngokubambisana okuyimfihlo kwe-United States neVatican. Ukunqoba kwebutho lasenyakatho kwakuyimpi yokuqala yempi ebangelwa ngabanye. Impi yangempela eshisayo eyagcwaliseka ezikhathini zasendulo yayiyisithombe sempa ebangelwa ngabanye ezinsukwini zokugcina, ngakho-ke ukunqoba okusemavesini eshumi nanye neshumi nambili kuyoba ukunqoba kwenkosi yaseningizimu, empini yesibili yezimpi ezibangelwa ngabanye.

Kunezimpi ezintathu emavesini eshumi kuya kweleshumi nanhlanu, futhi zonke zagcwaliseka endulo ngezimpi zangempela ezishisayo, kodwa zimelela izimpi ezintathu ezimpini ezimelelwayo ezinsukwini zokugcina. Impi yokuqala yanqotshwa umfelandawonye oyimfihlo wesilo nomprofethi wamanga, ulwa nodrako ngo-1989. Impi yesibili yezimpi ezimelelwayo iyonqotshwa ngamandla odrako angakholelwa ebukhoneni bukaNkulunkulu enkosi yaseningizimu, elwa nomfelandawonye kapapa nebutho lakhe elimelelayo. Impi yesithathu yezimpi ezimelelwayo iyonqotshwa ibutho elimelelayo lenkosi yasenyakatho, njengoba limelelwe emavesini eleshumi nantathu kuya kweleshumi nanhlanu.

Ngokwesiprofetho kunezimpi zomhlaba ezintathu ezishisayo, izimpi ezintathu ezimelelayo, eziqukethe izimpi ezintathu, kanye nempa yezinsizi ezintathu zobuSulumane. Kukhona futhi iMpi Yombango kanye neMpi Yenguquko. Impi yesibili yezimpi ezimelelayo isiqhubeka manje e-Ukraine, “Umngcele”, njengoba imelelwa yiRaphia, eyayiwumngcele phakathi kwenkosi yaseningizimu nenkosi yasenyakatho, lapho amavesi ayishumi nanye neshumi nambili eqala ukugcwaliseka emlandweni.

Ngesikhathi esifanayo impela lapho impi yesibili yezimpi eziyizithunywa e-Ukraine iqhutshwa khona, owesibili kwezizizihlaselo ezintathu zobuSulumane ezimelene nezwe elikhazimulayo nawo uyenzeka. Ukuhlaselela kokuqala komaye wesithathu kwafika ngo-September 11, 2001, futhi kwaqala ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane nane. Isikhathi sokubekwa uphawu siphela emthethweni weSonto ozayo maduze e-United States, lapho ubuSulumane bomaye wesithathu buyophinde buhlasele khona i-United States. Ukuhlaselela kokuqala nokokugcina kuyefana, futhi kokubili kuphawula izwi lengelosi yesAmbulo 18, elibuye

libe yizwi lengelosi yesithathu, elibuye libe ukukhala kwecilongo lesikhombisa, okubuye kube ngumaye wesithathu.

Phakathi kwaleyo mihlaselo emibili, eyimizwi emibili, eyiyona msindo wecilongo lesikhombisa, ubuSulumane bomaye wesithathu bahlasela, hhayi izwe elikhazimulayo lesimanje elingokomoya, kodwa izwe elikhazimulayo lasendulo elingokoqobo ngo-Okthoba 7, 2023.

Impi eyaqala ngaleso sikhathi manje iyenzeka ngqo endaweni efanayo lapho iMpi yaseRaphia yenzeka khona, njengoba kuchazwe emavesini eshumi nanye neshumi nambili. Umgqa waseGaza uyindawo yomngcele phakathi kombuso waseningizimu wakwaJuda neGibhithe. Umhla ka-7 Okthoba, 2023, uyisondo elingaphakathi kwamanye amasondo eliphawula ukuvukela, noma uhlamvu lweshumi nantathu ku-alfabethi yesiHebheru, oluthi kanye nohlamvu lokuqala nolokugcina lwakhe igama elithi “iqiniso.”

Ukuhlasela kwesibili okumelene nezwe elikhazimulayo okwenziwa ubuSulumane bosizi lwesithathu, kwenzeka ngo-Okthoba 7, 2023, futhi kwenzeka ngqo endaweni efanayo lapho impi yasendulo yaseRaphia yenzeka khona ekugcwalisekeni kwamavesi eshumi nanye neshumi nambili. Ukuhlasela kwesibili phezu kwezwe elikhazimulayo, ngokwesifaniso esingokwendawo sokuprofetha, kuhlotshaniswa nempi yesibili yezimpi zabaxhasi, njengoba imelelwa yimpi yase-Ukraine.

Ngomugqa phezu komugqa, impi yesibili yezimpi ezimelwayo eseyiqalile manje e-Ukraine (Izwe LaseMngceleni), ihlanganisa inothi lesibili lecilongo lomaye wesithathu (Okthoba 7, 2023), eligcwaliseka esikhathini sokugcina sokubekwa uphawu kwabazinkulungwane eziyikhulu namashumi amane nane. Leyo nto yokubekwa uphawu ifanekiswa nguDaniyeli esahlukweni seshumi, lapho ebona khona umbono “we-marah” emva kwesikhathi sezinsuku ezingamashumi amabili nanye sokulila, okuyizinsuku ezintathu nengxenywe lapho abaprofethi ababili babefile emgwaqweni. Lowo mbono wahunyushwa njengencazelo “yalokho okwakuyokwenzeka kubantu bakaNkulunkulu ezinsukwini zokugcina.”

Iqiniso esimelelwa ngumbono woMfula iHidekeli, okuyiqiniso lokubekwa uphawu, sigcwaliseka emlandweni wesiprofetho wamavesi elishumi nanye kuya kwelishumi nanhlanu. Kungumlando wevesi lamashumi amane oqala ngo-1989, uqhubekele evesini lamashumi amane nanye naseMthethweni weSonto osuzofika maduze. Kungumlando kamongameli wesithupha, ocebe kunabo bonke, osevesini lesibili, omelwe kuze kufike umbuso wesikhombisa ka-“Alexander the Great” njengoba kuphawuliwe evesini lesithathu.

Umlando owaqala ekuqaleni kwempi yesibili yezimpi zommeleli ngo-2014, owalandelwa umongameli ocebe kunabo bonke eqala umkhankaso wakhe ngo-2015, uyindawo engenalutho yevesi lamashumi amane, kusukela ku-1989 kuze kube ngumthetho weSonto evesini lamashumi amane nanye, futhi futhi uyindawo engenalutho kusukela kowesithupha, umongameli ocebe kunabo bonke evesini lesibili, kuze kube umbuso wesikhombisa. Ungumlando owaqala ngezwi lokuqala leSambulo isahluko seshumi nesishiyagalombili ngoSeptemba 11, 2001, futhi uphela ngezwi lesibili ngehora lokuzamazama komhlaba okukhulu esahlukweni seshumi nanye seSambulo. Lowo mlando futhi uyisikhathi somlando esichazwe nguHezekeli esahlukweni

sesumi nambili, lapho yonke imibono igcwaliseka khona. Leso sikhathi yisikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Ukungcweliswa kwabantu bakaNkulunkulu kufezwa ngezwi laKhe.

Bangcwelise ngeqiniso lakho; izwi lakho liyiqiniso. Johane 17:17.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Lo mbono wanikwa uHezekeli ngesikhathi lapho ingqondo yakhe yayigcwele izibikezelo ezimnyama zosizi. Wabona izwe lawoyise lilele liyincithakalo. Umuzi owake wagcwala abantu wawungasahlalwa muntu. Izwi lentokozo nengoma yokudumisa kwakungasekho kuzwakala ngaphakathi kwezindonga zawo. Umprofethi yena uqobo wayeyisihambi ezweni elingesilo lakhe, lapho ukubusa kokulangazelela okungenamkhawulo nobulwane obunesihluku kwakuphakeme ngaphezu kwakho konke. Lokho akubona nakuzwa ngobushiqela bomuntu nangokungalungi kwacindezela umphefumulo wakhe, wakhala kabuhlungu imini nobusuku. Kodwa izimpawu ezimangalisayo ezabekwa phambi kwakhe ngasemfuleni iKhebari zembula amandla abusayo aphakeme, amandla kunawababusi basemhlabeni. Phezu kwamakhosi azidlayo nanonya ase-Asiriya naseBabiloni kwakuhlezi esihlalweni sobukhosi uNkulunkulu womusa noweQiniso.”

“Izinkinga eziyinkimbinkimbi ezinjengamasondo ezabonakala kumprofethi sengathi zihilelekile kulokho kudideka okunjalo zaziphansi kokuqondisa kwesandla esingenamkhawulo. UMoya kaNkulunkulu, owembulelwa yena njengohambisayo nowaqondisa la masondo, wakhapha ukuvumelana phakathi kokudideka; kanjalo nezwe lonke lalingaphansi kokulawula kwaKhe. Izigidigidi zezidalwa ezikhazimulisiwe zazimi zilungele, ngezwi laKhe, ukulawula ngokwedlulele amandla nenqubomgomo yabantu ababi, futhi zilethe okuhle kwabathembekileyo baKhe.”

“Ngokufanayo, lapho uNkulunkulu esezovulela uJohane othandekayo umlando webandla wezizukulwane ezizayo, wamnika isiqinisekiso sentshisekelo nokunakekela koMsindisi ngabantu baKhe ngokumambulela ‘ofana neNdodana yomuntu,’ ehamba phakathi kwezinti zezibani, ezazimelela amabandla ayisikhombisa. Ngenkathi uJohane eboniswa imizabalazo yokugcina emikhulu yebandla namandla asemhlabeni, wavunyelwa futhi ukubona ukunqoba kokugcina nokukhululwa kwabathembekileyo. Wabona ibandla lilethwa ekulweni okubulalayo nesilo nomfanekiso waso, nokukhulekelwa kwaleso silo kuphoqelelwa ngaphansi kwesijejiso sokufa. Kodwa ebheka ngalé kwentuthu nomsindo wempi, wabona ixuku limi eNtabeni iZiyoni kanye neWundlu, linenkathi esikhundleni sophawu lwesilo, ‘igama likaYise lilotshiwe emabunzini abo.’ Waphinda futhi wabona ‘abanqobile isilo, nomfanekiso waso, nophawu lwaso, nenani legama laso, bemi phezu kolwandle lwengilazi, bephethe amahabhu kaNkulunkulu’ futhi behuba ingoma kaMose neyeWundlu.”

“Lezi zifundo zenzelwe ukusizuzisa. Sidinga ukusekela ukholo lwethu kuNkulunkulu, ngoba phambi kwethu nje kukhona isikhathi esiyokuvivinya imiphefumulo yabantu. UKristu, eseNtabeni Yeminqumo, walandisa kabusha ngezahlelelo ezesabekayo ezaziyokwandulela ukuza Kwakhe kwesibili: ‘Niyakuzwa izimpi namahemuhemu ezimpi.’ ‘Isizwe siyakuvukela isizwe, nombuso uvukele umbuso; kuyakuba khona izindlala, nezifo eziwumshayabhuqe,

nokuzamazama komhlaba ezindaweni ezihlukahlukene. Konke lokhu kungukuqala kwezinsizi.’ Nakuba lezi ziprofetho zathola ukugcwaliseka okuyingxenye ekubhujisweni kweJerusalema, zisebenza ngokuqondile kakhulu ezinsukwini zokucina.

“Simi emnyango wezenzakalo ezinkulu nezesabekayo. Isiprofetho sigcwaliseka ngokushesha. INkosi isemnyango. Kuseseduze ukuba kuvuleke phambi kwethu inkathi ethakazelisa ngokwedlulele kubo bonke abaphilayo. Izimpikiswano zesikhathi esedlule ziyovuselelwa; kuzovela izimpikiswano ezintsha. Izehlakalo ezizokwenzeka ezweni lethu azikaze ngisho zicatshangwe. USathane uyasebenza ngezindlela zabantu. Labo abazama ukuguqula uMthethosisekelo nokuthola umthetho ophoqelela ukugcinwa kweSonto abaqondi kahle nakancane ukuthi umphumela uyoba yini. Inhlekelele isiseduze kithi.”

“Kodwa izinceku zikaNkulunkulu akumelwe zithembe zona uqobo lwazo kulesi simo esikhulu esiphuthumayo. Emibonweni eyanikwa u-Isaya, kuHezekeli, nakuJohane sibona ukuthi izulu lixhumene kangakanani nezehlakalo ezenzeka emhlabeni nokuthi ukunakekela kukaNkulunkulu kukhulu kangakanani kulabo abathembekile Kuye. Izwe alinambusi yini. Uhlelo lwezehlakalo ezizayo lusesandleni seNkosi. Ubukhosi bezulu buphethe esandleni saBo isiphetho sezizwe, kanye nezindaba zebandla laYo.” Testimonies, volume 5, 752, 753.