

Incwadi kaDaniyeli - Inombolo Yekhulu Namashumi Ayisikhombisa Nesikhombisa

*Ukubekwa Kophawu Kwabayizi-144,000: Ukuqondisisa Okuvela
Embonweni KaDaniyeli Nasekufanekiseni Okungokwesiprofetho*

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UDaniyeli wathintwa kathathu esahlukweni seshumi, okokuqala nokokugcina nguGabriyeli, futhi ukuthintwa okuphakathi kwakungokukaKristu. Kwakungokuthintwa okuphakathi lapho uDaniyeli azwa khona ngokucace kakhulu ukonakala kwakhe, ngoba uphawu oluphakathi lweqiniso lumelela ukuhlubuka. KwakunguMikayeli owathinta uDaniyeli okwesibili, ngokuba wayesehlile ekupheleni kwezinsuku ezingamashumi amabili nanye.

Ekupheleni kwezinsuku ezintathu nengxenywe ezingokomfanekiso, lapho ofakazi ababili besAmbulo isahluko seshumi nanye belele befile emgwaqweni, izwi liyabavusa laba ofakazi ababili. Yizwi lengelosi enkulu elivusayo. Ukwehla kukaMikayeli kuDaniyeli isahluko seshumi, ngosuku lwamashumi amabili nambili, kuyahambisana nokuvuswa kofakazi ababili ngo-2023. Ngesikhathi ofakazi ababili befile emgwaqweni, uHezekeli waboniswa amathambo abo ahlakazekile, wabuzwa ukuthi wayecabanga yini ukuthi lawo mathambo omile afile asesigodini angavuswa yini; impendulo kuphela uHezekeli ayinika yona yathi, “Nkosi, wena uyazi.”

UEzekiyeli wayesetshelwa-ke ukuba aprofethe emathanjeni, akwenzayo lokho; kwathi esekwenzile, ahlanguka aba munye, kodwa ayengakaphili. Isiprofetho sokuqala sikaHezekiyeli kwakungokuhlanganiswa kwamathambo ndawonye, kodwa kwakuyodingeka isiprofetho sesibili ukuvusa lawo mathambo abe yibutho. Isiprofetho sesibili sikaHezekiyeli sasingesosizi sesithathu, njengoba simelwe yimimoya emine eyaletha ukuphila emathanjeni. U-Adamu wokuqala wadalwa ephelele, kodwa kamuva wona futhi wadlulisela ukufa kuyo yonke inzalo yakhe. Ukuvuka kwamathambo afile kaHezekiyeli kuhambisana nokudalwa kuka-Adamu ekupheleni kwakhe, ngokuba u-Adamu waqala wabunjwa, kwase kuthi iNkosi yaphefumulela kuye umoya wokuphila.

Lokhu akusho ukuthi ofakazi ababili bamukela imizimba ekhazinyulisiwe lapho bebuyiselwa ekuphileni, ngokuba lokho akwenzeki kuze kube sekubuyeni kwesibili, kodwa ukuvuka kwabo kufana nombono kaDaniyeli wombono oyimbangela we-“marah,” lapho beguqulwa babe sesithombeni abese besibona. Umugqa phezu komugqa, inqubo yokubekwa uphawu ibekwe ngokucophelela kakhulu ngobufakazi besiprofetho.

ESambulweni isahluko seshumi nanye, “emva kwezinsuku ezintathu nengxenywe umoya wokuphila ovela kuNkulunkulu wangena” kofakazi ababili, “base” bese “bema ngezinyawo zabo; futhi ukwesaba okukhulu kwehlela labo ababebabona,” kwase kuba khona “izwi elikhulu livela ezulwini lithi kubo, Yenyukelani lapha. Base benyukela ezulwini ngefu; futhi izitha zabo zababona.”

Kuqala, uMoya wangena kubo, base bema ngezinyawo zabo; futhi lapho sebemi, ukwesaba kwehlela phezu kwezitha zabo ezazikade zijabule ngokufa kwabo. Khona-ke izwi libabiza ukuba bakhuphuke, futhi izitha zabo ziyawubona lowo mcimbi. NgoHezekeli, baqala ukubonakala njengabahlakazekile nabafike esigodini; bese kumenyezelwa isiprofetho esibabuthayo ndawonye; bese kuthi isiprofetho sesibili sibenze beme njengempi enkulu enamandla. NgoDaniyeli, uqala ukubona umbono omkhulu oveza ukuhlukana kwezigaba ezimbili, bese ethintwa kathathu.

Ngesikhathi eqala ukuthintwa wayengenamandla, wayeselele ubuthongo obujulile, ubuso bakhe bubhekise phansi. Ubuthongo bumele ukufa. Nokho, wawezwa amazwi ayekhulunywa.

Ningamangali ngalokhu; ngokuba ihora liyeza, lapho bonke abasemathuneni beyolizwa izwi lakhe. Johane 5:28.

UGabriyeli wayesemletha uDaniyeli ezandleni nasemadolweni, wase emyalela ukuba eme, akwenzayo, nakuba ayethuthumela. Wabe esezwa amazwi kaGabriyeli, kodwa wasala eyisimungulu. NoHezekeli wayebonile umbono kaKristu, futhi wakhiqiza ukulandelana kwezehlakalo okufanayo.

Ngaphezu komkhathi owawuphezu kwamakhanda azo kwakukhona okufana nesihlalo sobukhosi, okwakubukeka njengetshe lesafire; phezu kwalokho okufana nesihlalo sobukhosi kwakukhona okufana nokubukeka komuntu phezulu kuso. Ngabona futhi okunjengombala wenhlaka, kunjengokubonakala komlilo nxazonke ngaphakathi kwako, kusukela ekubukekeni kwezinkalo zakhe kuye phezulu; futhi kusukela ekubukekeni kwezinkalo zakhe kuye phansi ngabona kungathi ukubukeka komlilo, futhi kwakunokukhazimula nxazonke. Njengokubonakala komnsalo osemafini ngosuku lwemvula, kwakunjalo ukubonakala kokukhazimula nxazonke. Lokhu kwakungokubonakala kokufana kwenkazimulo kaJehova. Kwathi lapho ngikubona, ngawa ngobuso bami, ngezwa izwi lothile owayekhuluma. Wasesithi kimi: Ndodana yomuntu, yima ngezinyawo zakho, ngikhulume kuwe. UMoya wangena kimi lapho ekhuluma kimi, wangimisa ngezinyawo zami, ukuze ngizwe lowo owayekhuluma kimi. Hezekeli 1:26–2:2.

Umbono wabangela ukuba kokubili uHezekeli noDaniyeli bathotshiswe baba njengothuli, lapho balala ngobuso phansi emhlabathini. Kuleso simo bobabili baselokhu belizwa izwi leNkosi, futhi bobabili bamiselwa ukuba bame ukuze bezwe amazwi ayekhulunywa kubo; futhi lapho bewazwa lawo mazwi “uMoya wangena kubo.” Ukuhlanganiswa kobuNkulunkulu kufezeka ngokwamukelwa kweZwi likaNkulunkulu elidluliswa ngoMoya oNgcwele. “IZwi” yilokho okudlulisa ubuNkulunkulu ebuntwini. Leli qiniso kumelwe laziwe ukuze kuqondwe ubunzima nokubaluleka komlando wokuprofetha uGabriyeli awunikeza uDaniyeli esahlukweni seshumi nanye. Umlando wokuprofetha omelwe esahlukweni seshumi nanye uyisiteshi lapho amafutha angcwele edluliselwa khona ezintombini ezihlakaniphileyo.

NgoHezekeli, uyayalelwa masinyane ukuba ethule umlayezo ku-Adventism yaseLawodikeya, nakuba uHezekeli etshelwa kwasekuqaleni ukuthi i-Adventism yaseLawodikeya ngeke ilizwe amazwi akhe, ngokuba bayindlu enenkani yokuhlubuka. Isipiliyoni sikaHezekeli siyisipiliyoni sika-Isaya esahlukweni sesithupha, ngakho-ke phezu kofakazi ababili, lapho uNkulunkulu evusa

uDaniyeli ebuthongweni, obuyisibonakaliso sokufa, uDaniyeli unikezwa umlayezo wendlu enenkani yokuhlubuka ye-Adventism yaseLawodikeya, kodwa ngeke balalele.

UDaniyeli wabe esethintwa okwesibili, nguKristu uqobo, othinta izindebe zikaDaniyeli, njengoba naye wayethinte izindebe zika-Isaya ngelitshe lamalahle elivela e-altare. Khona-ke uDaniyeli wakwazi ukukhuluma, kodwa wayesengenamandla, futhi esengenawo umoya. NgokukaHezekeli umoya ufika kanye nomlayezo “wemimoya yomine”, okwakuyisiprofetho sesibili sikaHezekeli. Isiprofetho sikaHezekeli semimoya yomine sihambisana nokuthintwa kwesithathu kukaDaniyeli, ngoba kulapho umoya ungena khona emathanjeni, bese emi njengempi enamandla. Kukulokho kuthintwa kwesithathu kukaDaniyeli lapho eqiniswa khona.

NgoJulayi 18, 2020, abantu bakaNkulunkulu bezinsuku zokugcina bahlakazeka futhi bangena esikhathini sokulibala somfanekiso. Umlando wokubekwa uphawu wabonakaliswa emlandweni ka-Okthoba 22, 1844, kwaze kwaba ekuvukeleni kuka-1863. Umugqa womlando omelwe lapho uyahambelana noSeptemba 11, 2001, kuze kube ngumthetho weSonto, kodwa futhi uyahambelana nomlando kaJulayi 18, 2020, kuze kube ngumthetho weSonto. Lesi simo sesiprofetho sisekelwe eqinisweni lokuthi izimpawu zinencazelo engaphezu kweyodwa, futhi incazelo inqunywa ngumongo lapho zisetshenziswa khona.

Lapho sicabanga ngokufika nomsebenzi wanoma yimuphi kulezo zingelosi ezintathu, kubuswa ukulandelana okufanayo kwezehlakalo. Zifika ngesikhathi lapho isiprofetho esihlotshaniswa nazo sivulwa. Leso siprofetho sakhiwe phezu kwezinyathelo ezintathu: ukufika kwaso, ukunikwa kwaso amandla, nomnyango ovaliwe ekugcineni kwaso. Kukhona nezinye izimpawu zendlela ngaphakathi kulowo mlando, kodwa izimpawu zendlela ezintathu zokuvivinya ezihambisana nokufika kwanoma yimuphi kulezo zingelosi ezintathu ziqala ngophawu lokuqala lwendlela lapho kuvulwa khona isiprofetho. Umlayezo ovulwayo unikwe amandla ngesiqinisekiso, futhi lesi siqinisekiso nalokho kunikwa amandla kube sekubavivinya amadoda nabesifazane balowo mlando. Isiphetho salowo mlando siveza uvivinyo olucacisayo olubonisa ukuthi labo abemi esivivinyweni sesithathu bahlakaniphile noma bayiziwula.

Ngaphakathi emlandweni kaSeptemba 11, 2001 kuze kube ngumthetho weSonto ungakhomba izingelosi ezintathu. Eyokuqala yafika ngoSeptemba 11, 2001, eyesibili yafika ngoJulayi 18, 2020, kanti eyesithathu ifika emthethweni weSonto osuzayo maduze (isivivinyo esiveza iqiniso). U-Okthoba 22, 1844 uhambisana noSeptemba 11, 2001, kanti u-1856 uhambisana noJulayi 18, 2020, futhi u-1863 uhambisana nomthetho weSonto. Lokho sekushiwo, u-Okthoba 22, 1844 kuya ku-1863 nakho kuhambisana noJulayi 18, 2020 kuze kube ngumthetho weSonto, ngokuba uJulayi 18 kwakungukufika kwengelosi yesibili emlandweni wokubekwa uphawu. Umlando olandelayo usakhonjwa ngokufanele njengamatshe ezindlela engelosi noma iyiphi.

NgoJulayi 18, 2020, kwaba khona iqiniso elavulwa uphawu elalizovivinya lesi sizukulwane. Isinyathelo sesibili kulowo mlando yilapho ofakazi ababili bevuswa. Bese bevivinywa ukuthi bazokwamukela yini ukukhanya okwase kwembulwa ngaleso sikhathi, okwenzeka manje. Khona-ke emthethweni weSonto (isivivinyo esinqumayo), kuyokwambulwa ukuthi ngubani oyintombi ehlakaniphileyo nokuthi ngubani ongayona. Lapho sicabangela lowo mlando

njengokungathi uyisakhiwo sengelosi eyodwa kuphela, bese sibeka u-Okthoba 22, 1844, kuze kube ukhulubuka kwango-1863, phezu komlando kaJulayi 18, 2020 kuze kube semthethweni weSonto, sithola ukuthi ngo-1849, uDade White waveza ukuthi iNkosi yayiselule isandla saYo futhi ukuba iqoqe insali yabantu baYo.

Kusukela ngo-Okthoba 22, 1844 kuze kube ngu-1849, abantu bakaNkulunkulu babebalekile behlakazekile. Ngo-1850 bakhqiza elesibili ematafuleni amabili kaHabakuki. NgoJanuwari ka-1851 babememezela ishadi elisha ku-Review. Abantu bakaNkulunkulu babebalekile behlakazekile, futhi ingelosi yesithathu yafika nokukhanya. Khona-ke uNkulunkulu waqala ukubabutha futhi, wayese ebahlinzeka ngesithombe esibonakalayo somlayezo ababemelwe ukwumemezela, njengoba ayenzile ngo-1842. Ukukhanya okwafika ngo-Okthoba 22, 1844 kwakuyisandiso solwazi, futhi kwaqhubeka, ngaphansi kokuqondisa kwaKhe, ukuthuthuka, kwaze kwathi ngo-1856 kwethulwa itshe lesihluthulelo salokho kukhanya. Lokho kukhanya kwakuphathelene “nezikhathi eziyisikhombisa,” okwakungukukhanya kokuqala okwabonwa nguWilliam Miller, nokwakwethulwe njengesinye seziprofetho ezagcwaliseka ngo-Okthoba 22, 1844.

Ukukhanya kwe“zikhathi eziyisikhombisa,” ngo-1856, kwakuyikho kokubili ukuphela kokwanda kolwazi olwanikwa uMiller, isithunywa sengelosi yokuqala, kodwa futhi kwakuwukukhanya kokuphetha kwengelosi yesithathu okwanikwa ngo-Okthoba 22, 1844. Ukwaliwa kokukhanya ngo-1856 kwakuyikho kokubili ukwaliwa kokwanda kolwazi olwembulwa ngo-1798, kodwa futhi nokwanda kolwazi olwembulwa ngo-Okthoba 22, 1844, futhi lwalwaliwa yilabo ababese ngaleso sikhathi naleyo ndawo besuka kokuhlangenwe nakho kwePhiladelphia bengena kokuhlangenwe nakho kweLaodicea. Uvukelo lwango-1863 lwalungolwesithathu, futhi lwaluyisivivinyo sokugcina esiveza iqiniso, olwabonakaliswa ngeshadi lomgunyathi elasusa ukukhanya kwe“zikhathi eziyisikhombisa.”

Ukudumala kokuqala kwango-Ephreli 19, 1844, kwehlela inhlango yaseFiladelfiya yengelosi yokuqala ngoba uNkulunkulu wabamba isandla saKhe phezu kwephutha elalikhona kwezinye zezinombolo eshadini lokuqala lika-1843. Ukudumala kokuqala kwangoJulayi 18, 2020, kwehlela inhlango yaseLawodisiya yengelosi yesithathu ngenxa yokuthi abantu badelela iqiniso lokuthi ngo-Okthoba 22, 1844, uKristu wayephakamisile isandla saKhe ezulwini futhi wafunga ukuthi isikhathi asisayikuba khona. NgoJulayi 18, 2020, kwembulwa umlayezo owawuzovivinyo lesi sizukulwane sezintombi. Njengango-1850, iNkosi ngo-2023 yelula isandla saYo okwesibili ukuze iqoqe ndawonye amathambo afileyo kaHezekeli ayefile emgwaqweni kusukela ngoJulayi 18, 2020. Ngo-1851, kwase kukhona isithombe esisha esibonakalayo somlayezo esasiyikugcwaliseka kwesiprofetho sikaHabakuki isahluko sesibili, ngaleyo ndlela kuvezwa ukuthi emva kuka-2023, iNkosi iyoba nophawu olusha oluphilayo eyoluphakamisa, olufanekiselwa amatafula amabili kaHabakuki.

Amathebula amabili kaHabakuki ayefanekiselwa amathebula amabili emiYalo eliShumi, futhi nangamankwa amabili anyakaziswayo emkhosini wePhentekoste. Izinkulungwane eziyikhulu namashumi amane nane ziboniswa njengomnikelo wezithelo zokuqala, futhi yibo labo abakukaMalaki abamele umnikelo “njengezinsuku zakudala, njengaseminyakeni yakuqala.”

Baphakanyiswa njengomnikelo onyakaziswayo oyobonwa ngumhlaba wonke.

Ukuvuka kwabayizinkulungwane eziyikhulu namashumi amane nane kuqala ngokubuthelwa ndawonye, futhi lokho kubuthelwa kufezwa ngeZwi likaNkulunkulu, ngokuba amathambo afileyo kaHezekeli abuthelwa ngokuzwa iZwi likaNkulunkulu, esefile nokho. UHezekeli umele ithuluzi lobuntu elimemezela umlayezo obuthela amathambo, lapho iNkosi yelula isandla saYo okwesibili ukubuthela insali yaYo. U-Isaya, uJeremiya, uDaniyeli, uJohane noHezekeli bonke bakhomba ingxenye yobuntu edlulisa umlayezo wobuNkulunkulu emathanjeni omileyo afileyo.

Lapho amathambo esebuthanisiwe, iNkosi yembula ukwanda kolwazi oluvulwayo ngaphambi nje kokuba ukuvalwa komusa kufinyelele ekupheleni, futhi lolo lwazi lumelwa “yileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina.” Esiprofethweni sesibili sikaHezekeli, ukukhanya okuvulwayo kuwusizi lwesithathu, okuyilo myalezo womoya wasempumalanga ophefumulela amathambo ukuphila futhi uwabangele ukuba ame njengempi enamandla. Ukukhanya okwembulelwa uDaniyeli kungukukhanya okumelwa yinkosi yasenyakatho esahlukweni seshumi nanye. Ndawonye, uHezekeli noDaniyeli bamele “leyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina,” okuyizindaba zomoya (wasempumalanga) nenkosi (yasenyakatho).

Kepha izindaba ezivela empumalanga naseNyakatho ziyakumphazamisa; ngakho-ke uyakuphuma ngentukuthelo enkulu ukuba achithe, aqothule nokuba abhubhise abaningi. Daniyeli 11:44.

Ngo-1856, iNkosi yayihlose ukuqeda umsebenzi wayo wokubeka uphawu kubantu bayo, kodwa bahlubuka. Umlayezo eyayihlose ukuwusebenzisa ukubakhipha esimweni sabo saseLawodikeya kwakuyizi “zikhathi eziyisikhombisa” zikaLevitikusi isahluko samashumi amabili nesithupha. Lapho iNkosi iqala ukuqoqa abantu bayo ngoJulayi, 2023, yaphinda yabethulela umlayezo we “zikhathi eziyisikhombisa,” futhi, phakathi kwezinye izinto, yabonisa ukuthi ngosuku lokubuyisana olungumfanekiselo ophelele icilongo leJubili lalifanele ukukhala, okuyisikhathi futhi lapho necilongo lesikhombisa kwakufanele likhale khona. Icilongo leJubili liwuphawu lwe “zikhathi eziyisikhombisa,” kanti icilongo lesikhombisa lingumaye wesithathu. Lapho uMikayeli ehla kuDaniyeli isahluko seshumi, uDaniyeli wayemele labo abathola amava alabo abakhuleka umkhuleko kaLevitikusi isahluko samashumi amabili nesithupha, nalabo abafuna ukuqonda imfihlo yesiprofetho kaDaniyeli isahluko sesibili.

UDaniyeli umelela labo ababuthwe ngezwi likaNkulunkulu, bese bema ngezinyawo zabo beqinisiwe ukuze bamemezele umlayezo wasempumalanga nowasenyakatho. Bamemezela lowo mlayezo kuze kube ngumthetho weSonto osusondela ngokushesha. Inqubo yokuvusa lelo butho iyisihloko sesiprofetho esinemininingwane eminingi kakhulu, futhi isikhathi lapho ubuNkulunkulu buqala ukuhlanganiswa nobuntu ekugcwalisekeni ngokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane saqala emlandweni omelwe evesini leshumi nanye likaDaniyeli ishumi nanye. Umlando omelwe kusukela evesini lokuqala likaDaniyeli ishumi nanye kuze kube sevesini leshumi nesithupha ugqwalisa umlando ofihlekile wevesi lamashumi amane, okuwukuthi “leyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina.”

Njengoba siqala ukucabangela amavesi eshumi nantathu kuya kweleshumi nanhlanu kaDaniyele isahluko 11, aqala ukugcwaliseka eMpini yasePanium ngo-200 BC, kubalulekile ukuqonda ukubaluleka kwalawa mavesi. IPanium ingeyesithathu ezimpini ezintathu eziqhutshwa ngabameleli. Impi yokuqala yaphetha ngokunqoba kobupapa nebutho labo elimele, i-United States, ngo-1989. Impi elandelayo, emelwe ngamavesi eshumi nanye neshumi nambili, eyagcwaliseka ngeMpi yaseRaphia, inkosi yaseningizimu (iRussia), iyakuyinqoba inkosi yasenyakatho nebutho layo elimele e-Ukraine. Impi yesithathu iyakuba njengokuqala, lapho ubupapa (inkosi yasenyakatho) buyakunqoba ubuKhomanisi (i-United Nations), ngebutho labo elimele (i-United States). Kodwa impi yesithathu yabameleli, eyiMpi yasePanium, iyophinde ibe yiyo eqalisa iMpi Yezwe III.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Njengoba ukuphithizela okufana namasondo kwakungaphansi kokuqondiswa yisandla esasiphansi kwamaphiko amakherubi, kanjalo nokuhlangana okuyinkimbinkimbi kwezehlakalo zabantu kungaphansi kokulawula kobuNkulunkulu. Phakathi kombango nesiphithiphithi sezizwe, Lowo ohlezi ngaphezu kwamakherubi usaqondisa izindaba zomhlaba.

“Umlando wezizwe ezathi, ngokulandelana kwazo, zahlala esikhathini nasendaweni ezazabelwe zona, zingazi ukuthi zinikeza ubufakazi eqinisweni zona uqobo ezazingayazi incazelo yalo, ukhuluma kithi. Kuwo wonke umhlaba nakuwo wonke umuntu wanamuhla uNkulunkulu unike indawo ecebeni Lakhe elikhulu. Namuhla abantu nezizwe kuyalinganiswa ngentambo yomlinganiso esandleni SaLowo ongaphambuki neze. Bonke, ngokuzikhethela kwabo siqu, banquma isiphetho sabo, futhi uNkulunkulu ubusa phezu kwakho konke ukuze kufezeke izinhloso Zakhe.”

“Umlando lowo u-MINA ENGIYIKHO omkhulu awumise eZwini laKhe, ehlanganisa isixhumanisi phezu kwesixhumanisi ochungechungeni lwesiprofetho, kusukela ephakadeni lesikhathi esedlule kuya ephakadeni lesikhathi esizayo, usitshela ukuthi simi kuphi namuhla ekuqhubekeni kwezinkathi, nokuthi kungalindeleka ini esikhathini esizayo. Konke lokho isiprofetho esakubikezela ukuthi kuyakufezeka, kuze kube manje, kulotshwe emakhasini omlando, futhi singaqiniseka ukuthi konke okusasele okuzayo kuyakugcwaliseka ngokulandelana kwako.”

“Ukuchithwa kokugcina kwayo yonke imibuso yasemhlabeni kubikezelwe ngokusobala ezwini leqiniso. Esiprofethweni esakhulunywa ngesikhathi isimemezelo sokwahlulelwa esivela kuNkulunkulu sashiwo ngenkosi yokugcina yakwa-Israyeli kunikezwa lo myalezo:

“Isho kanje iNkosi uJehova: Susa umgubuzelo wobukhosi, ukhumule umqhele: ... phakamisa ophansi, wehlise ophakemeyo. Ngiyakugumbuqela, ngikugumbuqele, ngikugumbuqele: futhi akusayikuba khona, aze afike Yena okungokwakhe ilungelo; futhi ngiyakukunika Yena.’
Hezekeli 21:26, 27.

“Umqhele owasuswa ku-Israyeli wadluliselwa ngokulandelana emibusweni yaseBhabhiloni, yaseMede namaPheresiya, yaseGrisi, neyaseRoma. UNkulunkulu uthi, ‘Awusayikuba khona,

kuze kufike Yena onelungelo lawo; ngiyakumnika wona.”

“Leso sikhathi sesifikile. Namuhla izibonakaliso zezikhathi zimemezela ukuthi simi emngceleni wezenzakalo ezinkulu nezinesizotha esikhulu. Konke emhlabeni wethu kusenkingeni enkulu futhi kuyanyakaziswa. Phambi kwamehlo ethu kuyagcwaliseka isiprofetho soMsindisi ngezenzakalo eziyokwandulela ukuza kwaKhe: ‘Niyakuzwa ngezimpi nangamahlebezi ezimpi... Isizwe siyakuvukela isizwe, nombuso uvukele umbuso; kuyakuba khona indlala, nezifo eziwumshayabhuqe, nokuzamazama komhlaba ezindaweni eziningi.’ Mathewu 24:6, 7.

“Isikhathi samanje siyisikhathi esithakazelisa ngokwedlulele kubo bonke abaphilayo. Ababusi nezikhulu zombuso, amadoda asezikhundleni zokwethembwa nezegunya, amadoda nabesifazane abacabangelayo bazo zonke izigaba, banake kakhulu izenzakalo ezenzeka okusizungezile. Babhekile ubudlelwane obucindezelekile, obungahlalisekanga obukhona phakathi kwezizwe. Baqaphela ukushuba okuthumba yonke ingxenye yasemhlabeni, futhi bayabona ukuthi kukhona okukhulu nokunqumayo osekuseduze ukwenzeka—ukuthi izwe selisemngceleni wobunzima obukhulu ngokwesabekayo.”

“Izingelosi manje zibamba imimoya yombango, ukuze ingavunguzi kuze kube umhlaba usuxwayisiwe ngembubhiso ezayo phezu kwawo; kodwa isiphepho siyabuthana, sesikulungele ukuqhuma phezu komhlaba; futhi lapho uNkulunkulu eseyala izingelosi zaKhe ukuba zidedelise imimoya, kuyakuba khona isimo sombango esinjalo okungekho peni elingasidweba.”

“IBhayibheli, neBhayibheli lodwa, linikeza umbono oqondile walezi zinto. Lapha kwambulwa izigcawu ezinkulu zokugcina emlandweni womhlaba wethu, izenzakalo esezivele ziphonse izithunzi zazo ngaphambili, umsindo wokusondela kwazo wenze umhlaba uthuthumele nezinhliziyi zabantu ziphele amandla ngenxa yokwesaba.

“ ‘Bhekani, uJehova wenza umhlaba ube yize, awuchithe, awuphendulele phansi phezulu, ahlakaze nabakhileyo kuwo.... Bephulile imithetho, baguqula isimiso, bephula isivumelwano esiphakade. Ngalokho isiqalekiso siqede umhlaba, nabahlala kuwo bayincithakalo.... Intokozo yezigubhu iyaphela, umsindo wabajabulayo uyaphela, ukuthokoza kwehabhu kuyaphela.’ U-Isaya 24:1–18.

“‘Maye usuku! ngokuba usuku lweNkosi luseduze, futhi luyakufika njengokubhujiswa okuvela kuMninimandla onke.... Imbewu ibolile ngaphansi kwamagabade ayo, izinqolobane zenziwe incithakalo, izibuya zidilizelwe phansi; ngoba amabele omile. Yeka ukububula kwezilwane! imihlambi yezinkomo iyadideka, ngokuba ayinadlelo; yebo, nemihlambi yezimvu yenziwe incithakalo.’ ‘Umvini womile, nomkhiwane uyaphela amandla; nompomgranati, nesundu futhi, nesihlahla sama-apula, yebo, zonke izihlahla zasendle zomile: ngokuba injabulo yomile yasuka kubantwana babantu.’ Joel 1:15–18, 12.

“‘Ngisezinhlungwini enhliziyweni yami uqobo; ... anginakuthula, ngokuba wena, mphefumulo wami, uzwiwe umsindo wecilongo, isixwayiso semp. Ukubhujiswa phezu kokubhujiswa kuyamenyezelwa; ngokuba izwe lonke lichithiwe.’

“Ngabheka umhlaba, futhi bheka, wawungenasimo, ungenalutho; namazulu, futhi ayengenakukhanya. Ngabheka izintaba, futhi bheka, zazamazama, nawo wonke amagquma anyakaziswa kalula. Ngabheka, futhi bheka, kwakungekho muntu, nazo zonke izinyoni zamazulu zazibalekile. Ngabheka, futhi bheka, indawo ethelayo yayiyihlane, nayo yonke imizi yayo yayibhidliziwe.’ UJeremiya 4:19, 20, 23–26.”

“Maye! ngokuba lolo suku lukhulu, kangangokuthi alukho olunye olunjengalo: yisikhathi sokuhlupheka kukaJakobe; kodwa uyakusindiswa kuphume kuso.’ Jeremiya 30:7.” Education, 178–181.