

Incwadi kaDaniyeli - Inombolo Yeshumi Nesikhombisa

Ukuxhumana Kweziprofetho: Isithombe Segolide SikaNebukadinesari noMthetho WeSonto

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USister White uvame ukukhomba isithombe segolide esethafeni laseDura njengomthetho weSonto.

“Kumiswe isabatha sesithombe, njengoba isithombe segolide samiswa emathafeni aseDura. Futhi njengoba uNebukadinesari, inkosi yaseBhabhiloni, wakhipha isimemezelo sokuthi bonke abangeke bakhothame bakhonze lesi sithombe mababulawe, kanjalo kuyokwenziwa isimemezelo sokuthi bonke abangeke bahloniphe umgomo weSonto bayojeziwa ngokuboshwa nangokufa. Kanjalo iSabatha leNkosi linyathelwa phansi. Kodwa iNkosi isimemezele yathi, ‘Maye kubo abamisa izimiso zokungalungi, nabaloba ukuhlupheka abakumisileyo’ [Isaya 10:1]. [Zefaniya 1:14–18; 2:1–3, kucashuniwe.]” Manuscript Releases, umqulu 14, 91.

Kule ndima ethile uDade White ubhekisa encwadini kaZefaniya, futhi ngokwenza kanjalo wengeza ekuxhumaneni kwesiprofetho kukaDaniyeli isahluko sesibili nesahluko sesithathu. UZefaniya ukhomba ukuthi abantu bakaNkulunkulu kufanele babuthane ndawonye ngaphambi komyalo. Ubuye futhi akhombe umlayezo wecilongo, oluwuphawu lomlayezo wesixwayiso oqondiswe emadolobheni (Izifundazwe) nasezinqabeni (Amasonto). Ukhomba ukubuthana, okuyisici “sezikhathi eziyisikhombisa,” okwenzeka lapho kuthandazwa umkhuleko kaLevitikusi amashumi amabili nesithupha. Ukhomba “isizwe esingathandwayo,” ngesikhathi esifanayo egcizelela ukufika kokwahlulela kukaNkulunkulu kokuphatha okuqala ngomthetho weSonto futhi kukhuphuke kuze kufike ekuBuyeni Kwesibili kukaKristu.

Okandulela umthetho wesonto kuwukwakheka komfanekiso wesilo. Ukwakheka komfanekiso wesilo kuyisivivinyo esibonakalayo esibhekana nalabo babantu bakaNkulunkulu asebedlule ngaphambilini esivivinyweni sokudla. Ngaphambi kwesimemezelo, esingesesithathu (isivivinyo esihlukanisayo), abantu bakaNkulunkulu, uZefaniya ababiza ngokuthi “isizwe esingathandwayo,” bayabizwa ukuba babuthane ndawonye. Isiprofetho sokuqala sikaHezekeli siwumyalezo wokubuthana, kodwa sifezeka kuphela kulabo abaqaphela isimo sabo sokuhlakazeka futhi bathandaze umthandazo kaLevitikusi isahluko samashumi amabili nesithupha, njengoba kwenza uDaniyeli, esahlukweni sesishiyagalolunye.

Usuku olukhulu lweNkosi luseduze, luseduze, futhi luyashesha kakhulu, yebo, izwi losuku lweNkosi: iqhawe liyokhala khona ngokubaba. Lolo suku luyoba usuku lolaka, usuku lokuhlupheka nolusizi, usuku lokubhujiswa nencithakalo, usuku lobumnyama nokufiphala, usuku lwamafu nobumnyama obukhulu, usuku lwecilongo nolwesixwayiso olumelene nemizi ebiyelwe, nolumelene nemibhoshongo ephakemeyo. Ngiyakwehlisela ukuhlupheka abantu,

baze bahambe njengezimpumpethe, ngokuba bonile eNkosini; negazi labo liyothululwa njengothuli, nenyama yabo njengomquba. Nesiliva labo negolide labo akuyikukwazi ukubakhulula ngosuku lolaka lweNkosi; kepha izwe lonke liyakudliwa ngumlilo wobukhwele bayo, ngokuba iyakwenza ukuphela okuphuthumayo kubo bonke abakhileyo ezweni. Buthanani ndawonye, yebo, buthanani ndawonye, nina sizwe esingafiswayo; kungakazali isimemezelo, lungakadluli usuku njengamakhoba, lungakafiki phezu kwenu ulaka oluvuthayo lweNkosi, lungakafiki phezu kwenu usuku lolaka lweNkosi. Funani iNkosi, nonke nina abamnene bomhlaba, enenza ukwahlulela kwayo; funani ukulunga, funani ubumnene: mhlawumbe niyakucashwa ngosuku lolaka lweNkosi. Zefaniya 1:14–2:3.

“Indoda enamandla” emiBhalweni ingumuntu onamandla, futhi ukubhekiselwa kokuqala “endodeni enamandla” nguGideyoni.

Kwase kufika ingelosi kaJehova, yahlala ngaphansi komuthi wom-oki owawuse-Ofira, owawungokaJowashi um-Abiyezeri; indodana yakhe uGideyoni yayibhula ukolweni ngasesikhamweni sewayini, ukuze iwufihle kumaMidiyani. Ingelosi kaJehova yabonakala kuye, yathi kuye: UJehova unawe, wena qhawe elinamandla. UGideyoni wathi kuyo: Hawu, nkosi yami, uma uJehova enathi, pho kungani konke lokhu kusehlele? Futhi ziphi zonke izimangaliso zakhe esazitshelwa ngobaba bethu, bethi: UJehova akasikhuphanga yini eGibhithe na? Kepha manje uJehova usishiyile, wasinikela ezandleni zamaMidiyani. UJehova wambheka, wathi: Hamba ngalawa mandla akho, uyakusindisa u-Israyeli esandleni samaMidiyani; angikuthumanga yini mina? Wathi kuye: Hawu, Nkosi yami, ngingamsindisa ngani u-Israyeli? Bheka, umndeni wami umpofu kwaManase, mina ngingomncane kunabo bonke endlini kababa. UJehova wathi kuye: Impela ngiyokuba nawe, wena uyakuwahlula amaMidiyani kube njengomuntu munye. AbAhluleli 6:11–16.

KuZefaniya indoda enamandla, enguye futhi uGidiyoni, imelwe ukukhala kabuhlungu. Igama elithi “khala” liwuphawu lweSikhalo Saphakathi Kwamabili ezinsukwini zokugcina, kanti igama elithi “kabuhlungu” limelela ukuthukuthela okulungileyo. UGidiyoni, noma “indoda enamandla” kaZefaniya, uwuphawu lomyalezo ka-Eliya onomthwalo wokukhombisa abantu bakaNkulunkulu izono zabo, futhi, ngokusobala, nezono zawoyise babo.

Memeza ngezwi elikhulu, ungagodli lutho, phakamisa izwi lakho njengecilongo, ubonise abantu bami ukona kwabo, nendlu kaJakobe izono zayo. U-Isaya 58:1.

Bonke abaprofethi bayavumelana omunye nomunye ezinsukwini zokugcina, ngakho umlayezo wecilongo ka-Isaya futhi uyisi-“khala” somuntu onamandla kaZefaniya, onguguGideyoni, futhi bonke bakhomba isithunywa sika-Eliya nomsebenzi waso ezinsukwini zokugcina. Ku-Isaya amavesi alandelayo akhomba izono zabo njengokuzigqamisa ngokuzethemba, ngoba bakholelwa ukuthi empeleni bakhonza futhi basebenzela iNkosi.

Nokho bangifuna imihla ngemihla, futhi bayakujabulela ukwazi izindlela zami, njengesizwe esenza ukulunga, esingawushiyanga umyalo kaNkulunkulu waso; bangibuza izahlulelo zokulunga; bayakujabulela ukusondela kuNkulunkulu. U-Isaya 58:2.

Ukukhala okubuhlungu komuntu onamandla kungumyalezo Wokukhala Kwaphakathi Kobusuku, ohlanganisa ukwambulwa kokuthi uJulayi 18, 2020 kwakuyisono sokuzidla phambi kweNkosi okufanele siphendukelwe futhi sivunywe. Ingqikithi eyisisekelo yomyalezo Wokukhala Kwaphakathi Kobusuku ingukwakheka komfanekiso wesilo, kanye nokwahlulela okwalandela okwehliselwa phezu kwe-United States, bese kuba phezu komhlaba, ngobuSulumane.

Lapho umkhuleko kaLevitikusi amashumi amabili nesithupha usufezekile ekupheleni kwehlane lezinsuku ezintathu nengxenyane zesAmbulo ishumi nanye, okuyigugu nokuyize kuyakwahlukaniswa. Abahlakaniphileyo neziwula bayakuba namafutha egolide noma bangabi nawo, futhi ngaleso sikhathi bayakuba “njengomuntu oyedwa” kaGideyoni. NgokukaZefaniya, ngaphambi kwesimemezelo somthetho weSonto, uGideyoni, onguyena u-Eliya, onguyena uHezekeli, onguyena indoda enamandla, uyakuletha umlayezo Wokukhala Kwaphakathi Kwamabili, ehambisana nokubaba kokubonisa abantu bakaNkulunkulu isono sabo sokuhlanganyela ekubikezelweni kukaJulayi 18, 2020, nomzamo wabo ongenasisekelo wokuthethelela ukubikezela kwabo emva kokuba kwehluleke ngokuphelele.

UZefaniya ukhomba ukubuthaniswa ndawonye kwabantu bakaNkulunkulu ezinsukwini zokugcina okwandulela umyalo womthetho weSonto. Lokhu kubuthaniswa ndawonye kuphinde kufanekiswe yisiprofetho sokuqala sikaHezekeli esahlukweni samashumi amathathu nesikhombisa.

Ngakho ngaprofetha njengokuyalwa kwami; kwathi ngisaprofetha, kwaba khona umsindo, bheka, kwaba khona ukuzamazama, amathambo ahlangana, ithambo nelinye ithambo lalo. Kwathi ngibheka, bheka, kwavela phezu kwawo imisipha nenyama, isikhumba sawamboza ngenhla; kodwa kwakungekho kuphefumula kuwo. Hezekeli 37:7, 8.

UHezekeli waprofetha emathanjeni omileyo ayefile elele esitaladini salowo muzi wesAmbulo isahluko seshumi nanye, lapho futhi iNkosi yethu yabethelwa khona. Aqala kuqala aqoqwe ndawonye.

Izidumbu zabo ziyakuleleka esitaladini somuzi omkhulu, othi ngokomoya ubizwe ngokuthi yiSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona. Abavela kubantu, nasezinhlangothi, nasezilimini, nasezizweni bayakuzibona izidumbu zabo izinsuku ezintathu nengxenyane, futhi abayikuvuma ukuba izidumbu zabo zibekwe emathuneni. Futhi abakhileyo emhlabeni bayakujabula ngazo, benze imikhosi, bathumelelane izipho; ngokuba laba baprofethi ababili babahlupha abakhileyo emhlabeni. IsAmbulo 11:8–10.

Babuthwa njengoba lezi zinsuku ezintathu nengxenyane zifinyelela esiphethweni. Lezi zinsuku ezintathu nengxenyane zimelela isikhathi sokulinda sikaMathewu isahluko samashumi amabili nanhlanu, kodwa futhi ziyikho nokuhlakazeka “kwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Labo ababuthwayo bake bahlakazwa ngaphambili, futhi uZefaniya ubabiza ngokuthi “isizwe esingafunwayo.” Isizwe esingafunwayo yilabo abebe file ezitaladini ngesikhathi izwe lijabulela izidumbu zabo, kodwa ababuthanayo ndawonye bese beba yileso sizwe esiyisihloko sokuhlaselwa ngamandla kadrako ezinsukwini zokugcina, abaphakamisa isifebe saseThire njengenhloko yabo.

Ingoma noma iHubo lika-Asafi. Ungathuli, Nkulunkulu; ungabambi ukuthula kwakho, unghahlali uthule, Nkulunkulu. Ngokuba bheka, izitha zakho ziyaxokozela; nalabo abakuzondayo baphakamise ikhanda. Bacebe ngobuqili ngabantu bakho, bacebisana ngabafihliweyo bakho. Bathe: Wozani, sibaqede bangabe besaba yisizwe, ukuze igama lika-Israyeli lingabe lisakhunjulwa. Ngokuba bacebisene nganhliziyonye; benze isivumelwano sokumelana nawe. IHubo 83:1–5.

Inhloso yabo iwukuthatha u-Israyeli womoya wezinsuku zokugcina baphonse esithandweni somlilo sikaNebukhadinezari. Lapho amathambo afileyo eqala ukuzwa “izwi” lika-Isaya, ememeza umlayezo Wokukhala Kwamaphakathi Nobusuku, asesehlane lezinsuku ezintathu nengxenye. Khona-ke kumelwe akhethe ukwamukela noma ukwenqaba uMduduzi uKristu athembisa ukumthumela, obaqinisekisa ngesono sabo sikaJulayi 18, 2020.

Duduzani, duduzani abantu bami, usho uNkulunkulu wenu. Khulumani ngokududuza eJerusalema, nimemeze kulo, nithi impi yalo isiphelile, ububi balo buthethelwe; ngokuba lamukele esandleni seNkosi okuphindwe kabili ngenxa yazo zonke izono zalo. Izwi lalowo omemezayo ehlane lithi: Lungisani indlela yeNkosi, nenze ibe iqondile ehlane indlela enkulu kaNkulunkulu wethu. Zonke izigodi ziyakuphakanyiswa, nazo zonke izintaba nemiqansa kuyakwehliswa; okugwegwile kuyakwenziwa kuqonde, nezindawo ezimagqagala zibe yithafa. Inkazimulo yeNkosi iyakwambulwa, futhi yonke inyama iyakuyibona kanyekanye; ngokuba umlomo weNkosi ukukhulumile. U-Isaya 40:1–5.

Indima echaza umsebenzi wezwi elimemeza ehlane iqukethe ulwazi oluningiliziwe kakhulu. Isigijimi sakhe siyokwakhelwa phezu kwesambulo sesimilo sikaKristu, njengoba kufanekiswa iqiniso lokuthi “inkazimulo,” eyisimilo sikaKristu, iyokwambulwa. IsAmbulo sikaJesu Kristu esivulwa nje ngaphambi kokuvalwa komusa siyikuvulwa kwesimilo sikaKristu njengoba sifanekiswa yilowo mbandela wesimilo saKhe omelwe njengo-Alfa no-Omega. Kuyokwambulwa futhi ukuthi isimilo saKhe “siyiqiniso.”

Omunye umniningwane uthi, lapho izwi liqala ukukhala, usekhona ehlane lezinsuku ezintathu nengxenye, ngokuba uyakhala ehlane. Ngokwesiprofetho, lapho umsebenzi wakhe uqala, ofakazi ababili basebesafile emgwaqweni odlula esigodini sikaHezekeli. Elinye iqiniso eliqondile lithi, lapho izwi liqala umsebenzi walo, umhlaba wonke uyakuba nokufinyelela emlayezweni. Okunye ukuqaphela ukuthi umlayezo unikezwa enkathini yezinsuku zokugcina lapho uKristu esula izono zabayizinkulungwane eziyikhulu namashumi amane nane, ngokuba ububi babo buxolelwe. Iqiniso elidabukisayo eliphinde lembulwe “umugqa phezu komugqa,” lithi yilabo kuphela abahlangabezana nezimfuneko zevangeli abayokwamukela intethelelo eyenziwayo kulowo mlando.

Yilabo kuphela abasabela ezimfunekweni ezihambisana nomkhuleko kaLevitikusi 26 abayakuthi izono zabo nezono zawoyise zisulwe, ngokuba bayobe sebemukele “okuphindwe kabili ngenxa yazo zonke izono zakhe.” “Isandla” seNkosi esihlotshaniwa nezono zabo nezono zawoyise siwuphawu lokudumazeka kokuqala, lapho iNkosi yabamba isandla saYo phezu kwephutha elaletsa ukudumazeka kokuqala. Emlandweni wamaMillerite isandla saYo savimbela abantu bakaNkulunkulu ekuboneni iqiniso elifihlekile. Isandla saYo kulowo mlando sasimelela

ukuhlinzeka kwaYo kobuNkulunkulu. Ezinsukwini zokugcina isandla saYo simelela ukwenqatshwa kweqiniso elembuliwe nguNkulunkulu ngabantu bakaNkulunkulu, futhi isandla saYo lapho-ke simelela ukwahlulela kwaYo kobuNkulunkulu.

Ngezwi lesiprofetho sokuqala sikaHezekeli, abafileyo bayahlanganiswa, kodwa abakemi njengempi enkulu enamandla. Isiprofetho sesibili sikaHezekeli isahluko samashumi amathathu nesikhombisa sikufeza lokho ngokuletha umoya ovela emimoyeni emine.

Wasesethi kimi: Profetha emoyeni, profetha, ndodana yomuntu, uthi emoyeni: Isho kanje iNkosi uJehova, Yiza ivela emimoyeni yomine, mphefumulo, uphephe phezu kwalaba ababuleweyo, ukuze baphile. Ngakho ngaprofetha njengalokhu ingiyalile; umphefumulo wangena kubo, baphila, bema ngezinyawo zabo, baba ibutho elikhulu kakhulu. Wayesesithi kimi: Ndodana yomuntu, la mathambo ayindlu yonke ka-Israyeli; bheka, bathi: Amathambo ethu omile, nethemba lethu lilahlekile; sinqunyiwe ngokwethu. Ngakho profetha, uthi kubo: Isho kanje iNkosi uJehova: Bhekani, bantu bami, ngiyakuvula amathuna enu, nginikhuphule emathuneni enu, nginingenise ezweni lakwa-Israyeli. Niyakwazi ukuthi nginguJehova, lapho sengivule amathuna enu, bantu bami, nginikhuphule emathuneni enu. Ngiyakufaka uMoya wami kini, niphile, nginibeke ezweni lenu; khona niyakwazi ukuthi mina Jehova ngikhulumile, ngakwenza, isho iNkosi. Hezekeli 37:9–14.

Lowo moya wesiprofetho sikaHezekeli uyisigijimo sokubekwa uphawu, ngoba uvela emimoyeni yomine.

Kwathi emva kwalezi zinto ngabona izingelosi ezine zimi emagumbini amane omhlaba, zibambe imimoya yomhlaba emine, ukuze umoya ungaphephethi emhlabeni, nasolwandle, naphezu kwanoma yimuphi umuthi. Ngabona nenye ingelosi inyuka ivela empumalanga, iphethe uphawu lukaNkulunkulu ophilayo; yamemeza ngezwi elikhulu kuzo izingelosi ezine ezanikwa ukulimaza umhlaba nolwandle, yathi: Ningawulimazi umhlaba, nolwandle, nemithi, size sibeke uphawu eziphongweni zezinceku zikaNkulunkulu wethu. IsAmbulo 7:1–3.

Imimoya emine ivela empumalanga, futhi ngokwesiprofetho, ubuSulumane buyikho kokubili “umoya wasempumalanga” kanye “nabantwana basempumalanga.” “Ukuphefumula” kukaHezekeli, okuguqula imizimba eyayisibunjiwe ibe “ibutho elikhulu kakhulu ngokwedlulele,” kuwumyalezo ophawula uphawu phezu kwabayizinkulungwane eziyikhulu namashumi amane nane. Umyalezo wokubekwa uphawu weSambulo isahluko sesikhombisa, uvela empumalanga. Lowo myalezo ungumyalezo Wokukhala Kwaphakathi Kobusuku, futhi uZefaniya uwuchaza njengexilongo “lesixwayiso sokuhlasela imizi ebiyelweyo, nangokumelene nemibhoshongo ephakeme.”

Umbhoshongo uwuphawu lwebandla.

“Emfanekisweni umninindlu wayemele uNkulunkulu, isivini simele isizwe samaJuda, kanti uthango lwaluyisimiso somthetho kaNkulunkulu esasiyisivikelo sabo. Umbhoshongo wawuwuphawu lwethempeli.” *The Desire of Ages*, 597.

Idolobha lingumbuso esiprofethweni seBhayibheli. UbuPapa buyi-“Bhabhiloni,” “lelo dolobha elikhulu.” IFransi, kwase kuthi kamuva i-United States, “liyidolobha elikhulu,” le-“Sodoma neGibhithe.” IJerusalema “liyidolobha elikhulu,” elehla livela ezulwini. Umlayezo kaZefaniya umelene nemizi nemibhoshongo, noma umelene nokuhlangana kwebandla nombuso, okuyinto ngokwenzazelo eyisithombe sesilo. Ungumyalezo “oyimfihlakalo” kaDaniyeli isahluko sesibili.

Ngaphambi nje kwesimemezelo somthetho weSonto, okuwukuvivinywa kwesithombe segolide sikaNebukadinesari sikaDaniyeli isahluko sesithathu, izidumbu zabafuleyo ziyavuka futhi ziguqulwe zibe ibutho elinamandla ukuze zimemezele umlayezo okhomba futhi omelana nokubunjwa kwenhlanganisela yebandla nombuso, ngesikhathi esifanayo zikhomba nokuthi ubuSulumane buyithuluzi lokuhlinzeka kukaNkulunkulu alisebenzisayo ukuze enze ukwahlulela kwaKhe phezu kwalabo abaphoqelela ukukhonzwa kweSonto, njengoba enzile emlandweni owedlule. Umlayezo ukhomba ukuthi lapho isithombe sesakhiwe ngokuphelele, futhi siphoqelela uphawu lwesilo, ukwahlulela kuyokwehliswa.

Akukho ukubhekisela okuqondile esahlukweni sesithathu sikaDaniyeli emfanekisweni wesilo oholela emthethweni weSonto nangeSonto futhi ofinyelela ekuvuthweni kwawo lapho, kodwa akunakuba khona umlayezo wesithathu ngaphandle kowokuqala nowesibili, ngokuba isahluko sesibili sikaDaniyeli kumelwe sifakwe ekwambulweni kwamaqiniso amelwe esahlukweni sesithathu sikaDaniyeli. “Imfihlakalo” yephupho lomfanekiso wesahluko sesibili izeza abantu bakaNkulunkulu befika ekuqondeni imithelela yokuphila nokufa yomfanekiso wesilo kaNebukadinesari.

Umqondo ongcwelisiwe udinga ukuthi, lapho uNebukadinesari enquma ukuthi uzoba nomkhosi wokunikezela esithombeni sakhe segolide, leso sithombe kwakumelwe kuqala sakhiwe, futhi abaculi kwakudingeka bazilolonge umculo ababezowudlala emkhosini. Kwakufanele kube khona ukulungiselelwa kusengaphambili komsebenzi wokwakha oqhubeka isikhathi esithile, nokumbiwa komhlabathi, isisekelo esibekiwe, isikafula, nezisebenzi zingena ziphuma, futhi lokho kulungiselelwa kwakuyikho ukubunjwa komfanekiso wephupho likaNebukadinesari; kodwa ukuzidla kukaNebukadinesari kwanqoba ukuba kwenziwe umfanekiso wesilo esisodwa kuphela, hhayi wayo yonke imibuso yesiprofetho seBhayibheli. Ukwakhiwa kwalowo mfanekiso kuyisivivinyo abantu bakaNkulunkulu okumelwe basiphumelele ngaphambi kokuba kuvalwe isikhathi somusa, nangaphambi kokuba babekwe uphawu, ngaphambi kokuba kudlale umculo.

Ukuqonda okungcwelisiwe futhi kubonisa ukuthi uShadiraki, uMeshaki no-Abhedenege babengebona bodwa izigqila zamaHebheru ezafakaza ukulungiselelwa kusengaphambili kokunikezelwa komfanekiso wegolide. Babeyibo kuphela amaHebheru aqonda imiphumela yalawo malungiselelo njengesixwayiso sokuphila nokufa, futhi enza okwawo amalungiselelo siqu ngenkinga eyayizayo.

Esigabeni sikaDade White esisekuqaleni kwalesi sihloko, akagcini nje ngokuhlenganisa isimemezelo sikaZefaniya nesithombe segolide sikaNebukhadinezari kanye nomthetho weSonto, kodwa futhi ukhomba nesimemezelo sika-Isaya esingalungile.

Maye kubona labo abamisa izimiso ezingalungile, nababhala ukucindezela abakumisileyo; ukuze baphambukise abaswelayo ekwahlulelweni, baphuce abampofu babantu bami ilungelo labo, ukuze abafelokazi babe yimpango yabo, nokuba baphange izintandane! Futhi niyakwenzenjani ngosuku lokuhanjelwa, nasekuchithekeni okuyakuvela kude? niyakubalekela kubani ukuze nisizakale? futhi niyakushiyaphi inkazimulo yenu? U-Isaya 10:1–3.

“Umthetho ongalungile” ka-Isaya ngumthetho weSonto, futhi “uwusuku lokuhanjelwa” kanye “nencithakalo” e-United States, ngoba “ukuhlubuka kwesizwe” kulandelwa “ukubhujiswa kwesizwe.” Ngokuka-Isaya, ngesikhathi somthetho weSonto, okuyisithombe segolide sikaNebukadinesari futhi, “incithakalo” “iyakuvela kude.”

Khumbulani lokhu, nibonakalise ukuthi ningamadoda; kubuyiseni enhliziyweni, nina zoni. Khumbulani izinto zangaphambili zasendulo; ngokuba nginguNkulunkulu, akakho omunye; nginguNkulunkulu, akakho onjengami, ngimemezela ukuphela kusukela ekuqaleni, nasezikhathini zasendulo izinto ezingakenzeki, ngithi: Icebo lami liyakuma, futhi ngiyakwenza konke engikuthandayo; ngibiza inyoni ehlaselayo ivela empumalanga, umuntu owenza icebo lami evela ezweni elikude; yebo, ngikukhulumile, futhi ngiyakufeza; ngikuhlosile, futhi ngiyakwenza. Ngilaleleni, nina abanhliziyo zilukhuni, nina enikude nokulunga: ngisondeza ukulunga kwami; akuyikuba kude, nensindiso yami ayiyikubambezele; ngiyobeka insindiso eZiyoni ngenxa ka-Israyeli, inkazimulo yami. Isaya 46:8–13.

U-Isaya ubeka lesi siqephu ekupheleni kwesikhathi sokulibala, ngokuba ngaleso sikhathi “insindiso yakhe” ayisayikuba “ilibale.” Kusekupheleni kwezinsuku ezintathu nengxenye zesAmbulo isahluko seshumi nanye. Ukuphela kwesikhathi sokulibala kuphawulwa ukufika komlayezo Wokukhala Kwamaphakathi Nobusuku, lapho ibutho elikhulu likaHezekeli lisukuma. Lapho besukuma, bayaphakanyiswa njengophawu lwesibhengezo esAmbulweni isahluko seshumi nanye.

Kwathi emva kwezinsuku ezintathu nengxenye uMoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; kwehlela ukwesaba okukhulu phezu kwalabo ababebabona. Base bezwa izwi elikhulu livela ezulwini lithi kubo: Yenyukelani lapha. Benyukela ezulwini ngefu; izitha zabo zababona. Ngalelo hora kwaba nokuzamazama komhlaba okukhulu, ingxenye yeshumi yomuzi yawa, kwabulawa abantu abayizinkulungwane eziyisikhombisa kulokho kuzamazama komhlaba; abaseleyo besaba, badumisa uNkulunkulu wezulu. Umaye wesibili wedlulile; bhekani, umaye wesithathu uyeza masinyane. IsAmbulo 11:11–14.

Ofakazi ababili beSambulo isahluko seshumi nanye bakhuphukela ezulwini njengophawu, ngalelo hora elifanayo nokuzamazama komhlaba, okuyiwona umthetho weSonto. Ngaleso sikhathi, noma njengoba uJohane esho, “ngalelo hora,” ngokuka-Isaya, isahluko samashumi amane nesithupha, uNkulunkulu ubiza “indoda” eyenza icebo laKhe, futhi yona futhi “iyinyoni edlayo evela empumalanga”. Le nyoni edlayo, okuwukuthi “indoda” uNkulunkulu ayisebenzisayo ukwenza icebo laKhe, ivela “ezweni elikude”. Ku-Isaya isahluko seshumi, ngesikhathi “somthetho ongalungile” okuwumthetho weSonto, “incithakalo” yase-United States ivela “kude.” “Impumalanga” iwuphawu lwamaSulumane, ngokuba esiprofethweni bobabili bangabo

“abantwana basempumalanga,” kanye “nomoya wasempumalanga.” “Inyoni” esiprofethweni iyinkolo, njengoba kufanekiswa iBhabhiloni liyisibaya esigcwele izinyoni ezinenzondo nezingcolileyo. “Inyoni edlayo” evela ezweni elikude empumalanga iyinkolo yobuSulumane.

Wamemeza ngezwi elinamandla, wathi: Liwile, liwile iBabiloni elikhulu, selibe yindawo yokuhlala yamadimoni, nendawo yokuhlala yayo yonke imimoya emibi, nesibaya sayo yonke inyoni engcolileyo nenengekayo. IsAmbulo 18:2.

Inyunyana yezingxenye ezintathu yeBhabhiloni lanamuhla imelela izinhlobo ezintathu zombuso, futhi futhi imelela izinhlobo ezintathu zenkolo. Inkolo yeZizwe Ezihlangene ingeyokuxhumana nemimoya, inkolo yase-United States ingobuProthestani obuhlubukile, kanti inkolo kapapa ingobuKhatholika. Zonke lezo zinkolelo zenkolo ngezinye izikhathi zifanekiselwa njengabesifazane, kodwa futhi nanjengezinyoni. Kungamandla enkolo nezepolitiki eZizwe Ezihlangene, i-United States iyinkosi eyinhloko, abeka upapa esihlalweni sobukhosi somhlaba. Encwadini kaZakariya, yizinyoni ezimbili ezimisa upapa, okunguyena umphostoli uPawulu ambiza ngokuthi yilowo “omubi” kweyesibili kwabaseThesalonika.

Khona-ke ingelosi eyayikhuluma nami yaphuma, yathi kimi: Phakamisa manje amehlo akho, ubone ukuthi kuyini lokhu okuphumayo. Ngase ngithi: Kuyini? Yathi: Yilesi isilinganiso se-efa esiphumayo. Yabuye yathi: Lokhu kungukubonakala kwabo kuwo wonke umhlaba. Bheka, kwase kuphakanyiswa isisindo esisodwa sethalenta somthofu; nansi owesifazane ohlezi phakathi kwe-efa. Yayisithi: Lokhu kungububi. Yayisimphonsa phakathi kwe-efa; yabe isiphonsa isisindo somthofu emlonyeni waso. Ngase ngiphakamisa amehlo ami, ngabona; bheka, kwaphuma abesifazane ababili, umoya usemaphikweni abo; ngoba babenamaphiko anjengamaphiko onogolantethe; bayiphakamisa i-efa phakathi komhlaba nezulu. Ngase ngithi engelosini eyayikhuluma nami: Bayiyisaphi laba i-efa na? Yathi kimi: Ukuba bayakhele indlu ezweni laseShinari; futhi iyakumiswa iqine, ibekwe khona phezu kwesisekelo sayo siqu. Zakariya 5:5–11.

I-efa iyisilinganiso esiyisigubhu esisetshenziselwa ukukala. Laba besifazane ababili ababeka i-efa, noma isigubhu uPapa ahlezi phakathi kwaso, bangamabandla amabili. Izinkolo ezimbili ziyothatha inkolo echazwe eBhayibhelini ngokuthi “lowo omubi” futhi ziyakhele indlu ezweni laseShinari. IShinari elinye igama leBabiloni, futhi ibandla lamaKatolika linguBabiloni elikhulu ezinsukwini zokugcina.

Abesifazane ababili “abamisa” owesifazane omubi eBhabhiloni, “banomoya emaphikweni abo.” Labo besifazane bayizinyoni futhi, ngoba “banamaphiko,” futhi isizathu sabo sokubeka owesifazane “umoya” wobuSulumane, ngoba ubuSulumane buhlanganisa isandla somuntu wonke. Owesifazane ophakanyiswayo ubebanjwe ngaphakathi kwe-efa kusukela ekulimaleni kwakhe okubulalayo ngo-1798, ngoba phezu komlomo we-efa ayekuyo kwakubekwe isisindo somthofu. Kodwa lapho kuqala umculo womkhosi wokukhonza kaNebukadinesari, abesifazane ababili bobuProthestani obuhlubukileyo nobuMoya basusa isisindo somthofu, baphakamise ikhanda lesishiyagalombili, elingelaleziyisikhombisa.

“Njengoba sisondele enkingeni yokucina, kubaluleke kakhulu ukuba kube khona ukuvumelana nobunye phakathi kwezikhali zenkonzo yeNkosi. Izwe ligcwele izivunguvungu nezimpi nokungaboni ngasolinye. Nokho ngaphansi kwenhloko eyodwa—amandla obupapa—abantu bayohlangana ukuphikisa uNkulunkulu emuntwini woFakazi baKhe. Lolu bumbano luyafakwa usimende yilesi sihlubuki esikhulu. Ngesikhathi efuna ukuhlunganisa amanxusa akhe ekulweni neqiniso, uyosebenza ukuhlukanisa nokusakaza abalimele. Umona, ukusolelana okubi, nokukhuluma okubi ngabanye, kugqugquzelwa nguye ukuze kuvele ukungezwani nokuhlukana.” Testimonies, volume 7, 182.

Inyonyana ephindwe kathathu iphakamisa upapa njengekhanda, ngoba ihlose ukubhubhisa isizwe esingafunwayo.

Ngokuba, bhaka, izitha zakho zenza isiphithiphithi; nalabo abakuzondayo baphakamise ikhanda. Bacebisene ngobuqili ngabantu bakho, benza amacebo ngabafihlekile bakho. Bathe: Wozani, sibaqede bangabe besaba yisizwe, ukuze igama lika-Israyeli lingabe lisakhunjulwa. IHubo 83:2-4.

Inyoni iyinkolo, kanti “inyoni edla inyama evela empumalanga” uNkulunkulu ayibizayo “ngehora” lomthetho weSonto, lapho kumenyezelwa umlayezo Wokukhala Kwaphakathi Kwamabili, ubuSulumane. Kungaleso sizathu-ke ukuthi ngehora uqobo lapho abafileyo abavusiweyo benyukela ezulwini njengophawu, “umaye wesithathu” wobuSulumane ufika masinyane. Yingakho u-Isaya esho evesini lokuqala lesahluko seshumi, “Maye” kulabo abakhipha izimiso zokungalungi. “Omaye” besAmbulo ubuSulumane, futhi ubuSulumane buyisahlulelo sokuhlinzeka kukaNkulunkulu, noma ithuluzi, noma induku (Isaya 10:5) uNkulunkulu ayisebenzisayo ukujezisa i-United States ngokuphoqelela ukukhulekelwa kweSonto.

Isahluko samashumi amane nesithupha sika-Isaya sikhomba “inyoni edlayo evela empumalanga” njengokuthi “indoda eyenza icebo lami.” Leyo “ndoda” yiSulumane, futhi ibizwa ngokuthi “ivela ezweni elikude,” ngoba uNkulunkulu “wahlela” ukwahlulela i-United States, bese kuthi emva kwalokho umhlaba, ngenxa yokuphoqelelwa kweSonto, njengoba enza ezikhathini zangaphambili ngeRoma yobuqaba nangamacilongo amane okuqala, bese kuba ngeRoma yobupapa emacilongweni esihlanu nelesithupha “eMaye.” Injongo Yakhe ku-Isaya isahluko samashumi amane nesithupha ukubiza “inyoni edlayo evela empumalanga,” futhi wazisa abantu Bakhe abafisa ukuqonda icebo nenjongo Yakhe ukuthi: “Khumbulani izinto zangaphambili zasendulo; ngokuba mina nginguNkulunkulu, akakho omunye; mina nginguNkulunkulu, akakho onjengami, ngimemezela ukuphela kusukela ekuqaleni, nasezikhathini zasendulo izinto ezingakenzeki, ngithi, Icebo lami liyakuma, futhi ngiyakwenza konke ukuthanda kwami.”

Evesini lesithathu esahlukweni seshumi sika-Isaya, u-Isaya ubhala phansi imibuzo emithathu ebalulekile:

Niyakwenzenjani ngosuku lokuhanjelwa, nasenchithakalweni eyakavela kude?
niyobalekelaphi ukuze nithole usizo? futhi niyokushiyaphi inkazimulo yenu? Isaya 10:3.

Umbuzo wokucina uveza ukuthi izwe elikhazimulayo lilahlekelwa yinkazimulo yalo ngesimemezelo esingalungile. Inkazimulo ye-United States ngumThethosisekelo, ogumbuqelwa

ngokuphelele emthethweni weSonto.

“Futhi uMthethosisekelo uqinisekisa kubantu ilungelo lokuzibusa, uhlinzeka ngokuthi abamele abakhethwe ngevoti labantu bayomisa futhi baphathe imithetho. Inkululeko yokholo lwenkolo nayo yanikezwa, wonke umuntu evunyelwe ukukhonza uNkulunkulu ngokuyala kukanembeza wakhe. UbuRiphabhulikhi nobuProthestani baba yizimiso eziyisisekelo zesizwe. Lezi zimiso ziyimfihlo yamandla nokuchuma kwaso.” *The Great Controversy*, 441.

Yisisekelo soMthethosisekelo esikhomba inkazimulo eshiywa othulini emthethweni weSonto.

“Lapho isizwe uNkulunkulu asisebenzele ngendlela emangalisayo kangaka, naphezu kwaso asabalalisa isihlangu soMandla onke, sishiya izimiso zobuProthestani, futhi ngomthetho waso sinikeza ukwesekwa nokuqinisa ubuRoma ngokunciphisa inkululeko yenkolo, khona-ke uNkulunkulu uyakusebenza ngamandla Akhe uqobo ngenxa yabantu Bakhe abathembekileyo. Ubushiqela baseRoma buyakwenziwa, kodwa uKristu uyisiphaphelo sethu.” *Testimonies to Ministers*, 206.

Esimemezeleni sika-Isaya “esingalungile,” okuyiso umthetho weSonto, inkazimulo ye-United States iyaphela, futhi ngokushesha siphendula umbuzo wesibili ka-Isaya njengoba sibalekela ngokwesiprofetho eZizweni Ezihlangene, enhlanganweni yamakhosi ayishumi yesAmbulo isahluko seshumi nesikhombisa, ukuze sithole usizo lokubhekana nokuhlasela kwe-Islamo ko-“Maye” wesithathu. Umbuzo wokuqala kuleyo mibuzo emithathu ukhomba isimo sencithakalo yomthetho weSonto ebangela ukuba i-United States iqale umsebenzi wayo olandelayo wokuphoqa umhlaba wonke ukuba wamukele ukuhlanganiswa kwebandla nombuso, njengoba kumelwe ukuhlanganiswa kweZizwe Ezihlangene neBandla lamaKatolika, upapa ephethe lobo budlelwane obungwele. Leyo ncithakalo uyibiza ngokuthi “usuku lokuhanjelwa”. Wonke lawa maqiniso esiprofetho ahambisana nenkonzo yokunikezelwa kwesithombe segolide sikaNebukadinesari.

Sizoqhubeka ngesahluko sesithathu sikaDaniyeli esihlokweni esilandelayo.

“Emlandweni kaNebukadinesari noBelishasari, uNkulunkulu ukhuluma kubantu banamuhla. Ukulahlwa okuyokwehlela abakhileyo emhlabeni ngalolu suku kuyoba ngenxa yokwenqaba kwabo ukukhanya. Ukulahlwa kwethu ekwahlulelweni angeke kube umphumela wokuthi siphile ephutheni, kodwa kuyoba ngenxa yokuthi siyishaye indiva amathuba athunyelwe yiZulu okuthola iqiniso. Izindlela zokwazi iqiniso kahle zifinyeleleka kubo bonke; kodwa, njengenkosi ezitika ngokunethezeka nenobugovu, sinaka kakhulu izinto ezithokozisa indlebe, nezijabulisa iso, nezenelisa ulwanga, kunalezo ezicebisa ingqondo, okuyingcebo yobunkulunkulu yeqiniso. Kungenxa yeqiniso ukuthi singaphendula umbuzo omkhulu othi, ‘Kumelwe ngenzeni ukuze ngisindiswe?’” *Bible Echo*, September 17, 1894.