

# Incwadi kaDaniyeli - Inombolo Yeshumi Nesishiyagalolunye

*Ukubaluleka Kokuprofetha Kwegama elithi 'Ihora' Encwadini kaDaniyeli*

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Igama elithi “ihora,” elitholakala kuphela eTestamenteni Elidala encwadini kaDaniyeli, lihlale lihlotshaniswa nohlobo oluthile lokwahlulela. Esahlukweni sesithathu limelela umthetho weSonto, kugxilwe esibonakalisweni esimelwe nguShadiraki, uMeshaki no-Abedinego.

Esahlukweni sesine limelela ukufika kwesixwayiso somlayezo wengelosi yokuqala ngo-1798. Lapho lisetshenziswa okwesibili esahlukweni sesine, limelela ukuvulwa kokwahlulela kophenyo ngo-Okthoba 22, 1844. Esahlukweni sesine, ukusetshenziswa okubili kwegama elithi “ihora” kumelela umlando wemiyalezo yengelosi yokuqala neyesibili kusukela ngo-1798 kuze kube ngu-1844. Lowo mlando ungumlando wezulu eziyisikhombisa zesAmbulo ishumi. Izulu eziyisikhombisa zimelelwa yizikhathi ezimbili lapho igama elithi “ihora” lisetshenziswa khona esahlukweni sesine, ngakho-ke futhi zimelela umlando wengelosi yesithathu kusukela ngo-1989 kuze kube ngumthetho weSonto ozayo maduzane.

Esahlukweni sesihlanu, igama elithi “ihora” nalo limelela umthetho weSonto, kodwa ukugcizelela lapho kusekupheleni kombuso wesithupha wesiprofetho seBhayibheli, i-United States, njengoba kufanekiswa ukuphela kombuso wokuqala wesiprofetho seBhayibheli, iBhabhiloni. Esahlukweni sesithathu, ukugcizelela kwakusefulegini esithandweni somlilo, kodwa esahlukweni sesihlanu ukugcizelela kusekusiphethweni sikaBelshazzar nasokwahlulelwa kwakhe okuyingqayizivele, nakuba uDaniyeli egcina efikile endabeni njengofanekisa ifulegi.

Emthethweni weSonto, “ihora” lokungcweliswa kukaNebukadinesari nokufa kukaBelishasari kuyamelwa. “Ihora” elimelelwe njengokuvulwa kokwahlulela esahlukweni sesine likhomba ukuvulwa kokwahlulela kophenyo ngo-Okthoba 22, 1844, futhi liphinde likhombe ukuvulwa kokwahlulela kokwenziwa emthethweni weSonto. Kungaba ukuvulwa kwezincwadi zokwahlulela endlini engewele yasezulwini ngo-Okthoba 22, 1844, noma ukuqala kokwahlulela kukaNkulunkulu okwehlela phezu kwalabo abenqabile insindiso, ekuqaleni kokwahlulela kokwenziwa emthethweni weSonto isixwayiso ngalokho kwahlulela okusondelayo, kungaba yikuphi kukho kokubili, simelwa kuDaniyeli isahluko sesine ngokusetshenziswa kokuqala kwegama elithi “ihora,” futhi ukuqala kwangempela kwanoma yiluphi kulezo zinhlobo ezimbili zokwahlulela kumelwa ngokwesibili lapho igama elithi “ihora” lisetshenziswa esahlukweni sesine.

Igama lesigaba sohlelo lolimi mayelana negama elithi “hour” njengoba lisetshenziswe nguDaniyeli liwukuthi liyi-“polysemy”. I-polysemy yigama elinezincazelo ezehlukene ezingahlanganiswa zonke ngaphansi kwesihloko esisodwa. Izikhathi ezinhlanu uDaniyeli asebenzisa ngazo igama elithi “hour,” zonke zibhekisela ekwahluleleni, kodwa ngayinye yazo ikhuluma ngezici ezehlukene zokwahlulela kukaNkulunkulu kokuphindisela, okubizwa ngokuthi ukwahlulela kwaKhe

kokwenza, noma ukwahlulela kukaNkulunkulu kophenyo lapho enquma khona ukuthi ngobani abayakusindiswa noma abangayikusindiswa. Noma ngabe kuwukwahlulela kophenyo okwaqala ngo-October 22, 1844, noma ukwahlulela kokwenza okuqala emthethweni weSonto osuzayo masinyane, zombili lezi zahlulelo zinokuhamba okuqhubekayo ngokwemvelo yazo. Ukwahlulela kukaNkulunkulu kokuphindisela, noma ukwahlulela kokwenza, kuqala emthethweni weSonto futhi kukhuphuka kancane kancane, kuze kufinyelele ekupheleni kwesikhathi somusa wabantu nasezinhlehlweni eziyisikhombisa zokugcina.

Isahluko sesihlanu sikaDaniyeli sisebenzisa igama elithi “ihora” ukubonisa ukwahlulela kukaNkulunkulu okuphethe, njengoba kumelwe ukufa kukaBelishasari, nokuphela kwesizwe ayesibusa.

Ngalelo hora kwavela iminwe yesandla somuntu, yaloba maqondana nothi lwezibani phezu kogange olukhanyisiwe lodonga lwesigodlo senkosi; inkosi yabona ingxenye yesandla esalobayo. Daniyeli 5:5.

Ukwahlulela kokugcina kuqala ngesikhathi somthetho weSonto, okuphinde kufanekiswe ngokunikezelwa kukaNebukadinesari kwesithombe segolide, kodwa lelo “hora” limayelana kakhulu nokukhululwa kwabantu bakaNkulunkulu enkingeni elethwa ngesikhathi somthetho weSonto. Ukwahlulela kokugcina kwesifebe saseTire, kanye nese-United States, kuqala ngesikhathi somthetho weSonto, okuyilo “hora” eliyisifanekiselo sokwahlulela encwadini kaDaniyeli.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningahlanganyeli ezonweni zakhe, futhi ukuze ningamukeli ezinhlophekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, noNkulunkulu uzikhumbulile iziphambeko zakhe. Mbuyiselani njengoba naye anibuyisela, nimphindisele ngokuphindwe kabili ngokwemisebenzi yakhe; endebeni ayigcwalisileyo, mgcwaliseleni ngokuphindwe kabili. Njengokuba ezidumisile yena uqobo, waphila ngokunethezeka, mnikezeni ukuhlushwa nosizi okungako; ngokuba usho enhliziyweni yakhe ukuthi: Ngihlezi ngiyindlovukazi, angisi umfelokazi, futhi angisoze ngibone usizi. Ngalokho izinhlopheko zakhe ziyakuza ngosuku olulodwa, ukufa, nokulila, nendlala; futhi uyakushiswa aphele ngomlilo; ngokuba unamandla iNkosi uNkulunkulu emgwebayo. Futhi amakhosi omhlaba, awonileyo naye ngokuphinga, aphila ngokunethezeka kanye naye, ayakumkhalela, amlilele, lapho ebona intuthu yokusha kwakhe, emi kude ngenxa yokwesaba ukuhlushwa kwakhe, ethi: Maye, maye, muzi omkhulu, Babiloni, muzi onamandla! ngokuba ngehora linye ukwahlulelwa kwakho sekufikile. IsAmbulo 18:4–10.

Umthetho weSonto e-United States, oyisiqalo sokwahlulela kokwenziwa, nakho futhi okuqhubekayo, uqala “ngehora” lapho abantwana bakaNkulunkulu abaseseBabiloni bebizwa baphume ngesibonakaliso. Yilo “ihora” lapho ukwahlulela kwehlela “lowo Muzi omkhulu, iBabiloni”. Ukwahlulelwa kwalo, okumelelwe yigama elithi “ihora,” kuhlenganisa isikhathi lapho ezinye izimvu zikaNkulunkulu zibizwa ziphume eBabiloni.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso sabantu; kuyo izizwe zabeZizwe ziyakufuna; nokuphumula kwayo kuyakuba yinkazimulo. Kuyakuthi ngalolo suku iNkosi iphinde yelule isandla sayo okwesibili ukuze ibuyise insali yabantu bayo esele, ivela e-Asiriya, naseGibhithe, nasePhathrosi, naseKushe, nase-Elamu, naseShinari, naseHamati, naseziqhingini zolwandle. Iyomisa isibonakaliso sezizwe, iqoqe abaxoshiweyo bakwa-Israyeli, ihlanganise ndawonye abasakazekileyo bakwaJuda, ibavela emagumbini omane omhlaba. Isaya 11:10–12.

INkosi yabiza abantu ukuba baphume eBabiloni emnyakazweni wengelosi yokuqala ngo-1844, futhi ingelosi yesibili yalowo mlendo kufanele iphindwe ezinsukwini zokugcina, lapho “iNkosi iyakubuye iselule isandla sayo okwesibili ukuba ibuyise insali yabantu bayo.” Insali yabantu ebabiza “futhi” ukuba baphume, ayisona isibhengezo, ngokuba isibhengezo “yimpande kaJese,” emile njenga “sibhengezo” ama “Zizwe azifuna”. Ngokwesibili, uNkulunkulu uyakubiza izizwe ukuba ziphume eBabiloni.

Uyokwenza lokhu ngokuqala ngokubutha “abaxoshiweyo bakwa-Israyeli,” abangabantu “abahlakazekileyo bakwaJuda,” nabavela “emakhoneni omane omhlaba,” lapho seabuthene ndawonye ekupheleni kwezinsuku ezintathu nengxenye zokulala befile emgwaqweni wesAmbulo isahluko seshumi nanye, odlula esigodini sikaHezekeli samathambo afileyo nawomileyo.

“Ihora” lapho kuqala khona ukwahlulela kokugcina phezu kwe“Babiloni,” lowo “muzi omkhulu,” iyona kanye leyo “hora” “yokuzamazama okukhulu komhlaba” yesAmbulo seshumi nanye. Ukwahlulela kokugcina kukaNkulunkulu kuqala ngaleyo “hora,” ngoba esahlukweni seshumi nanye sesAmbulo, kukhona abayizinkulungwane eziyisikhombisa ababulawayo ngaleyo “hora” yokuzamazama komhlaba. Lezo zinkulungwane eziyisikhombisa zazimelwe “amadoda anamandla kakhulu” kaNebukadinesari, afa ngesikhathi ephonsa uShadiraki, uMeshaki no-Abedinego esithandweni esasishiswe “kasikhombisa” ngaphezu kokujwayelekile. ENguqukwani yaseFrance lezo “zinkulungwane eziyisikhombisa” zazimele ubukhosi baseFrance, noma amadoda alo anamandla. Akusikho kuphela ukuthi uBelishasari wabulawa esahlukweni sesihlanu, kodwa nebutho lakhe labhujiswa. “Ihora” lomthetho weSonto liqala ukuhlushwa okumelelwa ngabantu bakaNkulunkulu abaphonswa esithandweni, kodwa futhi liphawula ukuqala kokwahlulela kokugcina kukaNkulunkulu phezu komuzi omkhulu, iBabiloni.

Futhi kuyilo “hora” lokuzamazama okukhulu komhlaba esahlukweni seshumi nanye seSambulo, lapho amathambo ayefile ngaphambili, abulawa esitaladini yisilo esivela kwalasha ongenasiphelo, ephakanyiselwa ezulwini njengophawu. Lapho futhi kuyilo kanye lelo “hora” lapho kukhala khona umaye wesithathu, nawo futhi oyicilongo lesikhombisa. Icilongo lesikhombisa lingumaye wesithathu, futhi injongo yalelo cilongo lokugcina lomaye akukhona kuphela ukuletha ukwahlulela phezu kwalabo abaphoqelela ukukhonza ngeSonto, kodwa futhi nokuthukuthelisa izizwe. Umaye wesithathu, icilongo lesikhombisa, kanye nokuthukutheliswa kwezizwe, konke kuyizimpawu ezikhuluma ngendima yesiprofetho yobuSulumane, futhi konke kubekwe kulelo “hora” lokuzamazama okukhulu komhlaba.

Base bezwa izwi elikhulu livela ezulwini lithi kubo: Khuphukelani lapha. Benyukela ezulwini ngefu; izitha zabo zababona. Ngalelo hora kwaba khona ukuzamazama komhlaba okukhulu,

ingxenye yeshumi yomuzi yawa, kwathi kulokho kuzamazama komhlaba kwabulawa abantu abayizinkulungwane eziyisikhombisa; abaseleyo besaba kakhulu, badumisa uNkulunkulu wezulu. Maye wesibili wedlulile; bhekani, maye wesithathu uyeza masinyane. Ingelosi yesikhombisa yase ikhalisa icilongo; kwase kuba khona amazwi amakhulu ezulwini, ethi: Imibuso yaleli zwe isiphenduke umbuso weNkosi yethu nowoKristu wayo; iyakubusa kuze kube phakade naphakade. Abadala abangamashumi amabili nane, ababehli phambi kukaNkulunkulu ezihlalweni zabo zobukhosi, bawa ngobuso babo, bakhuleka kuNkulunkulu, bethi: Siyakubonga, Nkosi Nkulunkulu uMninimandla onke, okhona, nowawukhona, nozayo; ngokuba uthathile amandla akho amakhulu, wabusa. Izizwe zathukuthela, intukuthelo yakho yafika, nesikhathi sabafuleyo, sokuba bahlulelwe, nesokuba ubanike umvuzo izinceku zakho abaprofethi, nabangcwele, nalabo abalikhonzayo igama lakho, abancane nabakhulu; nokuba ubabhuhise ababhuhisa umhlaba. IsAmbulo 11:12–18.

Amathambo afileyo kaHezekeli enyukela “ezulwini ngefufu; futhi izitha zawo” zibabona “zona” “ngehora” lapho umculo kaNebukhadinezari uqala ukukhala, futhi isifebe saseThire siqala ukucula, futhi u-Israyeli oyisihlubuki eqala ukudansa. U-Israyeli oyisihlubuki umele umprofethi wamanga, inkosi uNebukhadinezari ingudrako, kanti isifebe saseThire siyisilwane. Umdanso uvezwa ngabaprofethi bakaBhali nangabaprofethi besixuku sesihlahla endabeni ka-Eliya. Wabuye wavezwa nangomdanso kaSalome, indodakazi kaHerodiya. UBhali ungukulunkulu wamanga wesilisa, kanti u-Ashitaroti ungabaprofethi besixuku sesihlahla, okuwukulunkulu wesifazane. Ngokuhlangene bamele ukuhlangana kwebandla (owesifazane) nombuso (owesilisa). Ngokuhlangene bamele umprofethi wamanga wase-United States. USalome ukhomba ukuthi umprofethi wamanga uyindodakazi yaseRoma, omfanekiso wayo uyinhlanganisela yebandla nombuso e-United States.

Ngakho ngaleso sikhathi kweza phambili amaKalediya athile, amangalela amaJuda. Akhuluma, athi enkosini uNebukadinesari: O nkosi, phila kuze kube phakade. Wena, O nkosi, ukhiphe isimemezelo sokuthi wonke umuntu oyakuzwa ukukhala kophondo, nomtshingo, nehabhu, nesakbhuthi, nepisaliteri, nedalimu, nazo zonke izinhlobo zomculo, uyakuwa phansi akhuleke esithombeni segolide; futhi lowo ongawi phansi akhuleke, ukuba aphonswa phakathi kwesithando somlilo ovuthayo. Kukhona amaJuda athile owamisile ukuba abe phezu kwezindaba zesifundazwe saseBabiloni, uShadiraki, uMeshaki, no-Abhedinego; la madoda, O nkosi, awakunakanga; awakhonzi onkulunkulu bakho, futhi awasikhulekeli isithombe segolide osimisileyo. Daniyeli 3:8–12.

Kulelo “hora,” izitha zikaShadiraki, uMeshaki no-Abhedinego zabona ukuthi zenqaba uphawu lwesilo, zase zicela enkosini ukuba ikhiphe ukwahlulela okumisiwe. Kulelo “hora,” umthetho weSonto, okuwukuzamazama okubhekana nesilo somhlaba (ukuzamazama komhlaba), kubonakaliswa ulaka nolaka oluvuthayo lukaNebukhadinezari.

Khona-ke uNebukhadinezari, ngolaka lwakhe nangokufutheka kwakhe, wayala ukuba kulethwe oShadiraki, oMeshaki, no-Abhedinego. Khona balethwa laba bantu phambi kwenkosi. Daniyeli 3:13.

Ukuhlushwa okwenziwa kubofakazi bakaNkulunkulu ababili (uShadiraki, uMeshaki no-Abhedinego), kwenziwa lapho benqaba ukukhothama, noma njengoba iSambulo isahluko 11 sikubeka—bema ngezinyawo zabo.

Kwathi emva kwezinsuku ezintathu nengxenyane umoya wokuphila ovela kuNkulunkulu wangena kubo, base bemi ngezinyawo zabo; kwase kwehlela ukwesaba okukhulu phezu kwalabo ababebabona. Base bezwa izwi elikhulu livela ezulwini lithi kubo, Khuphukelani lapha. Base benyukela ezulwini ngefu; izitha zabo zababona. IsAmbulo 11:11, 12.

Benqaba ukukhothama, bema ngezinyawo zabo njengempi enamandla kaHezekeli. Bema lapho bemukela bese bememezela umlayezo wokubekwa uphawu, ophikisa ukwakheka komfelandawonye webandla nombuso e-United States, futhi uxwayisa ngomthetho weSonto osuzayo maduzane, futhi ubonisa ukuthi ukwahlulela kukaNkulunkulu kokuphindisela sekuseduze ukuba kugcwaliswe yi-Islam yoMaye wesithathu. Umlayezo Wokukhala Kwaphakathi Kwamabili umelelwa “yimfihlo” eyambulelwa uDanilyeli esahlukweni sesibili, futhi lapho abantu bakaNkulunkulu bosuku lokugcina bezinza kulelo “qiniso,” abakwazi futhi abayikunyakaziswa ukuzamazama komhlaba osekusondele.

“Umsebenzi waseBattle Creek ulandela uhlelo olufanayo. Abaholi basesibhedlela sezempilo baye bahlanganyela nabangakholwayo, bebamukela emikhandlwini yabo, ngokwezinga elithile, kodwa kufana nokusebenza amehlo abo evaliwe. Baswele ukuqonda ukuze babone okuzosehlela phezu kwethu nganoma yisiphi isikhathi. Kukhona umoya wokuphelelwa yithemba, wempi nowokuchitheka kwegazi, futhi lowo moya uyokhula kuze kube sekupheleni kwesikhathi uqobo. Ngokushesha nje lapho abantu bakaNkulunkulu sebephawuliwe emabunzini abo—akusilo uphawu noma umaka ongabonakala, kodwa kuwukuzinza eqinisweni, kokubili ngokwengqondo nangokomoya, ukuze bangabe besanyakaziswa—ngokushesha nje lapho abantu bakaNkulunkulu sebephawuliwe futhi belungiselwe ukuzanyanyiswa, kuyofika. Impela, sekuqalile kakade. Izahlulelo zikaNkulunkulu manje ziphezu kwezwe, ukusixwayisa, ukuze sazi okuzayo.” Manuscript Releases, umqulu 10, 252.

Ukubekwa uphawu kumela uphawu oluqale lungabonakali kubantu, kodwa olube selubonwa yiwo wonke umuntu. Lapho abantu bakaNkulunkulu bemukela umlayezo weSikhalo Saphakathi Kwamabili, esimelelwe “yimfihlakalo” eyambulelwa uDanilyeli esahlukweni sesibili, basuke bemukele “imfihlakalo” yomfanekiso wesilo oholela ophawini lwesilo, oluletha ukwahlulela kukaNkulunkulu, okufeziwe nge-Islamu. Lokhu kwenzeka ngesikhathi lapho “umoya wokuphelelwa ithemba, wempi nowokuchitheka kwegazi” ukhula khona. Leso sikhathi yilesi samanje. Kwenzeka lapho abaholi be-Adventism bengasaboni ngenxa yobumpumputhe baseLawodike. Ngesikhathi senqubo yokubekwa uphawu epheliswa eSikhaweni Saphakathi Kwamabili, uphawu lugxivizwa emabunzini ezintombi ezihlakaniphileyo, kodwa alubonakali. UShadiraki, uMeshaki no-Abhedinego bamele labo asebezinzile eqinisweni, njengoba kuboniswe ngengxoxo yabo noNebukhadinezari.

UNebukhadinezari wakhuluma wathi kubo: “Kulinqiniso yini, nina oShadiraki, noMeshaki, no-Abhedinego, ukuthi anikhonzi onkulunkulu bami, futhi anikhulekeli isithombe segolide

engisimisile na? Manje-ke, uma nilungele ukuthi, ngesikhathi nje nizwa ukukhala kophondo, necilongo, nehabhu, nesakhithuthi, nehubo, nedalimere, nayo yonke inhlobo yomculo, niwe phansi nikhulekele isithombe engisenzileyo, kuhle; kodwa uma ningakhuleki, niyakuphonswa ngalelo hora phakathi kwesithando somlilo ovuthayo; futhi ungubani lowo Nkulunkulu oyakunikhulula esandleni sami?” OShadiraki, noMeshaki, no-Abedinego baphendula bathi enkosini: “O Nebukhadinezari, asinasidingo sokukuphendula ngalolu daba. Uma kunjalo, uNkulunkulu wethu esimkhonzayo unamandla okusikhulula esithandweni somlilo ovuthayo, futhi uyakusikhulula esandleni sakho, nkosi. Kepha uma kungenjalo, makwazeke kuwe, nkosi, ukuthi asiyikukhonza onkulunkulu bakho, futhi asiyikusikhulekela isithombe segolide osimisileyo.” Daniyeli 3:14–18.

Ngemva kwalokho labo bafanelekile abathathu bayobonakalisa uphawu lukaNkulunkulu olubonakalayo. Kuphela yilabo abaqale baba nophawu ngaphakathi olungabonakaliyo abayohlanganyela ekubonakaliseni uphawu lukaNkulunkulu ngesikhathi lapho kumelwe lubonakale khona.

Khona uNebukhadinezari wagcwala ulaka, nobuso bakhe bashintsha baba ngokumelene noShadiraki, noMeshaki, no-Abedinego; ngalokho wakhuluma, wayala ukuba isithando somlilo sishiswe kasikhombisa ngaphezu kokujwayelekile ukusishisa. Wayala amadoda anamandla kunawo wonke ayesebuthweni lakhe ukuba abophe oShadiraki, noMeshaki, no-Abedinego, abaphonse esithandweni somlilo ovuthayo. Khona la madoda aboshwa nezingubo zawo zangaphandle, namabhulukwe awo, nezigqoko zawo, nezinye izingubo zawo, aponswa phakathi kwesithando somlilo ovuthayo. Ngakho-ke, ngenxa yokuthi umyalo wenkosi wawuphuthuma, nesithando sishisa ngokwedlulele, ilangabi lomlilo labulala lawo madoda ayethathe oShadiraki, noMeshaki, no-Abedinego. Futhi la madoda amathathu, oShadiraki, noMeshaki, no-Abedinego, awa eboshiwe phakathi kwesithando somlilo ovuthayo. Khona inkosi uNebukhadinezari yamangala, yasukuma ngokushesha, yakhuluma, yathi kubeluleki bayo: Asibaphonsanga yini amadoda amathathu eboshiwe phakathi komlilo na? Apendula, athi enkosini: Kunjalo, nkosi. Yaphendula yathi: Bhekani, ngibona amadoda amane ekhululekile, ehamba phakathi komlilo, futhi awalimazekanga; futhi isimo sowesine sinjengeNdodana kaNkulunkulu. Daniyeli 3:19–25.

Ofakazi ababili, abamelelwa nguShadiraki, uMeshaki no-Abedinego, base bephakanyiswa babe yisibhengezo; khona-ke uphawu luyobonakala.

“Umsebenzi kaMoya oNgcwele uwukweyisa izwe ngesono, nangokulunga nangokwahlulela. Izwe lingaxwayiswa kuphela ngokubona labo abakholwa iqiniso bengcwelisiwe ngeqiniso, besebenza ngokwezimiso eziphakeme nezingcwele, bebonakalisa ngendlela ephakeme, ehloniphekile, umugqa wokwehlukana phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngezinyawo zabo. Ukungcweliswa kukaMoya kuphawula umehluko phakathi kwalabo abanesibonakaliso sikaNkulunkulu, nalabo abagcina usuku lokuphumula olungelona olweqiniso. Lapho uvivinyo lufika, kuyobonakaliswa ngokusobala ukuthi liyini uphawu lwesilo. Kuwukugcina iSonto. Labo okuthi, ngemva kokulizwa iqiniso, baqhubeke bebheka lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nemithetho. Bible Training School, December 1, 1903.”

Ngesikhathi somthetho weSonto, i-United States izophendukela e-United Nations ukuze ifeze umsebenzi wayo wesiprofetho. Izoqola umhlaba ngalezo zimangaliso eyenza, njengoba kufanekiswa umdanso kaSalome. Ngenkathi yenza lowo mdanso wokukhohlisa, isifebe saseTire siyobe sicula izingoma zaso, futhi i-orchestra kaNebukhadinezari iyobe idlala umculo. I-United States ihola ekuphoqeni umhlaba ukuba wamukele leyo ngoma, futhi ukhothame phambi komfanekiso.

Ngase ngibona esinye isilo sikhuphuka emhlabeni; sasinempondo ezimbili ezifana nezewundlu, kepha sakhuluma njengodrako. Futhi sisebenzisa wonke amandla esilo sokuqala phambi kwaso, senza umhlaba nabahlala kuwo bakhonze isilo sokuqala, esaphulukiswa isilonda saso esibulalayo. Futhi senza izimangaliso ezinkulu, size senze nomlilo wehle ezulwini uze emhlabeni phambi kwabantu, siphambukise abahlala emhlabeni ngezibonakaliso esanikwa amandla okuzenza phambi kwesilo; sithi kwabahlala emhlabeni makenzele isilo umfanekiso, sona esasinxeba lenkemba kepha saphila. Futhi sanikwa amandla okunika umfanekiso wesilo umoya wokuphila, ukuze umfanekiso wesilo ukhulume, wenze nokuthi bonke abangayikukhonza umfanekiso wesilo babulawe. Futhi senza bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; ukuze kungabikho muntu ongathenga noma adayise, ngaphandle kwalowo onophawu, noma igama lesilo, noma inani legama laso. Nansi inhlakaniphlo. Onokuqonda makabalé inani lesilo, ngokuba liyinani lomuntu; nenani laso lingamakhulu ayisithupha namashumi ayisithupha nesithupha. IsAmbulo 13:11–18.

IGibhithe ezinsukwini zokugcina limelela umhlaba (owayusubuswa ngaleso sikhathi yiNhlango Yezizwe), kodwa kukhona “Ishwa” (uphawu lwe-Islam), elimenyezwe phezu kwalabo (i-United States) abaphendukela eGibhithe ukuze bafune usizo. Lapho amadoda amathathu afanelekayo ephonswa eziko lomlilo abe yisibonakaliso sesizwe emhlabeni, lelo ziko akusilo ngempela iziko likaNebukhadinezari.

Maye kubo abehlela eGibhithe beyofuna usizo; abathembele emahhashini, bakholwe izinqola, ngokuba ziningi; nakubagibeli bamahhashi, ngokuba banamandla kakhulu; kepha ababheki koNgcwele ka-Israyeli, futhi abafuni uJehova! Nokho naye uhlakaniphile, uyakuletha okubi, futhi akayikubuyisa amazwi akhe; kodwa uyakusukuma amelane nendlu yabenzi bokubi, amelane nosizo lwabenzi bobubi. Manje abaseGibhithe bangabantu, abayena uNkulunkulu; namahhashi abo ayinyama, awasiwo umoya. Lapho uJehova eyokwelula isandla sakhe, oyisizayo uyakuwa, nosizwayo awe phansi, futhi bayakuphela bonke kanyekanye. Ngokuba uJehova ukhulume kimi kanje wathi: Njengengonyama nengonyama esencane ibhodla phezu kwempango yayo, lapho kubizelwa kuyo abelusi abaningi, ayiyikwesaba izwi labo, futhi ayiyikuzithoba ngomsindo wabo: ngokunjalo uJehova Sebawoti uyokwehla azolwa ngenxa yentaba iZiyoni nangenxa yequma layo. Njengezinyoni ezindizayo, kanjalo uJehova Sebawoti uyakuvikela iJerusalema; evikela, uyakulikhulula; edlula phezu kwalo, uyakulondoloza. Buyelani kuye enimhlabuke kakhulu, nina bantwana baka-Israyeli. Ngokuba ngalolo suku yilowo nalowo uyakulahlala izithombe zakhe zesiliva nezithombe zakhe zegolide, ezenziwa izandla zenu ukuba zibe yisono kini. Khona-ke umAsiriya uyakuwa ngenkemba, engeyoyendoda enamandla; nangenkemba engeyoyendoda engelutho uyakudliwa; kepha uyakubalekela inkemba, nezinsizwa zakhe ziyakudangala. Uyakwela aye enqabeni yakhe

ngenxa yokwesaba, nezikhulu zakhe ziyakwesaba ibhanela, usho uJehova, omlilo wakhe useZiyoni, nesithando sakhe somlilo siseJerusalema. Isaya 31:1–9.

IJerusalema iyisithando somlilo izwe eliyobheka kuso, futhi bayobona amadoda amane ehamba phakathi kwaso.

Khona-ke uNebukhadinezari wasondela emlonyeni wesithando somlilo ovuthayo, wakhuluma, wathi: Shadiraki, Meshaki, no-Abhedinego, nina zinceku zikaNkulunkulu oPhezukonke, phumani, nize lapha. Khona-ke uShadiraki, uMeshaki, no-Abhedinego baphuma phakathi komlilo. Izikhulu, nababusi, nabaphathi, nabeluleki benkosi, seabuthene ndawonye, babona lamadoda, emizimbeni yawo umlilo owawungenamandla phezu kwayo; kungashiswanga nalunye unwele lwekhanda lawo, nezingubo zawo zazingaguqukile, futhi nephunga lomlilo lalingadlulanga kuwo. Khona-ke uNebukhadinezari wakhuluma, wathi: Makabongwe uNkulunkulu kaShadiraki, noMeshaki, no-Abhedinego, othumile ingelosi yakhe, wakhulula izinceku zakhe ezabethembile kuye, zaguqula izwi lenkosi, zanikezela imizimba yazo, ukuze zingakhonzi, futhi zingakhulekeli omunye unkulunkulu, ngaphandle kukaNkulunkulu wazo. Daniyeli 3:26–28.

UNebukhadinesari wayese enza omunye umthetho. Lowo mthetho umele ngokomfanekiso umthetho wokugcina ezinsukwini zokugcina. Ukipha umthetho wokufa, wona, emzamweni wakhe obuthakathaka wokuphakamisa uNkulunkulu wezulu, empeleni uyisifaniso sesiprofetho somthetho wokufa ekupheleni kwezwe. UNebukhadinesari, emele inkosi ekupheleni kwezwe, uwuphawu lwamakhosi ayishumi kadrako aphinga nesifebe saseRoma. Umthetho olandelayo esigcawini sesiprofetho ngumthetho wokufa, futhi nakuba uNebukhadinesari ememezela okwangesikhathi sakhe, empeleni umele umthetho wokugcina wenyunyana emithathu ezinsukwini zokugcina. Lowo mthetho ungumthetho wokufa oqaliswa emva kokuvalwa komusa, kodwa awusoze wagcwaliswa ngokumelene nabantu bakaNkulunkulu.

Ngakho ngimisa umyalo wokuthi bonke abantu, zonke izizwe, nazo zonke izilimi, abayakukhuluma noma yini engafanele ngoNkulunkulu kaShadiraki, kaMeshaki, no-Abenedego, bayakunqunywa babe yizicucu, nezindlu zabo zenziwe indunduma yomquba; ngokuba akakho omunye uNkulunkulu ongakhulula ngalolu hlobo. Inkosi yase ibaphakamisa uShadiraki, uMeshaki, no-Abenedego esifundazweni saseBabiloni. Daniyeli 3:29, 30.

Manje sesibeke emlandweni okwanele kwezahluko ezintathu zokuqala zikaDaniyeli ukuze siqale ukucabangela izahluko zesine nesesihlanu, ezibuswa ngumgomo wesiprofetho othi “phinda wandise”. Isahluko sesine sikaDaniyeli sikhomba u-1798 kanye nokuqala kwesilo somhlaba, kanti isahluko sesihlanu sikhomba umthetho weSonto, kanye nokuphela kwesilo somhlaba lapho sikhuluma njengodrako. Lezi zahluko ezimbili kufanele zihlanganiswe “umugqa phezu komugqa” kanye nezahluko ezintathu zokuqala ukuze kwakhiwe phezu kwesakhiwo semiyalezo yezingelosi ezintathu. Ngenxa yaleli qiniso, sizoqala ngokuchaza ngokucophelela umgomo othi “umugqa phezu komugqa”.

Sizoqhubeka esihlokwini esilandelayo.

“UBelishasari wayenikwe amathuba amaningi okwazi nokwenza intando kaNkulunkulu. Wayebonile umkhulu wakhe uNebukadinesari exoshwa emphakathini wabantu. Wayebonile ukuhlakanipha inkosi ezidlayo eyayizigqaja ngakho kususwa Yilowo owayekunike lona. Wayeyibonile inkosi ixoshwa embusweni wayo, yenziwa umngane wezilwane zasendle. Kodwa uthando lukaBelishasari lokuzijabulisa nokuzikhazimulisa lwasula izifundo okwakungafanele neze azikhohlwe; futhi wenza izono ezifana nalezo ezaletha izahlulelo ezivelele phezu kukaNebukadinesari. Wachitha amathuba ayewanikwe ngomusa, enganaki ukusebenzisa amathuba ayeseduze kwakhe ukuze ajwayelane neqiniso. ‘Kumelwe ngenzeni ukuze ngisindiswe?’ kwakungumbuzo inkosi enkulu kodwa eyisiwula eyawedlula ngokunganaki.” Bible Echo, April 25, 1898.