

Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nesishiyagalolunye

*Idili LikaBelishasari Nehora Lesiprofetho: Ukwembulwa Komthetho
WeSonto, Ukuwa KweBhabhiloni, Nenhlekelele Yokugcina*

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Idili likaBelishazari lichaza “ihora” lomthetho weSonto, kodwa libeka ukugcizelela ekwahlulelweni kophondo lweRiphabhulikhi. Isithombe segolide sikaNebukadinesari kuDaniyeli isahluko sesithathu sibeka lowo mlendo ofanayo esimweni sabantu bakaNkulunkulu abathembekileyo, ababe sebesiphakanyiswa njengophawu. UDaniyeli isahluko sesithupha ukhuluma ngalowo mugqa ofanayo, kodwa ubhekisa endimeni yophondo lwamaProthestani. UBelishazari umelela “umbuso,” futhi wabiza izikhulu zakhe eziyinkulungwane.

Inkosi uBhelishasari yenzela izikhulu zayo eziyinkulungwane idili elikhulu, yaphuza iwayini phambi kwaleyo nkulungwane. UBhelishasari, esazizwa ukunambitheka kwewayini, wayala ukuba kulethwe izitsha zegolide nezesiliva uyise uNebukadinesari ayezikhiphe ethempelini elaliseJerusalema, ukuze inkosi nezikhulu zayo, amakhosikazi ayo nezancinza zayo, ziphuze kuzo. Base beletha izitsha zegolide ezazikhishwe ethempelini lendlu kaNkulunkulu elaliseJerusalema; inkosi nezikhulu zayo, amakhosikazi ayo nezancinza zayo, zaphuza kuzo. Baphuza iwayini, badumisa onkulunkulu begolide, nabeziliva, nabezethusi, nabensimbi, nabokhuni, nabamatshe. Ngalo lelo hora kwavela iminwe yesandla somuntu, yabhala maqondana nothi lwesibani odakeni lodonga lwesigodlo senkosi; inkosi yabona ingxenye yesandla eyayibhala. Daniyeli 5:1–5.

Inani elithi “lishumi” limelela udrako, kanti ikhulu, nenkulungwane kumane kuyisikhuliso salolo phawu olufanayo. Esahlukweni sesithupha, ikhulu namashumi amabili liphakamisa umthetho wenkohliso, futhi ikhulu namashumi amabili liwuphawu lwabapristi. Uma kubhekwa “umugqa phezu komugqa,” idili likaBhelishasari lifanekisa ukwahlulelwa kombuso owonakele, nokwahlulelwa kwesimiso sebandla esonakele. UBhelishasari wayedakiwe ngewayini laseBabiloni, wabe esenquma ukuhlambalaza izitsha ezingcwele zethempeli likaNkulunkulu eJerusalema.

“Umprofethi uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngezwi elinamandla kakhulu, yathi: Liwile, liwile iBabiloni elikhulu, seliyindawo yokuhlala amadimoni’ (IsAmbulo 18:1, 2). Lona ngumlayezo ofanayo nowanikezwa yingelosi yesibili. IBabiloni liwile, ‘ngokuba liphuzise izizwe zonke iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Liyini lelo wayini?—Izimfundiso zalo ezingamanga. Linike umhlaba isabatha lamanga esikhundleni seSabatha somyalo wesine, futhi liphinde laqhuba amanga uSathane awaqala ukuwatshela u-Eva e-Edene—ukungafi komphfumulo ngokwemvelo. Amaphutha amaningi afanayo liwathé hlakazela kude nakubanzi, ‘lifundisa izimfundiso eziyimiyalo yabantu’ (Mathewu 15:9).” Selected Messages,

incwadi 2, 118.

Iwayini uBelishasari ayeyiphuza laliyiSabatha lesithombe sobupapa, ngoba idili lalimelela “ihora” lesiprofetho lomthetho weSonto. Izitsha zethempeli azingenisa ehholo ledili zazimelela hhayi kuphela ukuhlubuka kuNkulunkulu, kodwa nezitsha ezingewele futhi zimelela abantu bakaNkulunkulu, ngokuba okungokoqobo kumele okungokomoya, futhi abantu bayizitsha.

Nokho isisekelo sikaNkulunkulu simi siqinile, sinolu phawu lokuqinisekisa ukuthi: INkosi iyabazi abangabayo. Futhi ukuthi: Wonke obiza igama likaKristu makahoxe ekungalungini. Kepha endlini enkulu akukhona izitsha zegolide nezesiliva kuphela, kodwa kukhona nezezinkuni nezezibumba; ezinye ngezodumo, kanti ezinye ngezokungadunyiswa. Ngakho-ke, uma umuntu ezihlanza kulezi, uyakuba yisitsha sodumo, esingwelisiweyo, esifanele ukusetshenziswa yinkosi yendlu, silungiselwe yonke imisebenzi emihle. 2 Thimothewu 2:19–21.

Phakathi kokungcolisa abantu bakaNkulunkulu ngokubaphoqelela ekukhonzeni ngeSonto, umbhalo ovuthayo obhalwe ngesandla umemezela ukubhujiswa kukaBelshazzar.

Ngalo lelo hora kwavela iminwe yesandla somuntu, yaloba maqondana nothi lwesibani phezu kophahla lodonga lwesigodlo senkosi; inkosi yabona ingxenye yesandla esalobayo. Khona-ke ubuso benkosi bashintsha, nemicabango yayo yayiphazamisa, kwaze kwaxega amalunga okhalo lwayo, namadolo ayo ashayana. Inkosi yamemeza ngezwi elikhulu ukuba kungeniswe izazi zezinkanyezi, amaKaledi, nababhuli. Inkosi yakhuluma, yathi kwabahlakaniphileyo baseBabiloni: Noma ubani oyakufunda lo mbhalo, angibonise nencazelo yawo, uyakwembathiswa okubomvu klebhu, afakelwe uchungechunge lwegolide entanyeni yakhe, abe ngumbusi wesithathu embusweni. Daniyeli 5:5–7.

Ngokomlando lesi siqephu siqondwa njengokukhomba ukuthi uyise kaBelshazzar wayeseshiyile isihlalo sobukhosi sezombusazwe kuBelshazzar, futhi ngenxa yalesi sizathu okungcono kunakho konke indodana yakhe eyayingakunikela njengomvuzo wokuhunyushwa kombhalo wesandla kwakuyisikhundla sokuba ngumbusi wesithathu. Njengoba kusondelwa emthethweni weSonto e-United States, ubuholi bezombusazwe buyoba sesimweni sokuthobela ubuholi benkolo obuyobe busebenza ukwethula uhlobo olusha lokukhonza. Umfanekiso wesilo umelela ukuhlanganiswa kwebandla nombuso, ibandla lilawula lobu budlelwane, futhi emthethweni weSonto uBelshazzar wayeyinkosi yezombusazwe, ngaleyo ndlela emele umbuso, kodwa wayengowesibili kuphela ngaphansi kwegunya lenkolo likayise. Okungcono kunakho konke ayengakunikela kuDaniyeli kwakuwukuba abe ngowesithathu.

“Lapho ibandla lokuqala lonakaliswa ngokusuka ebumsulweni bevangeli nangokwamukela amasiko nemikhuba yabahedeni, lalahlekelwa nguMoya namandla kaNkulunkulu; futhi ukuze lilawule onembeza babantu, lafuna ukusekelwa ngamandla ombuso wezwe. Umphumela kwaba ubupapa, ibandla elalilawula amandla ombuso futhi lawasebenzisa ukuqhubekisela phambili izinhloso zalo, ikakhulukazi ekujeziseni ‘ukuhlubuka enkolweni.’ Ukuze i-United States yakhe umfanekiso wesilo, amandla enkolo kufanele alawule uhulumeni wombuso ngendlela yokuthi negunya lombuso lisetshenziswe yibandla ukufeza izinhloso zalo siqu....”

“Ukuphoqelelwa kokugcinwa kweSonto ngasohlangothini lwamabandla amaProthestani kuwukuphoqelelwa kokukhonza upapa—kwesilo. Labo abathi, beqonda izimangalo zomyalo wesine, bakhethe ukugcina iSabatha elingamanga esikhundleni seSabatha leqiniso, ngalokho benza ukuhlonipha lawo mandla okuyiwona wodwa ayalayo. Kodwa ngesenzo uqobo sokuphoqelela umsebenzi wenkolo ngamandla ombuso, amabandla ngokwawo ayakha umfanekiso wesilo; ngakho-ke ukuphoqelelwa kokugcinwa kweSonto e-United States kuyoba ukuphoqelelwa kokukhonza isilo nomfanekiso waso.” The Great Controversy, 443, 448, 449.

Kusesimweni lapho isimilo sembulwa khona, futhi umlayezo oyimfihlakalo odongeni waletha inhlekelele kokuhlangenwe nakho kukaBelishasari futhi waphawula ukuphela kombuso wakhe, ngaleyo ndlela ufanekisela ukuphela kombuso wesilo somhlaba. UBelishasari wafa ngalobo busuku uqobo, emelela umthetho weSonto, lapho i-United States igudluzwa njengombuso wesithupha wesiprofetho seBhayibheli emthethweni weSonto, kodwa i-United States ngokushesha yaguqukela ekubeni yinkosi ehamba phambili yamakhosi ayishumi. Amakhosi ayishumi angumbuso wesikhombisa wesiprofetho seBhayibheli, futhi ngokushesha avuma ukunikela umbuso wawo wesikhombisa esilweni.

Ngokuba uNkulunkulu ukubekile ezinhliziyweni zabo ukwenza intando yakhe, nokuvumelana, nokunika umbuso wabo kuso isilo, kuze kugcwaliseke amazwi kaNkulunkulu. IsAmbulo 17:17.

Izigigaba zokugcina ziyashesha, futhi ukuguquka kusuka embusweni wesithupha kuye kowesikhombisa, bese kuba kowesishiyagalombili, kuyashesha, ngoba ngaleso sikhathi izwe lisenkingeni enkulu. Ukuketulwa kwesilo sasemhlabeni kubangela uBelshazzar ukuba esabe, futhi njengoba eyinkosi eyinhloko phakathi kwamakhosi ayishumi, emelela ukwesaba okuyokwehlela wonke amakhosi omhlaba ngesikhathi sokuketulwa kwe-United States. Encwadini yesAmbulo isahluko seshumi nanye, “ihora” lapho umbhalo wesandla uvela odongeni, liyilo “hora” lokuzamazama komhlaba okukhulu. Ngaleso sikhathi izimpawu ezintathu zobuSulumane ziyamakwa, futhi ubuSulumane yibo obubangela amakhosi ukuba esabe ezinsukwini zokugcina.

Ngokuba, bheka, amakhosi ayehlangene, adlula ndawonye. Akubona, amangala; aphazamiseka, aphuthuma ukubaleka. Ukwesaba kwawabamba khona lapho, nobuhlungu obunjengobowesifazane obelethayo. Uphahlaza imikhumbi yaseTharishishi ngomoya wasempumalanga. Njengoba sizwile, kanjalo sibonile emzini kaJehova Sebawoti, emzini kaNkulunkulu wethu: uNkulunkulu uyowumisa kuze kube phakade. Sela. IHubo 48:4–8.

Amakhosi, noma amakhosi ayebuthene edilini likaBelshazari, ephuza iwayini laseBhabhiloni futhi ephatha ebuka nezitsha ezingcwele zendlu engcwele kaNkulunkulu, lapho ukwesaba kwabamba phezu kwawo, njengoba kufanekiswa ukwesaba kukaBelshazari lapho umbhalo wesandla uvela odongeni. Ukwesaba kukaBelshazari kwaqala ukwesaba okwakukhula ngokwanda, okufanekiswa ngowesifazane osezinhlungwini zokubeletha; futhi “ihora” lesAmbulo isahluko 11 liholela esahlukweni 12, lapho uphawu lufanekiswa njengowesifazane osezokubeletha. Ubuhlungu bokuqala bokubeletha bungumbhalo wesandla odongeni lwendlu yedili. Ukwesaba kubangelwa “umoya wasempumalanga” wobuSulumane, “owaphula imikhumbi yaseTharishishi.”

Ehholo ledili likaBelishasari, “izikhulu eziyinkulungwane” ziphuza iwayini laseBhabhiloni, elifanekisela ukuphoqelelwa kweSonto. Ngaleso sikhathi, iqembu lomculo likaNebukadinesari liqala ukudlala umculo, njengoba uBelishasari eyalele ukuba kulethwe imihlobiso yendlu engcwele. Isifebe saseThire siqala ukucula, no-Israyeli ohlubukile uqala ukudansa ezungeza isithombe segolide sikaNebukadinesari. Kodwa lowo mcimbi uyaphazanyiswa “umoya wasempumalanga,” okuyi-“maye wesithathu” ofika masinyane, futhi oyi-“cilongo lesikhombisa.” Lapho ubuSulumane buphazamisa lowo mcimbi, “izizwe ziyathukuthela.” Ziyathukuthela, ngokuba imikhumbi yaseTharishishi, uphawu lwesakhiwo somnotho somhlaba wonke, ibe isicwiliswa phakathi nolwandle.

ITarshishi yayingumthengisi wakho ngenxa yobuningi bayo yonke inhlobo yengcebo; bahweba ezimakethe zakho ngesiliva, ngensimbi, ngethini, nangomthofu. IJavani, iThubhali, neMesheki, babengabathengisi bakho; bahweba emakethe yakho ngabantu nangezitsha zethusi. Abendlu kaThogarma bahweba ezimakethe zakho ngamahhashi, nabagibeli bamahhashi, neminyuzi. Amadoda aseDedani ayengabathengisi bakho; iziqhingi eziningi zazingukuthengiswa kwesandla sakho; zakulethela njengezipho izimpondo zendlovu nomnyama. ISiriya yayingumthengisi wakho ngenxa yobuningi bempahla yokwenziwa nguwe; bahweba ezimakethe zakho ngamatshe aluhlaza ayigugu, nangobunsomi, nangomsebenzi wokufekethisa, nangeleneni elicolekileyo, nangamakhorali, nange-agathe. UJuda, nezwe lakwa-Israyeli, babengabathengisi bakho; bahweba emakethe yakho ngokolweni lwaseMinithi, nePhanagi, noju, namafutha, namakha. IDamaseku yayingumthengisi wakho ngenxa yobuningi bempahla yokwenziwa nguwe, ngenxa yobuningi bayo yonke ingcebo; ngewayini laseHeliboni nangoboya obumhlophe. UDani futhi neJavani ababehambahamba bahweba ezimakethe zakho; insimbi ecwebezelayo, nekhasiya, nomhlaba omnandi kwakusemakethe yakho. IDedani yayingumthengisi wakho ngezingubo eziyigugu zezinqola. I-Arabiya, nazo zonke izikhulu zaseKedari, zazihweba nawe ngamawundlu, nezinqama, nezimbuzi; ngalezi zinto zazingabathengisi bakho. Abathengisi baseSheba nabaseRahama, babengabathengisi bakho; bahweba ezimakethe zakho ngezinongo ezinhle kunazo zonke, nangawo wonke amatshe ayigugu, nangegolide. IHarani, neKane, ne-Edene, abathengisi baseSheba, i-Asiriya, neKhilimadi, babengabathengisi bakho. Laba babengabathengisi bakho ngazo zonke izinhlobo zezinto, ngezingubo eziluhlaza okwesibhakabhaka, nangomsebenzi wokufekethisa, nangezinqwaba zezingubo ezinhle, eziboshwe ngezintambo, zenziwe ngemisedari, phakathi kwempahla yakho. Imikhumbi yaseTarshishi yayihuba ngawe emakethe yakho; wagcwala, wenziwa waba nodumo olukhulu phakathi kwezilwandle. Abagwedli bakho bakuyise emanzini amakhulu; umoya wasempumalanga ukuqobile phakathi kwezilwandle. Ingcebo yakho, nezimakethe zakho, nempahla yakho yokuthengisa, namatilos akho, nabashayeli bakho, nabavalayo imifantu yomkhumbi wakho, nabahwebi bempahla yakho, nawo wonke amadoda akho empi, akuwe, nabo bonke abantu bakho abaphakathi kwakho, bayakuwa phakathi kwezilwandle ngosuku lokuwa kwakho. Hezekeli 27:12–26.

“Imikhumbi yaseTharishishi” iwuphawu lwesakhiwo somnotho seplanethi umhlaba, futhi icwiliswa phakathi kolwandle “ngumoya wasempumalanga.” UHezekeli usazisa ukuthi lokhu kwenzeka “ngosuku lokubhujiswa kwakho,” futhi isihloko sesahluko samashumi amabili nesikhombisa sikaHezekeli siyisililo ngoTire.

Izwi leNkosi lafika kimi futhi, lathi: “Manje wena, ndodana yomuntu, phakamisela iTire isililo; uthi kulo iTire: Wena ohlezi emnyango wolwandle, ongumthengisi wezizwe eziqhingini eziningi, usho kanje iNkosi uJehova: Wena Tire, ushilo wathi, ‘Mina ngingowobuhle obupheleleyo.’ ” Hezekeli 27:1–3.

Usuku lokubhujiswa kweTire luyisihloko sesililo. Usuku lokubhujiswa kweTire luwumthetho weSonto, ngokuba iTire iwuphawu lobupapa, ukwahlulelwa kwabo okuqala “ngehora” lapho izwi lesibili lesAmbulo 18 liqala ukubiza abantu ukuba baphume eBabiloni.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, futhi ukuze ningemukeli ezinhluphekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile izenzo zakhe zobubi. Mvuzeleni njengalokhu naye anivuze ngakho, nimphindisele kabili ngokwemisebenzi yakhe; endebeni ayigcwalisileyo, mgcwaliseleni kabili. Njengalokhu ezikhazimulisile, futhi ephile ngokunethezeka, mnikezeni ukuhlushwa nosizi okungako; ngokuba uthi enhliziyweni yakhe: Ngihlezi ngiyindlovukazi, angingomfelokazi, futhi angisoze ngabona usizi. Ngakho-ke izinhlupheko zakhe ziyakufika ngosuku olulodwa, ukufa, nokulila, nendlala; futhi uyakushiswa ngokupheleleyo ngomlilo; ngokuba uqinile iNkosi uNkulunkulu emgwebayo. Futhi amakhosi omhlaba, aplingile kanye naye, aphila ngokunethezeka kanye naye, ayakukhala ngaye, amlilele, lapho ebona intuthu yokusha kwakhe, emi kude ngenxa yokwesaba ukuhlushwa kwakhe, ethi: Maye, maye, muzi omkhulu iBabiloni, muzi onamandla! ngokuba ngehora elilodwa ukwahlulelwa kwakho kufikile. Futhi abathengisi bomhlaba bayakukhala bamlilele; ngokuba akusekho muntu othenga impahla yabo yokuthengiswa. IsAmbulo 18:4–11.

Igama elisetshenziswe izikhathi ezinhlanu ngokuthi “ihora,” encwadini kaDaniyeli, njalo limelela uhlobo oluthile lokwahlulela. Uhlobo lokwahlulela lunqunywa ngumongo wesahluko lapho lisetshenziswe khona. KuDaniyeli isahluko sesine, igama elithi “ihora” lisetshenziswa kuqala ukumemezela ukuza kokwahlulela, noma ngabe kwakuyisahlulelo sophenyo esaqala ngo-Okthoba 22, 1844, noma isahlulelo sokwenziwa esiqala emthethweni weSonto. Kuzo zombili izimo, izahlulelo, kungaba ezophenyo noma ezokwenziwa, ziqhubeka ngokulandelana. Isahlulelo sokwenziwa sobupapa siqala emthethweni weSonto e-United States. Lokho kuphawula “ihora” lapho isahlulelo sokwenziwa sobupapa siqala khona, futhi lelo “hora” yilona “hora” lokuzamazama komhlaba okukhulu kwesAmbulo ishumi nanye, lapho ofakazi ababili, abamelwe nguShadiraki, Meshaki no-Abedinego, bephonswa esithandweni njengophawu oluphakanyiswayo njengempi enamandla kaHezekeli. Lelo “hora” yilapho umbhalo wesandla uvela odongeni lukaBelishasari.

“imikhumbi yaseTharishishi”, emele ukwakheka kwemigudu yokuphakelwa komnotho yomhlaba wonke, iyacwiliswa phakathi kwezilwandle ngaleso sikhathi, futhi lokhu kubangela abathengisi namakhosi omhlaba ukuba besabe, njengoba kufanekiswa nguBhelishasari.

Esambulweni seshumi nanye, “ihora” yilapho “uMaye wesithathu” wamaSulumane ufika ngokushesha, futhi kukhala iCilongo lesiKhombisa, futhi izizwe zithukutheliswa. Zonke lezo zimpawu ezintathu zikhomba kumaSulumane njengethuluzi lokuphatha elisetshenziswa yiNkosi

ukufeza ukubulawa kukaBelishasari ngalelo kanye “hora.” UBelishasari wabulawa yizitha ezangena ngasese embusweni wakhe ngeminyango eyayishiywe ivulekile ngokunganaki, njengoba nje nodonga lomngcele phakathi kweMexico ne-United States lushiywe luvulekile ngokunganaki, njengoba “ihora” “lokuzamazama komhlaba okukhulu” lisondela.

Ukuphulukiswa kwesilonda esibulalayo sobupapa kubekwa obala emavesini ayisithupha okugcina esahluko seshumi nanye sikaDaniyeli. Kuleyo mavesi kukhonzwa izithiyo ezintathu ezinqotshwayo njengoba kuphulukiswa isilonda esibulalayo sobupapa. INkosi yaseNyakatho ihlale inqoba izithiyo ezintathu endleleni yayo eya emandleni aphakeme kunawo wonke, futhi njalo ngokulandelana kokuthi: kuqala isitha sayo, kwesibili umlingani wayo, bese ekugcineni isisulu sayo. Owokuqala ukunqotshwa kwakuyiNkosi yaseNingizimu, emele iSoviet Union, isitha sokugcina saseRoma, esakhukhulwa sasuswa ngo-1989. Isithiyo sesibili siyizwe elikhazimulayo, elingumlingani waseRoma owanqobela iRoma i-USSR, okungukuthi i-United States, elinqotshwa “ngehora” esesilicabangela manje. Emva kwalokho isithiyo sesithathu, esimelwe njengeGibhithe, simelela isikhathi lapho ubupapa buthatha ukulawula isisulu sabo, iZizwe Ezihlangene.

Ngo-1989, lapho kwenzeka ukuvulwa kwalezo zindimana, kwase kulandela ukwanda kolwazi ngalezo zindimana, kwaqondakala ukuthi iRoma yobuqaba, iRoma yobupapa, bese kuba yiRoma yesimanje (emelwe njengeNkosi yaseNyakatho emavesini ayisithupha okugcina esahluko seshumi nanye sikaDaniyeli), ngakunye kwakufanele kunqobe izithiyo ezintathu zendawo ngaphambi kokuba kusungulwe njengombuso. Mayelana neRoma yobuqaba, lezo zithiyo ezintathu zamelelwa njengeziqondiso ezintathu.

Kwase kuphuma kolunye lwazo uphondo oluncane, olwakhula lwaba lukhulu kakhulu, lwaya ngaseningizimu, nangasempumalanga, lwaya nasezweni elihle. Daniyeli 8:9.

Ngokuba iRoma lobupapa, zazingamaphondo amathathu okwakufanele ancitshwe.

Ngabona izimpondo, futhi bheka, kwaqubuka phakathi kwazo olunye uphondo oluncane, phambi kwalo kwaqunyulwa izimpondo ezintathu kwezakuqala zakhishwa nezimpande: futhi bheka, kulolu phondo kwakunamhlo anjengamehlo omuntu, nomlomo okhuluma izinto ezinkulu. Daniyeli 7:8.

ERoma yesimanje (inkosi yasenyakatho), emelwe emavesini ayisithupha okugcina kaDaniyeli ishumi nanye, izithiyo ezintathu kwakuyinkosi yaseningizimu, izwe elikhazimulayo, kanye neGibhithe. NjengaseRoma yobuqaba naseRoma yobupapa, lezi zithiyo ezintathu zazimele izithiyo zendawo. IRoma yesimanje, emelwe njengenkosi yasenyakatho emavesini ayisithupha okugcina kaDaniyeli ishumi nanye, yayidinga ukunqoba “izindonga” ezintathu, futhi ngodonga lokuqala kwakukhona “udonga” lwefilosofi olwasuswa ngesikhathi esifanayo lapho kususwa udonga lwangempela. Ngo-1989, lapho inkosi yasenyakatho iwase iSoviet Union (inkosi yaseningizimu), “udonga” lwefilosofi “lwekhetini lensimbi” lwasuswa, njengoba udonga lwaseBerlin lwalubhidlizwa.

“Ngehora” lokwahlulelwa kukaBelshazzar, lapho umbhalo ususodongeni, nezitha zakhe zingena ngasese ngamasango angagadiwe, “udonga” lwefilosofi lokwehlukaniwa kwebandla nombuso

luyasuswa, kuyilapho ubuSulumane boMaye wesithathu bungene ngasese “ngodonga” olungagadiwe emngceleni oseningizimu wezwe elikhazimulayo.

Lapho “iGibhithe”, elimele iNhlango Yezizwe, linqotshwa, futhi “udonga lokubusa kwezizwe” lwefilosofi lususwa, njengoba zonke izizwe ziphoqeleka ukwamukela uhulumeni womhlaba owodwa oqondiswa yisifebe saseThire. Ngaleso sikhathi, kuyokwenzeka ukuwohloka kwezezimali okuzoveza umthetho wezempi nobushiqela bezinsuku zokugcina. Kungenzeka impela ukuba kwenzeke okuthile emgwaqweni obizwa ngokuthi “Wall Street”.

“Yona leyo ndlela manje etshalwe kancane kangaka emsebenzini kaNkulunkulu, futhi egcinwe ngokuzithandela kobugovu, esikhathini esifushane izophonswa kanye nazo zonke izithombe ezikhonzwayo ezimvukulweni nasezimpungusheni. Imali maduze izolahlekelwa yinani layo ngokuzumayo kakhulu lapho iqiniso lezimo zaphakade selivuleka emiqondweni yomuntu.” Welfare Ministry, 266.

Siyaqhubeka nesifundo sethu ngoBhelishazari esihlokweni esilandelayo.

“Namuhla, njengasezinsukwini zika-Eliya, umugqa wokwahlukanisa phakathi kwabantu bakaNkulunkulu abagcina imiyalo yaKhe nabakhulekeli bonkulunkulu bamanga udwethshwe ngokucacileyo. ‘Koze kube nini nixhubeka phakathi kwemibono emibili na?’ kukhala u-Eliya; ‘uma uJehova enguNkulunkulu, mlandeleni; kodwa uma kunguBhali, landelani yena.’ 1 AmaKhosi 18:21. Futhi umlayezo wanamuhla uthi: ‘Liwile, liwile iBabiloni elikhulu... Phumani kulo, bantu baMi, ukuze ningahlanganyeli ezonweni zalo, nokuba ningamukeli ezinhlophekweni zalo. Ngokuba izono zalo sezifikile ezulwini, noNkulunkulu ukhumbule ukungalungi kwalo.’ IsAmbulo 18:2, 4, 5.”

“Isikhathi asisekude lapho uvivinyo luyofika kuwo wonke umphefumulo. Ukugcinwa kwesabatha yamanga kuyocindezelwa phezu kwethu. Impi iyoba phakathi kwemiyalo kaNkulunkulu nemiyalo yabantu. Labo abaye banikela, isinyathelo ngesinyathelo, ezimfunweni zezwe futhi bahambisana namasiko ezwe, bayothi ngaleso sikhathi banikele emandleni ababusayo kunokuba bazithobe ekuhlekwini, ekuhlambalazweni, ezinsongweni zokuboshwa, nasekufeni. Ngaleso sikhathi igolide liyohlukaniswa nenkunkuma. Ukumesaba uNkulunkulu kweqiniso kuyohlukaniswa ngokusobala ekubonakaleni nasekucwazimuleni okuyize kwakho. Izinkanyezi eziningi ebesizithandile ngenxa yokukhanya kwazo ziyobe sezicima ebumnyameni. Labo abaye bagqoka imihlobiso yendlu engcwele, kodwa bengembathiswanga ukulunga kukaKristu, bayobe sebevela ehlazweni lobunqunu babo.” Prophets and Kings, 187, 188.