

# Incwadi kaDaniyeli - Inombolo Engamashumi Ayisithupha Nesikhombisa

*Ukuqonda Okungokwesiprofetho: I-Islamu, uSepthemba 11, 2001, kanye noSuku Lomoya Wasempumalanga*

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UbuSulumane bobuhlungu besithathu bangena emlandweni wesiprofetho ngoSepthemba 11, 2001, futhi ngokushesha babanjwa. Ngaleso sikhathi imvula yakamuva yaqala ukuwa, kodwa “yalinganiswa”.

Ngesilinganiso, lapho liqhuma, uyakuphikisana nalo; uyawuvimba umoya wakhe onamandla ngosuku lomoya wasempumalanga. Ngalokho-ke ububi bukaJakobe buyakuhlawulelwa; nalokhu kuyakuba yiso sonke isithelo sokususa isono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe echoki aphihliziweyo, izixuku zezihlahla nezithombe ngeke kusamiswa. Nokho umuzi oqinileyo uyakuba yincithakalo, nendawo yokuhlala iyakushiya, ishiywe njengenkangala; lapho ithole liyakudla khona, lilale khona, liqede amagatsha awo. Lapho amagatsha awo esebunile, ayakunqunywa; abesifazane bayafika, bawathungela umlilo; ngokuba kungabantu abangenakuqonda; ngalokho owenze bona akayikubabahawukela, nalowo owababumba akayikubabonisa umusa. Kuyakuthi ngalolo suku iNkosi iyakubhula kusukela emseleni womfula kuze kube semfudlaneni waseGibhithe, nani niyakubuthelwa ngamunye ngamunye, nina bantwana bakwa-Israyeli. Kuyakuthi futhi ngalolo suku kukhala icilongo elikhulu, bese kufika labo ababese belungele ukubhubha ezweni lase-Asiriya, nabaxoshiweyo ezweni laseGibhithe, bakhuleke eNkosini entabeni engcwele eJerusalema. U-Isaya 27:6–13.

“Usuku lomoya wasempumalanga” lukhomba ukufika kwemvula yokucina, futhi lukhomba ne-Islami yosizi lwesithathu. Luphinde lube uphawu lokuqala komlando lapho “ububi bukaJakobe buhlanjululwa.” Usuku lomoya wasempumalanga lwafika ngoSepthemba 11, 2001, futhi ngaleso sikhathi ukwahlulelwa kwabaphilayo kwaqala. Ukwahlulelwa kwabaphilayo kuwumsebenzi wokuphetha wengelosi yesithathu, futhi kulapho kwaqala khona ukususwa kwezono zabayikhulu namashumi amane nane ezinkulungwane. Yilokho u-Isaya akushoyo lapho ebhala ethi, “Ngalokhu.”

Amazwi aholela ku, “Ngalokhu,” athi, “Ngesilinganiso, lapho ihlumela, uyakuxoxisana nayo; uyawumisa umoya wakhe onolaka ngosuku lomoya wasempumalanga.” “Ngalokhu,” kukhomba amaqiniso okuhlolwa athile asusa isono kulabo abamelwe njengoJakobe. Lawo maqiniso ahlanganisa leso sehlakalo (9/11), esiphawula ukufika kwemvula yasemuva. Lawo maqiniso ahlanganisa incazelo yemvula yasemuva njengokuthi “umyalezo,” futhi lowo “myalezo” ubuSulumane. Kuhlanguanisa iqiniso lokuthi “umoya wasempumalanga” ubuSulumane boMaye besithathu, futhi kuhlanguanisa nesici esingokwesiprofetho sokubanjwa emuva okulandelayo kobuSulumane (uyawumisa).

Isivivinyo uqobo lwaso simelwe “yinkulumo-mpikiswano,” eyaqala ngo-September 11, 2001. UJeremiya, ngesikhathi emele ukudumazeka kokuqala, wayelulekwa ukuba “abuyela” kuNkulunkulu futhi ahlukane okuyigugu kokuyize. “Izithelo” zombiko wokuvivinya zikhiqiza izigaba ezimbili zabakhulekeli.

Ukwahlulelwa kwesiphukuphuku kumelwe ngokuthi “lapho enza wonke amatshe e-altare abe njengamatshe eshoki achotshozwayo, izixuku zezihlahla ezingewele nezithombe ngeke kusame.” U-Isaya ubhekisela esinqumweni esimenyezwe ngokumelene nalabo abaphendukezela izinto ezahlukweni ezingamashumi amabili nesishiyagalombili nezingamashumi amabili nesishiyagalolunye. Yibo labo abangakwazi ukuqonda incwadi evaliwe. Umsebenzi (isithelo) sababi kufanele uthathwe njengobumba lombumbi.

Ngakho-ke, bhekani, ngiyakuqhubeka ngenze umsebenzi omangalisayo phakathi kwalesi sizwe, yebo, umsebenzi omangalisayo nesimanga; ngoba ukuhlakanipha kwabahlakaniphileyo baso kuyakubhubha, nokuqonda kwabaqondayo baso kuyakufihlwa. Maye kulabo abafuna ukufihla icebo labo ngokujulile eNkosini, nemisebenzi yabo isebumnyameni, bese bethi: Ngubani osibonayo? ngubani osaziyo na? Impela ukuguqula kwenu izinto kube sengathi ziphendukiselwe phansi phezulu kuyakuthiwa kufana nobumba lombumbi; ngokuba umsebenzi ungasho yini ngowamenza ukuthi: Akangenzanga? noma into ebunjiweyo ingasho yini ngowayibumba ukuthi: Wayengenakuqonda? Isaya 29:14–16.

Umsebenzi wababi uyakuba njengobumba lombumbi, futhi esahlukweni samashumi amabili nesikhombisa umsebenzi wabo uvezwa ngendlela efanayo, njengamatshe e-chalki aphihlizwa abe yizicucu. I-chalki noma ubumba lombumbi kuphihlizeka kalula kube yimpuphu, futhi uphawu lomsebenzi wokwenza “wonke amatshe e-altare abe njengamatshe e-chalki aphihlizwe phakathi,” kuhlangukane nomsebenzi wokudiliza “izixuku zezihlahla nezithombe,” ukuze “zingabe zisamiswa,” kungumsebenzi omelwe yinguquko yenkosi uJosiya. Ekuvuselelweni nasekuguqulweni kokugcina, okumelelwa yinguquko kaJosiya, uhlaka lwenhlangano ye-Adventist luyakuba yincithakalo, ngokuba “umuzi ovikelweyo uyakuba yincithakalo, nendawo yokuhlala iyakuyekwa, ishiywe njengenkangala.” Yonke imisebenzi yabo, okusho izinkulungwane zamabandla, izikole, amakolishi, amanyuvesi, izibhedlela nezakhiwo zamahhovisi emhlabeni wonke, iyakuphihlizwa ngokwesiprofetho ibe yimpuphu engenanzuzo.

Ubulungu nabo buyakuba yincithakalo, ngokuba labo “bantu abangenakuqonda” bayakuba “njengamagatsha” “abunileyo” “azakwaphulwa,” “abekwe emlilweni,” ngokuba “lowo owabenza kayikubabahawukela, lalowo owababumba kayikubatshengisa umusa.”

Lapho ukwahlukaniswa okufeziwe ngumlayezo wokuvivinya sekuphelele, izwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili libiza omunye umhlambi kaNkulunkulu ukuba uphume eBhabhiloni, ngoba ngalolo suku “kuyakwenzeka” ukuthi “kuyakukhala icilongo elikhulu, baze beze labo ababeselungele ukubhubha ezweni lase-Asiriya, nabaxoshiweyo ezweni laseGibithe, bakhuleke kuJehova entabeni engewele eJerusalema.”

Lesi siqephu (u-Isaya amashumi amabili nesikhombisa, amavesi ayisishiyagalombili kuya kweleshumi nantathu) esisicabangisayo, sikhomba umlando wesiprofetho owaqala

ngo-September 11, 2001, futhi sibonisa ukuvivinywa nokuhlazwa kwalabo abayocina sebebiza omunye umhlambi kaNkulunkulu ukuba uphume eBabiloni. Amavesi okuqala aleso sahluko sona lesa, akhomba ingoma okufanele ihlatshwe phakathi kwawo lowo mlando.

Ngalolo suku, hubelelani ngaye nithi, Isivini se wayini elibomvu. Mina Jehova ngiyasigcina; ngiyasithelela izikhathi zonke; funa kube khona osilimazayo, ngizosigcina ubusuku nemini. Ulaka alukho kimi; ngubani ongabeka kimi ameva namakhakhasi empini na? Ngingawadabula ngidlule kuwo, ngiwashise ndawonye. Noma makabambebele emandleni ami, ukuze enze ukuthula nami; yebo, uyakwenza ukuthula nami. Uyokwenza ukuba abavela kuJakobe bamise izimpande; u-Israyeli uyakuqhakaza, uhlume, ugcwalise ubuso bezwe ngezithelo. Ingabe umshayile, njengoba washaya labo ababemshayayo na? noma ubulewe ngokokubulawa kwalabo ababebulewe nguye na? Isaya 27:2–7.

Ingoma yesivini ingeyokuqala ukukhomba abantu bakaNkulunkulu njengesivini ayesithandile futhi asinakekela. Ibe isiveza isithembiso sokwamukelwa kwabo bonke abangathanda ukubambelela ekulungeni kukaKristu. Ibe isikhomba isithembiso sokuthululwa kukaMoya oNgcwele, okufanekiswa yizigaba ezimbili zemvula. Isigaba sokuqala semvula siletha izimbali namahlumela ekuphileni, kanti isigaba sesibili sigcwalisa umhlaba ngezithelo.

Ingoma yesivini iyingoma ekhomba inkathi lapho uNkulunkulu edlula kubantu ababekhethwe ngaphambili, ngesikhathi engena esivumelwaneni nabantu abasha abakhethiweyo. Amavesi esishiyagalombili kuya phambili amane nje aphinda futhi andisa amazwi okuvula esahluko. Ivesi lokuqala lesahluko lichaza umcimbi ofanayo nalowo ochazwa ngokuthi “usuku lomoya wasempumalanga” evesini lesishiyagalombili.

Ngalolo suku iNkosi iyakumjezisa uLeviyathani ngenkemba yayo ebuhlungu, enkulu, nenamandla, uLeviyathani inyoka ebalekayo, yebo, uLeviyathani leyo nyoka esongayo; futhi iyakubulala udrako osezilwandle. Isaya 27:1.

Udrako nguSathane, kodwa ngomqondo wesibili kwakuyiRoma yobuhedeni.

“Ngakho-ke nakuba udrako, ngokuyinhloko, emele uSathane, futhi, ngomqondo wesibili, uwuphawu lweRoma yobuqaba.” *The Great Controversy*, 439.

Amakhosi ayishumi eRoma yamaqaba, esahlukweni sesikhombisa sikaDaniyeli, nasesahlukweni seshumi nambili seSambulo, amele amakhosi ayishumi eSambulo isahluko seshumi nesikhombisa—ezinsukwini zokugcina.

“Amakhosi nababusi nabaphathi bazibekele uphawu lomphikukristu, futhi bafanekiselwa njengodrako oyokulwa nabangcwele—nalabo abagcina imiyalo kaNkulunkulu futhi abanokholo lukaJesu.” *Testimonies to Ministers*, 38.

Ivesi yokuqala ka-Isaya 27 ikhomba ukuqala kokwahlulelwa kukadrako, okwaqala ngosuku lomoya wasempumalanga, mhla ka-11 Septemba 2001. Ukwahlulelwa kwamakhosi omhlaba, kanye nabalingani bawo abangabathengisi bomhlaba wonke, kuyafezwa lapho isakhiwo sezimali somhlaba sibhujiswa “ngomoya wasempumalanga”, phakathi “kwezilwandle”.

Ngokuba, bheka, amakhosi ayehlangene, adlula ndawonye. Akubona, amangala; aphazamiseka, ashesha ukubaleka. Ukwesaba kwabamba khona phezu kwawo, nobuhlungu obunjengobowesifazane osezinhlungwini zokubeletha. Uphihliza imikhumbi yaseTharishishi ngomoya wasempumalanga. AmaHubo 48:4–7.

Isahluko samashumi amabili nesikhombisa sika-Isaya, amavesi okuqala kuya kwesikhombisa, siyaphindwa futhi sandiswe emavesini esishiyagalombili kuya kweleshumi nantathu. Siveza ukuthi “ngosuku lomoya wasempumalanga” amakhosi nabathengisi bomhlaba bazobhekana nokwesaba, futhi lokho kwesaba kwabo kuyakhula emlandweni kusukela kuleso sikhathi kuya phambili. Lokho kwesaba kuveza izezenzo ezinganangqondo nezisheshayo zabagqunguzeli bomhlaba wonke abaqhubekela phambili emhlabeni kusukela mhla ziyi-11 kuMandulo, 2001, njengoba beqhubekisela phambili uhlelo lwabo ngamandla amakhulu nangokhahlo okwedlula lokho obekungalindeleka ngokomqondo. USathane, nabameleli bakhe, kubathengisi namakhosi omhlaba (abomhlaba wonke), njengezimpawu zodrako, bayazi ukuthi isikhathi sabo sifushane.

Ngakho-ke thokozani, nina mazulu, nani enakhileyo kuwo. Maye kwabakhileyo emhlabeni naselwandle! ngokuba uSathane wehlele kini enolaka olukhulu, ngoba uyazi ukuthi unesikhathi esifushane kuphela. IsAmbulo 12:12.

Usuku lomoya wasempumalanga, olwadala inkinga yezomnotho ngo-2001, eye yaqhubeka iba yimbi kuphela, noma ngabe abezindaba bomhlaba abalandela ubumbumbulu lomhlaba bazama ukuthini ukusho, yilo daba olubhekene nezwe ngesikhathi lapho udrako azi khona ukuthi isikhathi sakhe sifushane. Ngakho-ke ube esenyusa imikhankaso yakhe yokulawula umhlaba wonke, futhi wenza kanjalo ngesikhathi “uMaye” (uMaye wesithathu) ulethwa phezu “kwabakhileyo emhlabeni nasolwandle.”

Ukufika kwe-Islamo yoMaye wesithathu (umoya wasempumalanga), ngoSeptemba 11, 2001, kwaveza inhlekelele yezomnotho ephoqe ama-globalist ukuba asheshise imizamo yawo yokuphoqelela umbuso owodwa womhlaba wonke emhlabeni. Nokho i-Islamo iyaqhubeka nokugcwalisa indima yayo. Mhlawumbe ukwambulwa okukhulu kakhulu kwe-Islamo njengophawu lwesiprofetho seBhayibheli kutholakala ekubhekisweni kokuqala kwe-Islamo.

Ingelosi leNkosi lathi kuye: Bheka, ukhulelwe, uzale indodana, uyibize ngokuthi u-Ishmayeli; ngokuba iNkosi ikuzwile ukuhlupheka kwakho. Yena uyakuba ngumuntu wasendle; isandla sakhe siyakuba ngokumelana nabo bonke abantu, nezandla zabo bonke abantu zimelane naye; futhi uyakuhlala ebusweni babo bonke abafowabo. UGenesis 16:11, 12.

Izwi likaNkulunkulu alisoze lehluleka. Njengoba i-Islam iqhubeka nokuzala ubuhlungu njengowesifazane osesizalweni, abanye abangase bamukele nokuthi i-Islam ikhonjwa esiprofethweni seBhayibheli, abakakubambi kahle engqondweni yabo iqiniso elisobala kulawo mavesi amabili. Abanye bangase baqonde ukuthi i-Islam iyona ehlanganisa wonke umuntu emhlabeni ukuze amelane nesitha esifanayo, futhi lokhu kuyiqiniso impela. Nokho umusho wokucina kuleli vesi yiwo oqukethe iqiniso elinzima kakhulu. Umhlaba wanyakaziswa nguSeptemba 11, 2001, futhi usanda kuphinde wanyakaziswa ukuhlasela kwango-Okthoba 7 kwalonyaka kwe-Hamas ku-Israyeli. Kodwa akekho ozimisele ukubona ukuthi umoya wempi

nowokubhujiswa okuzumayo “uphambi kwabo bonke” abafowabo baka-Ishmayeli.

Luhlobo luni lwembubhiso oluyokwenziwa lapho kuba khona ukuhlasela okuzumayo okwenziwa izizwe zamaSulumane ezinjengeSaudi Arabia, i-United Arab Emirates, iQatar, iKuwait, iBrunei neBahrain? Umoya ka-Ishmayeli ukubo “bonke abafowabo,” futhi impi kuze kube manje ekhiqizwe ngoMaye wesithathu ivela emazweni anjenge-Afghanistan noma i-Iraq, iyohluka kakhulu lapho isiprofetho sika-Ishmayeli sesigcwaliseka ngokuphelele. I-Pakistan inamabhomu enuzi amangaki?

Isici esiprofethayo semp i yamaSulumane njengoba sabonakaliswa kuMaye wokuqala nowesibili wamaSulumane, ukuhlasela okuzumayo, okuyizimanga. Ingabe zikhona izimali ezanele ezizweni zamaSulumane ezicebile ukuze kutholwe noma kukhiqizwe ngasese izikhali ezingaba sezingeni eliphakeme kakhulu, futhi ezibulalayo kakhulu, kunezindiza ezigcwele uphethiloli, amabhomu ezimoto, amathayi avuthayo, ukudlwengula nemimese? Ingabe iZwi likaNkulunkulu kufanele likholwe?

Wonke amagugu ephupho likaMiller aba ngamaqiniso avivinyayo ezinsukwini zokugcina, noma kungabi lutho olunye ngaphandle kweqiniso lokuthi lawo maqiniso enqatshiwe nokuthi isiprofetho siveza ukuthi azobuyiselwa. Kodwa amanye alawo magugu, njengomsebenzi kaKristu endaweni engcwele yasezulwini kanye nobuSulumane boMaye wesithathu, aveza izibikezelo ezigcwaliseka kuphela ezinsukwini zokugcina kakhulu. Elinye limelela umsebenzi kaKristu eNdaweni eNgcwelengcwele, ngokuqinisekile iqiniso elivivinyayo lamanje, kanti elinye liveza umlayezo Wokukhala Kwaphakathi Kwamabili, nawo futhi oyinqiniso elivivinyayo lamanje.

Intambo ehlanganisa inhlangotho yamaMillerite kanye nesikhathi sokuphela ngo-1989, yona-ke eyethula inhlangotho yabayizinkulungwane eziyikhulu namashumi amane nane nane, “yizikhathi eziyisikhombisa,” ezazingumgexo wokuqala kaMiller nowokuqala ukubekelwa eceleni njengoba ubu-Adventist bushiya izindlela zasendulo. Iminyaka eyikhulu namashumi amabili nesithupha ukusuka ekuhlubukeni kuka-1863 kuya esikhathini sokuphela ngo-1989 imele “izikhathi eziyisikhombisa.” Amakhulu amabili namahlanu namashumi amabili ayinkulungwane ahlukani abe yizikhathi ezimbili zezinkulungwane eziyikhulu namashumi ayisithupha, futhi ingxenye yeshumi noma okweshumi kwezinkulungwane eziyikhulu namashumi ayisithupha ingamakhulu ayikhulu namashumi amabili nesithupha. Itshe abakhayo abalilahla lide kangangokuthi lixhumanisa inhlangotho yokuqala neyokugcina yezingelosi ezintathu. Ngokwenza kanjalo likhomba ukuthi iqiniso “lezikhathi eziyisikhombisa” nalo liyiqiniso lamanje elivivinyayo, nokuthi yilona qiniso elingabe liseyitshe lesisekelo kuphela, kodwa libe yinhloko yekona.

Manje sizoyeka ukucabangela kwethu ukwanda kolwazi enhlanganweni yamaMillerite, emelwe ngombono woMfula i-Ulai encwadini kaDanilyeli, siphendulele ukunaka kwethu embonweni woMfula iHiddekel, omelela ukwanda kolwazi, enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane.

Ngokulandelayo sizoqala ngokucubungula izizukulwane ezine zobu-Adventist ezihlanganisa iminyaka eyikhulu namashumi amabili nesithupha, kusukela ku-1863 kuya ku-1989.

Sizoqala leso sifundo esihlokweni esilandelayo.

Kwathi ngomnyaka wesithupha, ngenyanga yesithupha, ngosuku lwesihlanu lwenyanga, ngihlezi endlini yami, nabadala bakwaJuda behlezi phambi kwami, isandla seNkosi uJehova sase sehla phezu kwami khona. Ngase ngibuka, bheka, kwaba khona okufana nesimo somlilo: kusukela ekubonakaleni kwezinqe zakhe kuze kube phansi, umlilo; futhi kusukela ezinqeni zakhe kuze kube phezulu, njengokubonakala kokukhazimula, njengombala wenhlaka. Wayeselulela okunjengesimo sesandla, wangibamba ngensinjana yezinwele zekhanda lami; umoya wangiphakamisa phakathi komhlaba nezulu, wangiletha ngemibono kaNkulunkulu eJerusalema, emnyango wesango langaphakathi elibheke enyakatho; lapho kwakukhona khona isihlalo sesithombe somhawu, esivusa umhawu. Futhi, bheka, inkazimulo kaNkulunkulu ka-Israyeli yayikhona lapho, ngokombono engawubona ethafeni. Wasesethi kimi: Ndodana yomuntu, phakamisa amehlo akho manje ngasenyakatho. Ngase ngiphakamisa amehlo ami ngasenyakatho, bheka, ngasenyakatho esangweni le-altare kwakukhona lesi sithombe somhawu ekungeneni. Waqhubeka wathi kimi: Ndodana yomuntu, uyabona yini lokho abakwenzayo? yilezi zinengiso ezinkulu indlu ka-Israyeli ezenza lapha, ukuze ngibe kude nendawo yami engcwele na? kodwa phenduka futhi, uzobona izinengiso ezinkulu kakhulu. Wangiletha emnyango wegceke; kwathi lapho ngibheka, bheka, kwakukhona imbobo odongeni.

Wayesethi kimi: Ndodana yomuntu, mba manje odongeni; kwathi sengimbile odongeni, bheka, nango umnyango. Wayesethi kimi: Ngena, ubone izinengiso ezimbi abazenzayo lapha. Ngakho ngangena ngabona; bheka, zonke izinhlobo zezinto ezihquzelayo, nezilwane ezinengiso, nazo zonke izithombe zendlu yakwa-Israyeli, kudwetshiwe odongeni nxazonke. Kwakumi phambi kwazo amadoda angamashumi ayisikhombisa kubadala bendlu yakwa-Israyeli, phakathi kwawo kumi uJazaniya indodana kaShafani, yilowo nalowo ephethe isitsha sakhe semphepo ngesandla sakhe; kwenyuka ifu elikhulu lempepho. Wayesethi kimi: Ndodana yomuntu, ukubonile yini lokho okwenziwa ngabadala bendlu yakwa-Israyeli ebumnyameni, yilowo nalowo emakamelweni ezithombe zakhe? ngokuba bathi: INkosi ayisiboni; INkosi iwushiyile umhlaba. Wabuye wathi kimi: Phenduka futhi, uzobona izinengiso ezinkulu kakhulu abazenzayo. Wayesengiletha emnyango wesango lendlu yeNkosi elalibheke enyakatho; bheka, kwakuhlezi lapho abesifazane belilela uThamusi. Wayesethi kimi: Ukubonile yini lokhu, ndodana yomuntu? Phenduka futhi, uzobona izinengiso ezinkulu kakhulu kunalezi. Wayesengiletha egcekeni elingaphakathi lendlu yeNkosi; bheka, emnyango wethempeli leNkosi, phakathi kompheme ne-altare, kwakukhona amadoda angaba ngamashumi amabili nanhlanu, imihlane yawo ibheke ethempelini leNkosi, ubuso bawo bubheke empumalanga; akhuleka elangeni ebheke empumalanga. Wayesethi kimi: Ukubonile yini lokhu, ndodana yomuntu? Kuyinto encane yini endlini yakwaJuda ukuba yenze izinengiso ezenzayo lapha na? ngokuba bagcwalise izwe ngobudlova, baphinde bangicasule; bheka, babeka igatsha emakhaleni abo. Ngakho nami ngiyakwenza ngokufutheka: iso lami aliyikuyekethisa, futhi angiyikuba nesihawu; futhi noma bememeza ezindlebeni zami ngezwi elikhulu, nokho angiyikubazwa. Hezekeli 8:1–18.