

## Ukwahlulelwa KweBhabhiloni



### NgeSabatha Ntambama

#### Kuleliviki Funda ku:

Sambulo 17:1-18; Jer. 51:13; Samb. 13:1-10; Eks. 28:2:20-23; 13:5-8.

#### Indimana Yekhanda:

“Ngase ngizwa elinye izwi livela ezulwini, lithi: “Phumani kulo, bantu bami, ukuze ningahlanganyeli nalo izono zalo, nokuba ningamukeli okwezinhlupho zalo, ngokuba izono zalo zifinyelele ezulwini, noNkulunkulu wakhumbula ukungalungi kwalo.” (Sambulo 18:4, 5).

**S**ibonile ukuthi uhlupho lwesithupha lwenza ukoma kwamanzi e-Ewufathe okuwumfuziselo, ngesikhathi abantu abadangele behoxisa ukwesekela kwabo iBhabhiloni lesikhathi sokugcina. Kodwa, ukuwa kwalo kuyohambisana nokusebenza okukhulu kwamadimoni alingisa umsebenzi kaNkulunkulu, enza izibonakaliso zemilingo, kanti esiyogqama kakhulu ukwenza umlilo wehle ezulwini, esingathi yimvuselelo yamanga (Samb. 13:13). Ukusebenza kwamadimoni kuyaphumelela ekuhlanganiseni wonke umhlaba ukulungisela impi yase Armagedoni, ukulwa nensali kaNkulunkulu ethembekile. Ekuqaleni-nje kwempi yokugcina, kuba khona ukuzamazama okukhulu komhlaba okuyinxenye yohlupho lwesikhombisa. Ukuzamazama kubhidliza ubunye beBhabhiloni, kulehlukanise izigaba ezintathu (Samb. 16:18, 19). IBhabhiloni lesikhathi sokugcina lifanekiswe njengedolobha, okukhomba ubunye bombimbi lobusathane besikhathi esifishane—udrako, isilo esaphuma olwandle, nesilo esaphuma emhlabeni—luhlangene nabaholi bezenkolo bomhlaba, kuphikiswana nabantu bakaNkulunkulu. Lobu bunye buyabhidlika, okwenza ukuhlakazeka kweBhabhiloni lesikhathi sokugcina. Sikhumbule ukuthi iSambulo 16:19 simemezela ukuwa kweBhabhiloni lesikhathi sokugcina kuphela. Izahluko 17 no 18 zisitshelela ukuthi lokhu kuwa kuyokwenzeka kanjani. Ngaphambi kokuchaza ukuwa kweBhabhiloni lesikhathi sokugcina nezizathu zokuwa kwalo (Samb. 17:12-18;24), iSambulo 17 sichaza lenkolo yohlubuko manje njengesifebe esikhwele isilo, sona sihlangene namadodakazi aso, sidukisa uhlabo ukuba uziqhelanise noNkulunkulu (Samb. 17:1-11).

*\*Funda isifundo saleliviki ukulungisela iSabatha likaNdasas 23.*

## Isifebe iBhabhiloni

**Funda iSambulo 17:1. UJeremiya 51:13 utshengisa ukuthi “amanzi amaningi” lapho kuhlezi khona iBhabhiloni, umfula i- Ewufrathe. NgokweSambulo 17:15, asho ukuthini amanzi amaningi?**

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Owesifazane eBhayibhelini umfuziselo wabantu bakaNkulunkulu. KuSambulo, ibandla likaNkulunkulu leqiniso livezwe njengowesifazane onesimilo esihle (Samb. 12:1, 22:17). Isifebe-ke simele abantu abahlubukile nabangathembekile. KuSambulo 17:5, lesifebe sidalulwa njengeBhabhiloni elikhulu. Njengoba iBhabhiloni lasendulo lalethembele emfuleni i-Ewufrathe ukuze kuphilwe, kanjalo neBhabhiloni langesikhathi sokugcina liyokwethembela ekwesekelweni uquqaba ukuze lifeze amacebo alo.

**Funda iSambulo 17:2 kanye neSambulo 14:8 neSambulo 18:2, 3. Yiziphi izixuku ezimbili zabantu okuthiwa ziyathinteka kulobudlelwane neBhabhiloni lesikhathi sokugcina obuphambene nomthetho nezidukiswa yilo na?**

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Isixuku sokuqala amakhosi omhlaba, ababusi kwezepolitiki. Bavezwanjengabanobudlelwane bokuphinga nesifebe iBhabhiloni. ETestamenteni eliDala, ulimi lokuphinga lusetshenziswa kakhulu ukuchaza indlela uIsrayeli ahlubuka ngayo kuNkulunkulu wakhonza izithombe (Isaya 1:21; Jer. 3:1-10). Ubudlelwane bokuphinga phakathi kwamakhosi omhlaba nesifebe kufanekisa ukuxhumana okungekho emthethweni phakathi kweBhabhiloni lesikhathi sokugcina nababusi kwezepolitiki.

Isixuku sesibili kulobudlelwane nesifebe iBhabhiloni, obungekho emthethweni, abakhileyo emhlabeni, uquqaba olubuswayo. Laba badakwe, ngokwasemoyeni, yiwayini lokuphinga kweBhabhiloni. Ngokuqhathaniswa nababusi kwezepolitiki, uquqaba ludakwe yizimfundiso zeBhabhiloni zenkohliso nokwenza kwalo, luzikhohlisa lucabanga ukuthi lingabavikela. Uma abantu bedakiwe, abacabangi kahle, futhi balawuleka kalula (bheka uIsaya 28:7). Umhlaba wonke, ngaphandle kwensali encane ethembekile, uyodukiswa.

**Ekugcineni kwakho konke, njenganamhlanje, futhi njengoba kwakulokhu kunjalo, uquqaba lwabantu lushaye phansi. Lokho kufanele kusitsheleni ngengozi yokulandela okwenziwa yiningi, noma ngabe kudume kangakanani?**

## Isifebe Esikhwele Isilo

**Funda iSambulo 17:3. Nakuba uJohane wayetshelwe ukuthi isifebe sasiphezu kwamanzi amaningi, empeleni wasibona sikhwele isilo. Yiziphi izindlela imifuziselo yamanzi nesilo ezifaneleke ngazo ukuchaza abalandeli beBhabhiloni?**

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Njengoba uJohane ethathwa ngombono eyiswa ehlane, ubona owesifazane ephezu kwesilo esibomvu, hhayi emanzini. Njengoba isifebe simele uhlelo lwezenkolo, isilo simele amandla ezeopolitiki. Umfanekiso wohlelo lwenkolo ikhwele igunyabantu lezeopolitiki kusho izinto ezimbili ezihlukene, into eyayingenjalo esikhathini sangaphambili, lapho inkolo nepolitiki zazihlangene. Kodwa isiprofetho siyasho ukuthi lokhu kokubili kuzohlangana ekupheleni kwesikhathi. Ukukhwela isilo kusho ukusebenzisa amandla; lokhu kutshengisa ukuthi lenkolo yesikhathi sokuphela izosebenzisa amandla phezu kwabaphethe ezweni nakwezopolitiki.

**Yiziphi izimpawu zesifebe ezikhomba kudrako, isilo sasolwandle, nesilo esaphuma emhlabeni kuSambulo 12 no 13?**

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Isifebe sitshengiswa sigqoke ngokuthathekiso, okububende nokubomvu, sihlobe ngegolide namatshe ayigugu namaparele; lokhu kwakuwumkhuba wezifebe endulo ukuze zikhulise amathuba azo okuyenga (Jer. 4:30). Njengombala wegazi, umbala obomvu uvumelana nengcinezelo yalenkolo. Ingubo yesifebe yona isikhumbuza isambatho soMpristi oMkhulu eTestamenteni eliDala, esasibandakanya umbala obubende, obomvu, nosagolide (Eks. 28:5, 6). Umbhalo osebunzini lakhe nawo ufuze umbhalo wobupristi othi: “UBUNGWELE KUJEHOVA” esigqokweni sompristi omkhulu (Eks. 28:36-38). Indebe esandleni sakhe ifanekisa umnikelo wokuphuzwa ethempelini (Eks. 30:9). Ngenxa yokuthi leligunyabantu libukeka lithanda inkolo, liyisikhali esinamandla sikaSathane sokudukisa izwe, liziqhelanise noNkulunkulu. Kodwa, akukhathaleki ukuthi libukeka kanjani, loluhlelo lwenkolo luyisifebe, nonina wezifebe. Isifebe iBhabhiloni siphinde sichazwe ngokuthi sidakwe yigazi labangcwele namafelankolo kaKrestu afa ngenxa yokufakazela uKrestu. Lokhu kuxhumanisa iBhabhiloni lesikhathi sokugcina nohlubuko lwamaKrestu olwenzeka eminyakeni yeMiddle Ages eNtshona Yurophu, okwakuholwa nguphapha, nokwaholela ekufeni kwezigididi zamaKrestu ayethembekile evangelini.

**Ukuchazwa kwesifebe iBhabhiloni kusinika isithombe sikaJezabeli ebandleni laseThiyathira (bheka iSamb. 2:20-23). Ukufana phakathi kwalaba besifazane ababili kusikhanyisela kanjani ngesimilo seBhabhiloni lesikhathi sokugcina?**

## Ukuhlonzwa Kwesilo

KuSambulo 17:6, 7, uJohane uyethuka uma ebona isifebe, mhlawumbe ngoba kukhona akubonayo kuso okufana nesilo sakuSambulo 13 esaphuma olwandle, salwa nabantu bakaNkulunkulu, sabanqoba (Samb. 13:5-7). Lokhu kuhlushwa kwenza owesifazane ukuba abalekele ehlane ngeminyaka engu 1 260 yeMiddle Ages (Samb. 12:13, 14). Yize kuyisikhathi sokuhlangana kwamabandla, amaProtestandi awakhumbule izintshushiso ezibuhlungu ezake zenzeka ngaphambili ngoba, ngokusho kwesiprofetho, zisazophinda futhi, kodwa ziyobe sezinesihluku esikhulu ngokwedlulele.

**Funda iSambulo 17:8. Qhathanisa amazwi alendimana neSambulo 13:8. ISambulo 13:3 sizicacisa kanjani iziwombe ezintathu zobukhona nokusebenza kwesilo?**

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Isilo esibomvu sihlonzwa njengaleso esasikhona, esingasekho, nesiyokhuphuka siphume emgodini ongenamkhawulo, siye ekulahlweni. Lomusho onxantathu, okokuqala-nje, ulingisa igama likaNkulunkulu, uYahweh—“okhona, nowayekhona, nozayo” (Samb. 1:4; bheka neSamb. 4:8). Futhi, kukhomba iziwombe ezintathu zobukhona baso esesadlula kuzo isilo:

- (1) Isilo “sasikhona” njengoba sasikhona esikhathini esedlule. Lokhu kubhekise ekusebenzeni wesilo ngesikhathi sezinsuku zesiprofetho ezingu 1 260 (Samb. 13:5).
- (2) “Esingasekho.” Ngokulinyazwa kwaso kabi (bheka iSamb. 13-3), isilo safinyelela esiwombeni sokungabikho njengomshushisi, ngo 1798. Sanyamalala okwesikhashana emehlweni omhlaba; kodwa sasinda.
- (3) Okokugcina, ngokwelapheka kwengozi yaso embi, isilo sizobuyela empilweni ngalo lonke ulaka lukaSathane.

ISambulo 17 sichaza isilo seSambulo 13:1-8 ngesikhathi sokwelapheka kwengozi yaso. Isifebe iBhabhiloni futhi sihlezi phezu kwalesilo esivuka ekufeni. Futhi, kuzokuba khona ubumbano lwesikhashana lwenkolo nepolitiki, njengoba lwalukhona ngama Middle Ages, ziphinde futhi izintshushiso.

**“Ake kufike abamelana neqiniso, akuze futhi ukungabekezelelani nenzondo, ayivuthe imililo yentshushiso, uzobona labo abangazinikele ngokuphelele, nabazenzisi bengabaza, bedela ukukholwa; kodwa umKrestu weqiniso uzokuma aqine njengedwala, ukukholwa kwakhe kuqina nangaphezu kwakuqala, ithemba lakhe likhanye kakhulu, ukwedlula izinsuku zokunethezeka.”—Ellen G. White, *The Great Controversy*, p. 602. Yisiphi isexwayiso esimelwe ukusithatha kulamazwi mayelana nokuthi amava ethu obuKrestu afanele ukuba njani manje, zingakafiki nezehlakalo zokugcina?**

## Amakhanda Ayisikhombisa Esilo

**Funda iSambulo 17:9-11 kanye neSambulo 13:18. Okudingekayo ukuze umuntu aqonde amakhanda ayisikhombisa, umqondo okhaliphile. Ukukhalipha okunjani esikubonayo lapha? Umuntu ukuthola kanjani lokhu kuhlakanipha kwasezulwini (bheka uJakobe 1:5?**

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Ingelosi ichaza ithi amakhanda ayisikhombisa izintaba eziyisikhombisa. Abanye abahumushi bacabanga ukuthi lokhu kusho amagquma ayisikhombisa okwakhiwe phezu kwawo umuzi waseRoma, futhi kungakho-nje behumusha igama lesiGriki elithi oroi (“izintaba”) ngokuthi “amagquma.” Kukhona namakhosi ayisikhombisa, afuziselwa ngezintaba eziyisikhombisa. Futhi, lezintaba ziyalandelana, aziveli kanyekanye. Lezintaba azimele amakhosi ngamanye ngamanye, ngoba iSambulo asikhulumi ngabantu ngabanye, kodwa ngezinhlelo. EBhayighelini, izintaba zivame ukufuzisela amagunyabantu noma imibuso (Jer. 51:25; Heze. 35:2, 3). Esi-profethweni seBhayibheli ukuthi “amakhosi” kusho imibuso (bheka uDan. 2:37-39, 7:17). Kanjalo-ke, izintaba eziyisikhombisa kubonakala zimele imibuso emikhulu eyisikhombisa, eyabusa umhlaba ngokulandelana kuwo wonke umlando, eyasetshenziswa uSathane ukumelana nabantu bakaNkulunkulu nokubahlupha.

Ngokubuka ngokwesikhathi sikaJohane, emihlanu yalemibuso seyawa, owodwa usekhona, kanti owodwa futhi useza. Lena emihlanu eseyawa emikhulu okwathi ngesikhathi seTestamente elidala yabusa, yaze ngesinye isikhathi, yahlupha abantu bakaNkulunkulu: iGibhithe, iAsiriya, iBhabhiloni, iPhersiya, neGrisi. Lona okuthiwa ‘ukhona’ kwaku umbuso waseRoma ngesikhathi sikaJohane. Umbuso wesikhombisa ‘osazofika’ isilo seSambulo 13—ibandla leminyaka yeMiddle Ages elaliholwa nguphapha, elabusa futhi lahlupha abantu bakaNkulunkulu—owawuzofika ngemuva kwesikhathi sikaJohane nangemuva kokuwa kombuso waseRoma owawusengowobuhedeni. Umlando uyavumelana nobuqiniso balesi-profetho, esabhalwa emakhulwini eminyaka ngaphambi kokuba zenzeke lezigigaba.

UJohane ubuye atshelwe ukuthi isilo esibomvu sisesi wombeni sekhanda lesishiyagalombili, yize siyelinye alawo ayisikhombisa. Okuyilona liphi lesikhombisa na? ngoba amakhanda ayalandelana ngokuhamba kwesikhathi, elishiyagalombili kubonakala ukuthi ikhanda lesikhombisa elalinyazwa lacleshe lafa. Kungalesikhathi sekhanda lesishiyagalombili lapho isilo esibomvu sibeletsa isifebe iBhabhiloni. Namhlanje, siphila esikhathini sokwelapheka kwengozi yesilo. Ikhanda lesishiyagalombili lizoqhamuka maduzane-nje ngaphambi kwesiphelo somhlaba, liye ekulahlweni.

## Ukuwa KweBhabhiloni

**Funda iSambulo 17:12-15 kanye neSambulo 16:12-16. Utholani kulezindimana “ngamakhosi ayishumi” na?**

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Abacwaningi abehlukene babeka imibono eyehlukene mayelana nokuthi obani lamakhosi ayishumi. Kodwa, iSambulo asisitsheli ukuthi angobani. Esingakuthola-nje ezindimaneni ukuthi ubumbano lwesikhashana lwezepolitiki olubunakala masinyane ngaphambi kwesiphelo, lwesekela isifebe. Inani lawo lamakhosi lisho ukuphelela kwababusi bomhlaba abayokwethembeka kuso isilo. ISambulo 17:13, 14 siphinda ngokufingqiwe impi yase Armagedoni—esiqale ukuyibona kuSambulo 12:12-17. Ngokukhuthazwa umbimbi olunxantathu lobusathane, ubumbano lomhlaba lwezepolitiki luzokulwa neWundlu. Lokhu kuyatshengisa ukuthi impi yokugcina akusiyo eyezikhwepha eMpumalanga ePhakathi, kodwa impi ephakathi kukaSathane namadlelandawonye akhe, kanye noKrestu nabantu baKhe abathembekile.

**Funda iSambulo 17:16-18. Kulokho esikubone kuSambulo 16:1-12, yini eyenza amakhosi ayishumi aguqule umqondo mayelana neBhabhiloni? Ubani oshoshozela lokho okwenzekayo kulo iBhabhiloni?**

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Konke lokhu okwenzekayo enye indlela yokuchaza ukoma kwamanzi e-Ewupfrathe (Samb. 16:12). Izimpondo eziyishumi, ezigcwele inzondo, sezijikela isifebe iBabilon ngokushesha, lazithola lilodwa, linqunu; ziyakudla inyama yalo, zilishise ngomlilo. Echaza lokhu, uJohane usebenzisa inkulume yeTestamente eliDala ekhuluma ngezahlukelelo zikaNkulunkulu phezu kweJerusalema eliphingayo (Jer. 4:30). Ukushiswa ngomlilo kwakuyisijeziso sendodakazi yompristi omkhulu eyayiphinga (Lev. 21:9). Njengoba kushiwo kuSambulo 16:10-12, abasemagunyeni kwezepolitiki abakhohlisiwe sebejabhile ngenxa yokungabi namandla kweBhabhiloni okubavikela olakeni lwezinhluho. Bayabona ukuthi bakhohlisiwe, manje sebegcwele inzondo, bayalihlasela. Lenkolo yohlubuko kulesikhathi sokugcina ithola konke ukwahlulelwa kwezulu kanye nabo bonke abakhetha ukuzihlanganisa nayo.

**Iseminingi imibuzo engakaphenduleki mayelana nezehlakalo zezinsuku zokugcina futhi engabonakala isidida okwamanje. Yisiphi isithembiso esisnikiwe kuSambulo 17:14, futhi sisho ukuthini kithina lesithembiso?**

**Ukujula Nomcabango:**

Ngaphambi kokuwa kweBhabhiloni, izwi elivela ezulwini linxusa abantu bakaNkulunkulu abasekhona eBhabhiloni lithi “phumani kulo bantu bami” (Samb. 18:4). Bani ngi abantu abakhonza uNkulunkulu abasengaphakathi kweBhabhiloni ngezizathu ezehlukene. UNkulunkulu usebenzisa ibandla laKhe lesikhathi sokugcina ukubiza labantu ukuba baphume kulenkolo yohlubuko, bangahlanganyeli nezono zayo. Badinga ukuphuma kulo ukuze baphephe okuzokwenzeka kulo. UNkulunkulu akafuni kubhubhe noyedwa oseBhabhiloni. ISambulo 19:1-10 sitshengisa ukuthi abantu abaningi abesaba uNkulunkulu abaseBhabhiloni bayolwamukela ubizo. Cabanga-ke, ngomsebenzi ophezu kwamahlombe ethu njengebandla lensali likaNkulunkulu. Kufanele kusitsheleni lokhu ngokudinga kwethu amandla kaNkulunkulu ezimpilweni zethu?

**Imibuzo Yokuxoxisana:**

1. Njengoba iSambulo 18:4 sisho, kunabantu abaningi abesaba uNkulunkulu eBhabhiloni uNkulunkulu ababiza ngokuthi “abantu bami.” Ake uzindle ngalamazwi: “Lesigijimi sidinga ukumenyenzelwa, kodwa njengoba sidinga ukumenyenzelwa, asiqaphele ukuthi asibasunduzi, asibacindezeli, futhi asibagxeki labo abangenakho ukukhanya esinakho thina. Asingazethwesi umsebenzi wokugxeka amaKhatholika. Phakathi kwamaKhatholika, kukhona abaningi abangamaKrestu aqinisekile, abahamba ngakho konke ukukhanya okukhanya endleleni yabo, futhi uNkulunkulu uzokwenza umsebenzi kubona. Labo abakade benamathuba namalungelo amaningi, kodwa abaze bathuthukisa imizimba yabo, imiqondo, nezimilo,...basengozini enkulu, nokusolwa okukhulu phambi kukaNkulunkulu ukwedlula labo abenza iziphosiso ngezimfundiso, kodwa abafuna ukuphilela ukwenza okuhle kwabanye abantu.”—Ellen G. White, *Evangelism*, p. 575. Lokhu kufanele kusitsheleni ngendlela esifanele ukuphatha ngayo abanye abantu?
2. ISambulo 17 sichaza isifebe sihlezi phezu kwesilo esibomvu. Ngesikhathi owesifazane okusahluko 12 emele ibandla likaNkulunkulu elethembekile, lowo okusahluko 17 usho ibandla elihlubukile, elidukisa umhlaba ukuba usuke kuNkulunkulu. Ngokubona kwakho, yikuphi okufanayo nokwehlukile phakathi kwabo? Singafundani kulokhu kuqhathanisa?
3. Izindimana kuleliviki zidweba isithombe esingesihle nakancane ngesimo sezenkolo nezepolitiki emhlabeni ngesikhathi lapho uJesu esezobuya ngokunqoba. Kufanele kusitsheleni lokhu ukuze sikhale sethembekile, siqinisekile, simsulwa khona manje kulesigijimi uNkulunkulu asinike sona? Funda iSambulo 16:15, ubizo lokuba sethembeke phakathi kohlubuko olugewele izwe lonke. Singasisebenzisa kanjani lesixwayiso khona manje?