

Incwadi kaDaniyeli – Inombolo Ikhulu Elinamashumi Amabini Anesithathu

Ukutyhilwa Kokubaluleka Kobuprofeti KukaDaniyeli 11:40

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Ivesi yamashumi amane kaDaniyeli ishumi elinanye yenye yeendima ezinzulu kakhulu eLizwini likaThixo, njengokuba kunjalo noDaniyeli isahluko sesibhozo, ivesi yeshumi elinesine. Ivesi yamashumi amane imelwe nguMlambo iHidekeli, yaye uMlambo iUlayi umele uDaniyeli isahluko sesibhozo, ivesi yeshumi elinesine.

Indima yamashumi amane iqala ngamazwi athi, “kwaye ngexesha lesiphelo,” ngaloo ndlela ichaza ngokukodwa ukuba isiqalo sale ndima singu-1798. Amazwi angamashumi amahlanu ananye ale ndima atyhilwa ngo-1989, xa kwaqondwa ukuba achaza ukuwa kweSoviet Union ngelo xesha. La mazwi angamashumi amahlanu ananye akule ndima amele kokubini ixesha lesiphelo ngo-1798, aze kwakhona amele elinye ixesha lesiphelo ngo-1989. UAlpha noOmega wabeka utyikityo lwaKhe kule ndima ukuze bonke abavumayo ukubona nokuva baliqonde. Ixesha lesiphelo leentshukumo zengelosi yokuqala neyesithathu zombini limelwe kuloo ndima inye.

Le ndinyana ilandelayo ichaza ixesha apho upopu, omelwe njengokumkani wasemantla, oyisa iUnited States, emelwe njengelizwe elizukileyo, ngexesha lomthetho weCawa osondela ngokukhawuleza eUnited States. Ngoko ke, nangona amazwi endinyana yamashumi amane echaza ixesha lesiphelo ngo-1798, njengesiqalo, kunye nexesha lesiphelo ngo-1989, njengesiphelo, inyaniso yeyokuba imbali yesiprofeto emelwe kwindinyana yamashumi amane ayigqitywa de kufike indinyana yamashumi amane ananye, xa ukumkani wasemantla oyisa ilizwe elizukileyo. Oku kuthetha ukuba imbali esusela ekuweni kweSoviet Union ngo-1989, ide ifike kumthetho weCawa osondela ngokukhawuleza kwindinyana yamashumi amane ananye, imele imbali yeUnited States ukusukela kuMongameli Ronald Reagan ide ifike kumthetho weCawa osondela ngokukhawuleza. Loo mbali iquka umhla we-11 kuSeptemba, 2001, iqhubeke iye kutsho kwiyure yenyikima enkulu yesiTyhilelo isahluko seshumi elinanye.

Xa le ndinyana yaqala ukutyhilwa, kwavuswa impikiswano echasene nenymaniso ethi “ibango likaPippenger, lokuba le ndinyana imela imbali ukusukela ngo-1798, ide ifike kumthetho weCawa, lalilibango elingenangqiqo, kuba iindinyana eBhayibhileni azimeli maxesha amade kangako embali.” Sasingazange sicinge ngombono wokuba mhlawumbi kukho umda wobude bexesha onokufakwa ngaphakathi kwindinyana enye, kodwa sakhawuleza sakhumbula ukuba ISityhilelo isahluko seshumi elinesithathu, indinyana yeshumi elinanye, ichaza kanye loo mbali inye, yaye iyenza loo nto, kwindinyana enye. Imbali yerhamncwa lomhlaba yaqala ngo-1798, yaye ukuthetha kwerhamncwa lomhlaba njengenamba, kuzalisekiswa kumthetho weCawa oza kufika kungekudala.

“Kwaye xa ubuPapa, buphunywe amandla alo, banyanzelwa ukuba buyeke intshutshiso, uYohane wabona amandla amatsha enyuka ukuze avakalise ilizwi lenamba, aqhubele phambili kwaloo msebenzi mkhohlakeleyo nowenyelisayo. La mandla, okokugqibela aya kulwa ibandla nomthetho kaThixo, afanekiswa lirhamncwa elineempondo ezifana nezezimvu.” Signs of the Times, November 1, 1899.

Ukuba umntu ebefuna ukuthetha ngokungqongqo, ivesi yamashumi amane ibandakanya imbali ka-1798, ide iye kutsho kwivesi yamashumi amane ananye, yaye kwivesi yamashumi amane ananye umthetho weCawa uchongiwe; ngoko ke, ngokwahlukileyo kwivesi enye ekwiSityhilelo isahluko seshumi elinesithathu, ivesi yamashumi amane eneneni imfutshane kancinane kuba umthetho weCawa usekwivesi elandelayo, kanti ke, kwiSityhilelo isahluko seshumi elinesithathu, ukusuka ku-1798 ukuya kumthetho weCawa kukwivesi enye. USister White usazisa ukuba “umgca omnye wesiprofeto” okhoyo encwadini kaDaniyeli uyaphinde uthathwe encwadini yeSityhilelo, yaye iSityhilelo isahluko seshumi elinesithathu, ivesi yeshumi elinanye, ngokulula sidlula kanye phezu kwevesi yamashumi amane, ukuba ukhetha ukusebenzisa umgaqo womgca phezu komgca.

Xa usebenzisa ngokwenene umgaqo wokuba umgca phezu komgca, ufumanisa ukuba umfanekiso osemqolo wamashumi amane werhamncwa lomhlaba leSityhilelo seshumi elinesithathu (i-United States), elithi kuloo mqolo wamashumi amane limelwe “ziinqwelo, ziinqanawa nabamahashe,” liyatshintsha lisuke ekubeni lirhamncwa elifana nemvana elineempondo ezimbini ngo-1798 libe lirhamncwa elithetha njengenamba ngexesha lomthetho weCawa ozayo kungekudala, yaye kanaanjalo nokuba irhamncwa elifana nemvana lineempondo ezimbini.

Ivesi yamashumi amane ikwamele kwaneminyaka engamashumi asixhenxe yokomfuziselo xa ihenyukazi laseTire lilityalwa; kuba iminyaka engamashumi asixhenxe yokomfuziselo injengeemihla zokumkani omnye, yaye ukumkani bubukumkani. Ngokusekelwe kwivesi yamashumi amane, nakumgca weSityhilelo isahluko seshumi elinesithathu, ubukumkani besiprofeto seBhayibhile obulawula iminyaka engamashumi asixhenxe yokomfuziselo kaIsaya isahluko samashumi amabini anesithathu lirhamncwa lomhlaba, elineempondo ezimbini zamandla. Irhamncwa lomhlaba liqala lineempondo ezimbini zamandla ezimele iRiphabhlikhanizim neProtestantizim, kodwa njengoko imbali yevesi yamashumi amane isondela ekuzalisekeni kwayo kwivesi yamashumi amane ananye, la mandla alo mabini esiprofeto ke achazwa “njengeenqanawa” (amandla oqoqosho), “neenqwelo zokulwa nabakhweli bamahashe” (ubugorha basemkhosini).

Ngexesha leminyaka engamashumi asixhenxe engokomfuziselo yesahluko samashumi amabini anesithathu sikaIsaya, ihenyukazi laseTire, elikuthi kwivesi yamashumi amane libe ngukumkani wasemantla, liyalibaleka. Kodwa ke ekupheleni kwaloo minyaka ingamashumi asixhenxe engokomfuziselo liya kuphinda lenze uhenyuzo nookumkani bomhlaba, njengoko kwenziwayo kwimbali eyakhokelela ekuweni kweSoviet Union xa bonke ababhali-mbali beqinisekisa ukuba uMongameli Reagan waqinisekisa umanyano oluyimfihlo nomchasi-Kristu wesiprofeto seBhayibhile ngenjongo yokuwisa iSoviet Union. Kwixesha elalikhokelela ku-1989 uReagan wayesele eqalile ubudlelane obuyimfihlo obungekho mthethweni nomntu wesono; ngaloo ndlela iimvumi zikaNebhukadenetsare zaqalisa ukuziqhelanisa nengoma awayeqalisa ukuyicula ihenyukazi elalityelweyo. Ubulungiseleli bukaYohane Pawulos II behlabathi lonke, obungazange

bubonwe ngaphambili, kuloo mbali kanye, babuyisiqalo “sengoma nomdaniso” eyabangela ukuba “ihlabathi liphela” “limangaliswe lalandela irhamncwa”.

Ivesi yamashumi amane ikwamele nembali ye-Adventism yaseLawodike, eyaqala ngo-1798 njengoSardisi; baza abo baseSardisi balwamkela ukhanyiso olwalutyhiliwe, kwaza ke kwaphuma intshukumo yaseFiladelfiya eSardisi. Xa intshukumo yaseFiladelfiya yala ukhanyiso luka-1856, ngoko yatshintsha isuka ekubeni yintshukumo yaya ebandleni laseLawodike ngo-1863. Ngoko ke elo bandla limiselwe ukuba likhutshelwe ngaphandle emlonyeni weNkosi kwivesi yamashumi amane ananye, ongumthetho weCawa oza kufika kungekudala. Ivesi yamashumi amane ayimele kuphela imbali yaseUnited States, kodwa ikwamele nembali ye-Adventism yaseLawodike.

I-Adventism yaseLawodike yanikwa ukukhanya kobuthixo beLizwi likaThixo ukuba kube yindawo yayo yokuxhoma namandla ayo, yaye urhulumente waseUnited States wanikwa ukukhanya kobuthixo boMgaqo-siseko waseUnited States ukuba kube yindawo yawo yokuxhoma namandla awo. Zombini zaqala ngokwesiprofeto njengeempondo ngowe-1798, yaye ekupheleni kweminyaka engamashumi asixhenxe engumfuziselo, uphondo oluwexuki lweRiphabhlikhi nophondo oluwexuki lwamaProtestanti luya kuhlanguana lube luphondo lunye, lwathethe njengenamba.

Limpondo ezimbini zendima yamashumi amane ngurhulumente, nebandla elinyuliweyo, ezimele imigca emibini yesiprofeto ehamba kunye, kuba zimelwe njengeempondo ezimbini phezu kwerhamncwa elinye. Naphi na apho irhamncwa liya khona, nezo mpondo zimbini nazo ziya khona, yaye zenza njalo kwimbali enye yesiprofeto. Uphondo lobuProtestanti lunendalo yesiprofeto ephindwe kabini emelwe yiLaodikea neFiladelfiya. Uphondo lobuRiphabhlikhi nalo lunendalo yesiprofeto ephindwe kabini emelwe ngamaqela ezopolitiko eRiphabhlikhi neDemokhrasi. Okwesibini kwindalo ephindwe kabini yophondo ngalunye kuvela ekugqibeleni, yaye kuvela kuphakame ngakumbi, ngokukaDaniyeli isahluko sesibhozo.

Ndaza ndawaphakamisa amehlo am, ndabona, yaye, khangela, kwakumi phambi komlambo inkunzi yegusha eyayineempondo ezimbini; kwaye ezo mpondo zimbini zaziphakamile; kodwa enye yayiphakame kunenye, yaye eyona yayiphakame ngakumbi yavela ekugqibeleni. Daniyeli 8:3.

Iimpawu ezimbini zophawu ngalunye lophondo zibonakaliswa kumgca kaKristu ngabaSadusi nabaFarisi, nto leyo ethi kuphondo lweRiphabhlikhi ilinganiswe nenkululeko-ntshukumo (exhasa ubukhoboka, idemokhrasi, i-woke-ism nobhanyabhanya behlabathi), kunye nokugcinwa kwesithethe sezopolitiko (okuchasa ubukhoboka, iriphabhlikhi yoMgaqo-siseko, abagcina izithethe, i-MAGA). Iimpawu ezimbini zophondo lwamaProtestanti zilinganiswe neFiladelfiya neLawodike. Akukho kuhambelana kugqibeleleyo phakathi kokwahlulwa kweempondo ezimbini kube ngumfuziselo oneempawu ezimbini, kuba nokuba yinkululeko-ntshukumo eqhubela phambili okanye i-MAGA-ism yogcino-zithethe aziphumi kwicala elilungileyo kumbandela womthetho weCawa, kuba abaFarisi nabaSadusi bahlangana kunye emnqamlezweni; kodwa kumthetho weCawa osondela ngokukhawuleza, owawufanekiselwa ngumnqamlezo, iLawodike iyagabha iphume emlonyeni weNkosi, yaye ngoko uphondo lweFiladelfiya luphakanyiswa njengomqondiso.

Sekunjalo, ubume obuneempawu ezimbini bazo zombini iimpondo bumelwe yimpikiswano yezakwalizwi phakathi kwabaFarisi nabaSadusi, yaye umthunywa kwiintlanga (uPawulos), kwimbali kaKristu, wayekade engumFarisi wabaFarisi.

Indlela yokusebenza yemvula yasemva, ekubeni ingungca phezu komgca, ivelisa ukukhanya okukhulu kwivesi yamashumi amane xa isetyenziswa. ISityhilelo izahluko zesibini ukuya kwelesumi elinesibhozo, zonke ziyahambelana nevesi yamashumi amane. Ubungqina bukaIsaya isahluko samashumi amabini anesithathu obuphathelele ihenyukazi laseTire buhambelana nale vesi. Kakade ke, kukho nezinye iindinyana ezininzi ezimele zibekwe phezu kwevesi yamashumi amane, kodwa mhlawumbi olona setyenziso lubalulekileyo lomgca phezu komgca lwevesi yamashumi amane yile vesi yamashumi amane ngokwayo.

Kwindima yama-40 kubekwe phambili kokubini ixesha lesiphelo ngo-1798 nexesha lesiphelo ngo-1989. Oku kukhokela umfundi wesiprofeto ukuba abeke ixesha lesiphelo lika-1798 phezu kwexesha lesiphelo lika-1989. Xa kusenziwa oko, imbali yekwindima yama-40 ivelisa imigca emibini, ngamnye uqala ngo-1798, ize iqhube de ifike kumthetho weCawa osondelayo wekwindima yama-41. Umgca oqala ngo-1798 uchaza umyalezo wangaphakathi wabantu bakaThixo bemihla yokugqibela, yaye umgca oqala ngo-1989 uchaza umyalezo wangaphandle wabantu bakaThixo bemihla yokugqibela kwangolo hlobo lwembali lunye. Ngoko ke ikwindima yama-40 iqulethe ngaphakathi kuyo umqondiso omelweyo ngulo lwalamano lunye lwesiprofeto lwangaphakathi nolwangaphandle lweecawa ezisixhenxe namatywina asixhenxe encwadini yeSityhilelo. Kwaye le nto yesiprofeto imelwe kwikwindima enye, eyenziwe ngamagama angamashumi amahlanu ananye!

AmaMillerite ayiqonda umyalezo wangaphakathi-nolangaphandle weecawe ezisixhenxe namatywina asixhenxe, kodwa kwangaxeshanye ayiqonda nokuba amaxilongo asixhenxe nawo ayemela umgca wesithathu wenyaniso owawuyinxalenye yembali emelwe ziicawe ezisixhenxe namatywina asixhenxe. Amaxilongo lawo ayengawo, njengoko uMiller esitsho, “izigwebo ezizodwa” ezasiswe phezu kweRoma. AmaMillerite ayeqonda ukuba izigwebo zikaThixo ezimelwe ngamaxilongo asixhenxe zazinxulumene nembali yeecawe ezisixhenxe kwakunye nembali ehambelanayo yamatywina asixhenxe.

Ivesi yamashumi amane iquka imbali kaSeptemba 11, 2001, yaye ke ngoko, kwivesi yamashumi amane, umgca wesiprofeto weexilongo ezisixhenxe nawo uyahambelana. Ingelosi yokuqala yafika ngowe-1798, ukuze ivakalise ukuvulwa komgwebo ngowe-1844. Lowo mgwebo wahlulahlulwa waba ngumgwebo wophando nowokuphumeza. Imbali yevesi yamashumi amane yimbali yomgwebo wophando, yaye imbali esusela kwivesi yamashumi amane ananye ukuya phambili de uMikayeli eme, zize izibetho ezisixhenxe zokugqibela ziphalazwe, yimbali yomgwebo wokuphumeza.

Umgwebo wokuphumeza uqala xa i-United States ithetha njengenamba.

“Impondo ezinjengezegusha nelizwi lenamba lalo mqondiso zibonisa ukungqubana okuphawulekayo phakathi kokuvumayo nokwenziwayo sisizwe esimelwe ngolo hlobo. ‘Ukuthetha’ kwesizwe kukusebenza kwamagunya aso okuwisa imithetho nawokugweba.

Ngesenzo esinjalo siya kububuxokisa abo mgaqo benkululeko nabanoxolo esibabeke njengesiseko somgaqo-nkqubo waso. Uqikelelo lokuba siya kuthetha ‘njengenamba’ size sisebenzise ‘onke amandla erhamncwa lokuqala’ luxela ngokucacileyo ukukhula komoya wokunganyamezeli nowokutshutshisa owabonakaliswa zizizwe ezazimelwe yile namba nelerhamncwa elifana nengwe. Kwaye amazwi athi irhamncwa elineempondo ezimbini ‘lenza umhlaba nabo bahlala kuwo banqule irhamncwa lokuqala’ abonisa ukuba igunya lesi sizwe liya kusetyenziswa ekunyanzeliseni uhlobo oluthile lokugcinwa konqulo oluya kuba sisenzo sokuhlonela ubupapa.” Imbambano Enkulu, 443.

Xa iUnited States “ithetha,” ize inyanzelise umthetho weCawa oza kufika kungekudala, “ilizwi lesibini” leSityhilelo isahluko seshumi elinesibhozo, “lithetha,” ngokubiza amadoda nabafazi ukuba baphume eBhabhiloni.

Ndaza ndeva elinye izwi livela ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngababelani ngezono zakhe, nize ningamkelwa zizibetho zakhe. Kuba izono zakhe zifike zaya kufika ezulwini, yaye uThixo uzikhumbule izenzo zakhe ezigwenxa. Mvuzelani kwangokunjalo njengoko wanivuzisa nina, niphinde kabini kuye ngokwemisebenzi yakhe; endebe ni awayizalisayo, zimzalisele kabini. ISityhilelo 18:4–6.

Kwivesi yamashumi amane ananye, xa iUnited States ithetha, abo basahleli kwimeko emacala mathathu yeBhabhiloni yale mihla babizwa baphume xa “ilizwi lesibini” lesiTyhilelo isahluko seshumi elinesibhozo lithetha. Abo ke babizwa baphume ngelo xesha bamelwe kwivesi yamashumi amane ananye njengo “Edom, noMowabhi, nentloko yabantwana bakwa-Amon.” Kule vesi, abo bamelwe kumfuziselo omacala mathathu weBhabhiloni yale mihla, bayasinda esandleni sokumkani wasentla (ubupopu). Igama lesiHebhere elithi “sinda,” lithetha ukusinda ngobutyibilizi, yaye intsingiselo yalo engaphakathi yeyokuba ukusinda kwenziwa kusetyenziswa into eyayikade, ngaphambi koko kusinda, ibabambe abo basindayo ekuthinjweni.

Yaye kungena kananjalo ezweni elizukileyo, yaye amazwe amaninzi aya kubhukuqwa; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, neenkokheli zoonzana baka-Amon. Uya kolula isandla sakhe kananjalo phezu kwamazwe; nelizwe laseYiputa aliya kusinda. Daniyeli 11:41, 42.

Kwivesi yamashumi amane anesibini ubupopu (ukumkani wasentla) boyisa umqobo wabo wesithathu wejografi xa buthabatha iYiputa, engumqondiso weZizwe eziManyeneyo, njengoko kufanekisiwe ngumhla wokuzalwa kukaHerode, xa ewanikezela kumdaniso okhohlisayo kaSalome (i-United States), intombi kaHerodiya (ubupopu). Oku kuchaza ixesha apho iZizwe eziManyeneyo (“ookumkani abalishumi” beSityhilelo ishumi elinesixhenxe), zivuma ukunika irhuluneli yazo kwirhamncwa iyure enye. Leyo yure yiyo iyure “yenyikima enkulu” yeSityhilelo ishumi elinanye, yaye “iyure” apho ihenyukazi laseBhabheli ligwetywa khona. Kwivesi yamashumi amane anesibini, iYiputa (iZizwe eziManyeneyo), “ayiyi kusinda.”

Igama lesiHebhere eliguqulelwe ngokuthi “ukusinda” kwivesi yamashumi amane anesibini lahlukile kwigama lesiHebhere elikwivesi yamashumi amane ananye. Kwivesi yamashumi amane anesibini igama elithi “ukusinda” lithetha “ukungafumani kukhululwa”, kodwa ivesi yamashumi

amane ananye ichaza ixesha apho abo bangaphambi komthetho weCawa oza kufika kungekudala bebehlanganisene nopopu, baza emva koko basinde ngokungathi kungokutyibilika. Ngaphambi kweyure yengxaki yomthetho weCawa, abo bakumanyano lweBhabheli yale mihla bebemkela ingcamango kaSathana yokuba iCawa lusuku lukaThixo lonqulo. Xa uphawu lwerhamncwa lunyanzeliswa, umntu unokulwamkela nangasiphi na isizathu, okanye alukholelwe ngenene ukuba lunjalo. Ukulukholelwa kukufumana uphawu ebunzi, yaye ukulamkela nje kuphela kukufumana uphawu esandleni sakho.

Abo basindayo esandleni sobupopu ngexesha lomthetho weCawa, bayalikhamba elo cebo likaSathana lokuba usuku lukaThixo lonqulo lusuku lwelanga, kanye ngexesha apho i-United States ne-United Nations zidibanisa izandla nehenyukazi laseRoma, amandla obupopu, ukumkani wasemantla.

“AmaProtestanti ase-United States aya kuba ngawona aya kuqala ekoluleni izandla zawo ngaphesheya komsantsa ukuze abambe isandla soMimoya; aya kuwela ngaphezu kwenzonzobila ukuze axhawule namandla aseRoma; yaye phantsi kwempembelelo yalo manyano luthathu, eli lizwe liya kulandela emkhondweni waseRoma ekunyatheleni amalungelo esazela.” The Great Controversy, 588.

Kubalulekile ukuthabatha ixesha ukumisela ulwakhiwo lweendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye njengoko siqhubeka nokuqwalasela kwethu indinyana yamashumi amane. Ukumkani wasemntla, onguRoma yale mihla, woyisa imiqobo emithathu yendawo ukuze amiselwe etroneni yomhlaba. IRoma yobuhedeni yoyisa imiqobo emithathu yendawo, kwanjalo neRoma yobupapa; ngoko ke iRoma yale mihla yoyisa ukumkani wasemzantsi (owayeliManyano laseSoviet) kwindinyana yamashumi amane, ize ke yoyise ilizwe elizukileyo (i-United States) kwindinyana yamashumi amane ananye, ize ke yoyise iYiputa (iZizwe eziManyeneyo) kwiindinyana zamashumi amane anesibini nezamashumi amane anesithathu.

Kodwa njengoko isicatshulwa sangaphambili sikaDade White sibonisa, iUnited States idibanisa izandla nopopu kunye neZizwe eziManyeneyo ngaxeshanye. Umanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki luzaliseka kumthetho weCawa oza kufika kungekudala, nangona uDaniyeli isahluko seshumi elinanye iindinyana zamashumi amane ananye ukuya kumashumi amane anesithathu zichaza olo loyiso lwenzeka ngaxeshanye ngokulandelelana. Ulandelelwano olubonisiweyo lumele ukuhamba kweziganeko, kodwa zonke ezo zinto zizaliseka kumthetho weCawa oza kufika kungekudala.

Ngelo xesha “ilizwi lesibini” leSityhilelo 18 “lithetha,” kanye apho iUnited States “ithetha” khona. UThixo uthetha apho nangenxa yexesha uSathana athetha ngalo. Kwindima 44, iindaba ezivela empuma nasemantla ziyamkhathaza ukumkani wasentla, yaye kubhencwa ukubulawa kwegazi kokugqibela kobupopu. Indima 44, njengokuba kunjalo ngeendima 42 no-43, iqala kwindima 41, xa ingelosi enamandla yeSityhilelo 18 iqala ubizo lwaYo lokuba eminye imihlambi yaYo iphume eBhabheli.

Umyalezo awusondezayo ngumyalezo ochaza ubuSilamsi bayo imbandezelo yesithathu njengesixhobo saKhe somgwebo, kunye nesohlwayo sehenyukazi yaseBhabheli. UbuSilamsi

bumelwe “ziindaba zasempumalanga”, yaye upopu (ukumkani wasemantla wobuxoki) “ziindaba zasemantla”. UDaniyeli ishumi elinanye ivesi yamashumi amane ichaza umgwebo wophando, yaye iivesi zamashumi amane ananye ukuya kwamashumi amane anesihlanu zichaza umgwebo wokuphunyezwa.

Siya kuqhuba ukuqwalasela kwethu ivesi yamashumi amane kaDaniyeli ishumi elinanye kwinqaku elilandelayo.

“Ngesinye isihlandlo, xa ndandiseSixekweni saseNew York, ndathi ngexesha lasebusuku ndabizwa ukuba ndibone izakhiwo zinyuka umgangatho phezu komgangatho zisinga ezulwini. Ezi zakhiwo kwakusithiwa azinakutsha ngumlilo, yaye zazakhiwe ukuze kuzukiswe abanini bazo nabazakhayo. Zaqhubeka zinyuka, ziphakama nangakumbi nangakumbi, yaye kuzo kwasetyenziswa ezona zinto zibiza kakhulu. Abo ezo zakhiwo zazingezabo babengazibuzi bathi: ‘Singamzukisa njani na uThixo ngcono kunako konke?’ INkosi yayingekho ezingqondweni zabo.

Ndacinga ndathi: “Akwaba abo batyala iindlela zabo ngolu hlobo babenokuyibona indlela yabo njengoko uThixo eyibona! Baqokelela izakhiwo ezizukileyo, kodwa hayi indlela obubudenge ngayo emehlweni oMlawuli wendalo yonke ukuceba nokuyila kwabo. Abafundi, ngamandla onke entliziyi nengqondo, indlela abanokumzukisa ngayo uThixo. Bayilibele le nto, yona uxanduva lokuqala lomntu.”

“Njengoko ezi zakhiwo zikhulu ziphakama, abanini bazo bavuyiswa likratshi elinamabhongo lokuba babenemali yokuyisebenzisa ekwaneliseni isiqu sabo nasekuvuseleleni umona kubamelwane babo. Inxalenye enkulu yemali ababethe ngayo ngaloo ndlela yayifunyenwe ngokucinezela, ngokubhuqa amahlwempu. Balibala ukuba ezulwini kugcinwa ingxelo yawo wonke umcimbi wentengiselwano; wonke umcimbi ongenabulungisa, sonke isenzo sobuqhophololo, kubhalwa khona. Ixesha liyeza apho, ngobuqhophololo babo nangokuzidla kwabo ngokugqithisileyo, abantu baya kufikelela kwinqanaba iNkosi engayi kubavumela ukuba balidlule, yaye baya kufunda ukuba kukho umda ekunyamezeleni kukaYehova.”

“Umboniso owalandelayo owadlula phambi kwam wawungowesilumkiso somlilo. Abantu bajonga izakhiwo eziphakamileyo ekwakusithiwa azinakutsha ngumlilo, baza bathi: ‘Zikhuselekile ngokugqibeleleyo.’ Kodwa ezi zakhiwo zatshiswa zaphela ngokungathi zenziwe ngentlaka. Iinjini zokucima umlilo azinakwenza nto ukuthintela intshabalalo. Abacimi-mlilo abazange bakwazi ukusebenza ngezo njini.”

“Ndiyalelwa ukuba xa kufika ixesha leNkosi, ukuba akukho tshintsho luya kube lwenzekile ezintliziyweni zabantu abanekratshi nabafuna ukuziphakamisa, abantu baya kufumanisa ukuba isandla ebesinamandla okusindisa siya kuba namandla okutshabalalisa. Akukho mandla asemhlabeni anokulinqanda isandla sikaThixo. Akukho nto eyenziweyo enokusetyenziswa ekwakhiweni kwezakhiwo eya kuzigcina ekutshatyalalisweni xa kufika ixesha elimisiweyo nguThixo lokuthumela impindezelo ebantwini ngenxa yokungawuhoyi kwabo umthetho waKhe nangenxa yokuzingca kwabo kobuqu.”

“Abaninzi, kwanaphakathi kwabafundisi nabaphathi bombuso, abaziqondi izizathu ezisisiseko semeko yangoku yoluntu. Abo babambe iintambo zolawulo abakwazi ukusombulula ingxaki

yokonakala kokuziphatha, ubuhlwempu, intlupheko, nokwanda kobugebenga. Bazama ngelize ukubeka imisebenzi yorhwebo kwisiseko esikhuselekileyo ngakumbi. Ukuba abantu bebeya kulinika ingqalelo engakumbi imfundiso yeLizwi likaThixo, bebeya kufumana isisombululo seengxaki ezibaxakayo.”

“IziBhalo zichaza imeko yehlabathi kanye ngaphambi kokubuya kwesibini kukaKristu. Ngabantu abathi ngokuphanga nangokuxhaphaza baqokelele ubutyebi obukhulu, kubhaliwe kwathiwa: ‘Niziqokelele ubutyebi ngemihla yokugqibela. Yabonani, umvuzo wabasebenzi abavune amasimi enu, enawubambayo ngobuqhophololo, uyakhala; nokukhala kwabavuni kungene ezindlebeni zeNkosi yeeMikhosi. Niphile kamnandi emhlabeni, nazinikela kubunewunewu; nizityebisile iintliziyo zenu, njengasemini yokuxhelwa. Nimgwebile nambulala olilungisa; akamchasi.’ Yakobi 5:3–6.”

“Kodwa ngubani ofunda izilumkiso ezinikelwa yimiqondiso yamaxesha ezaliseka ngokukhawuleza? Yiyiphi imbonakalo ezenzayo kwabangabomhlaba? Luluphi utshintsho olubonakalayo kwisimo sabo sengqondo? Alukho ngaphezu kolwabonakala kwisimo sengqondo sabemi behlabathi likaNowa. Bexakeke kakhulu zizinto zehlabathi nokuzonwabisa, abo babephila ngaphambi koNogumbe ‘abazanga baqonda kwada kwafika unogumbe, wabakhukulisa bonke.’ Mateyu 24:39. Babenazo izilumkiso ezithunyelwe lizulu, kodwa bala ukuva. Kwaye namhlanje ihlabathi, lingayinanzi kwaphela ilizwi lesilumkiso likaThixo, likhawuleza lisiya entshabalalweni engunaphakade.”

“Ihlabathi liyashukunyiswa ngumoya wemfazwe. Isiprofeto sesahluko seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwaso ngokupheleleyo. Kungekudala kuya kwenzeka iziganeko zenkathazo ekuthethwa ngazo eziprophetweni.”

Ubungqina eBandleni, umqulu WETHOBA, iphepha LESHUMI ELINANYE.