

Incwadi kaDaniyeli - Inombolo Yekhulu Elinamashumi Amathandathu Anesibhozo

*Ukutyhilwa Kwenyaniso Yesiprofeto: Imfazwe Yesibini Yeemfazwe
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Ngoku sijongene nedabi lesibini leemfazwe zamagunya athunyelwayo, njengoko kubonisiwe kuDaniyeli isahluko seshumi elinanye, iindima zeshumi elinanye neshumi elinesibini. Idabi lesibini kwezo ndima lichaza imfazwe eseUkraine, phakathi kwamandla angenankolo kaRashiya, nesizwe saseUkraine. Kwezo ndima, uPutin uyaphumelela, njengoko waphumelela uPtolemy IV, kodwa emva koloyiso lwakhe uya kuphakanyiswa entliziyweni yakhe, kwaye ukuziphakamisa kwakhe okunobuzingcisa bokuzithanda kuya kuba yindlela yokufikelela eWaterloo yakhe. Umfuziselo wembali wale mbali yangoku uluncedo kuphela kwabo baqondayo oko le mbali yangoku ikumela ngokwasemoyeni.

Kwivesi yokuqala, yesahluko seshumi, uDaniyeli, omela abantu bakaThixo bemihla yokugqibela, uchazwa njengowaqondayo kokubini “umbono” kunye “nento”. Umbono nento zimelwa ngokuphindaphindiweyo kunye, kodwa zahlukile omnye komnye, njengomgca omnye wenyano. Ziyimilambo i-Ulai ne-Hiddekel. Ziyimibono ye-“mareh” ne-“chazon”. Zisiprofeto seminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini ngokunxulumene nesiprofeto seminyaka engamawaka amabini anamakhulu amathathu. Zibubungqina bangaphakathi nobangaphandle babantu bakaThixo. INkosi ayiphindi izinto ezingabalulekanga. Umgaqo wokuhankanywa kokuqala ubonisa ukuba, ngenxa yokuba into yokuqala esixelwa yona ngoDaniyeli, embonweni wakhe wokugqibela, kukuba umele abantu bakaThixo bemihla yokugqibela abaqonda kokubini i-“chazon” ne-“mareh”. Ngoko ke, umbono nento zibalulekile ukuba zibonwe, ukuba imbali yesiprofeto yeevesi zeshumi elinanye neshumi elinesibini iza kuqondwa ngokuchanekileyo.

UDaniyeli umele ikhulu elinamashumi amane anesine amawaka akwiSityhilelo isahluko seshumi elinanye, athe awuphinda ngokugqibeleleyo umzekeliso weentombi ezilishumi, owazalisekiswa kwimbali yamaMillerite. Bona, njengamaMillerite, bafumana ukuphoxeka kokuqala, okuthi kwiSityhilelo isahluko seshumi elinanye kumelwe njengokubulawa lirhamncwa elingakholelwayo kuThixo “elivukileyo” elivela enzonzobileni, baza ke balale befile esitratweni somzi omkhulu waseYiputa neSodom, apho noKristu wabethelelwa khona emnqamlezweni. Ukufa kwabo kwavelisa “uvuyo” kubalandeli benamba, kodwa kwavelisa isijwili kuDaniyeli.

Imbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka nayo yamelwa luvuko lukaLazaro, uvuko lwakhe olwathi lwachongwa njengesenzo sokutywina somsebenzi kaKristu, nowathi, njengomfuziselo wabo uKristu abatywinayo, wakhokela ukungena koloyiso eYerusalem, okwakufuzisela intshukumo yeSikhalo Sasezinzulwini Zobusuku kwimbali yamaMillerite,

kwanakwimbali yekhulu elinamashumi amane anesine amawaka. Uvuko lukaLazaro lwenzeka ngoxa oodadewabo, uMariya noMarta, babeselusizini lokuzila, njengoko wayenjalo noDaniyeli ngeentsuku ezingamashumi amabini ananye kwisahluko seshumi. Kwisahluko seshumi, ukuzila kukaDaniyeli kuphela ngokuhla kukaMikayeli, kanye loo Mntu “ilizwi” lakhe labuyisela uLazaro noMoses ebomini. Uvuko lwamangqina amabini kwiSityhilelo isahluko seshumi elinanye lumelwa nguDaniyeli eguqulwa ngumbono obangela oko we-“marah.”

Kwisesahluko seshumi, uDaniyeli umele ukutywinwa kwekhulu elinamashumi amane anesine amawaka, okukwamelwe nasesahlukweni seshumi elinanye seSityhilelo. Kweso sahluko, uGabriyeli utsho ngokucacileyo ukuba wayeze kuDaniyeli ukuze amenze aqonde oko kuya kwehlela abantu bakaThixo bemihla yokugqibela. Isigidimi sento eya kwehlela abantu bakaThixo ngemihla yokugqibela sibekwe ngokwesiprofeto ngaphakathi komxholo wesigidimi esingqinisekiswa yindlela yokubeka umgca wesiprofeto phezu komgca wesiprofeto. Kolu setyenziso umthetho wokukhankanywa kokuqala ubonakalisa ukuba ukuqonda okuchanekileyo kuya kubonwa kuphela ngabo babona zombini iinyaniso zangaphakathi nezangaphandle ngaphakathi kwemigca edityanisiweyo. Ngabo abo baqondayo “umbono” kunye “nenthoo”.

Amawaka alikhulu anamashumi amane anesine amawaka aya kuwuvakalela umyalezo wesiprofeto, kodwa aya kuwuphila kananjalo loo myalezo, kuba umyalezo namava akunako ukwahlulwa. Nguwo umyalezo ongewalisa, kuba umyalezo uliLizwi likaThixo, yaye uKristu uliLizwi likaThixo, yaye iLizwi likaThixo liyiNyaniso. Umyalezo waKhe uqinisekiswa njengeNyaniso, ngokuba umelwe ngemigaqo yokusetyenziswa kwesiprofeto engeyonto ingaphezulu okanye ingaphantsi kwemigaqo yokuba Ungubani na nokuba Uyintoni na. UnguPalmoni, uMbalimfihlakalo oMangalisayo, uMbali weeMfihlelo. UnguNgcali yeeLwimi eMangalisayo, isiqalo nesiphelo, owokuqala nowokugqibela, iAlfa neOmega. Zezi zinto zokuba Ungubani na, ezichaza imithetho yesiprofeto emisela umyalezo wesiprofeto, zize zivelise amava esiprofeto.

Ngaphambi kokuba i-Ulai ne-Hiddekel, imilambo emibini emikhulu yaseShinare, ifike kwiPersian Gulf, yenza ummandla onemigxobhozo kufuphi nendawo yokudibana kwayo obizwa ngokuba yiShatt al-Arab, kodwa ayidibani ibe ngumlambo omnye. IShatt al-Arab yidelta yomlambo eyenziwe kukudibana kwemilambo i-Ewufrathe neTigris, kwakunye neminye imilambo emincinane nemisinga. Noko ke, nangaphakathi kummandla wedelta, i-Ewufrathe neTigris zigcina ubuwena bazo obahlukileyo kwaye zingena kwiPersian Gulf njengemilambo eyahlukileyo. Imiyalezo yangaphakathi neyangaphandle yesiprofeto igcina ubudlelane bayo obahlukileyo, kodwa njengoko ifikelela esiphelweni sayo (ngemihla yokugqibela), ivelisa idelta enemilambo emininzi nemisinga enegalelo. UYesu uzekelisa okwasemoyeni ngokwasendalweni, yaye ngemihla yokugqibela isiphumo sawo onke umbono senza umhlaba wesikhukula sedelta, nangona loo milambo mibini mikhulu igcina iindima zayo ezahlukileyo.

Ithuba leentsuku ezingamashumi amabini ananye zokuzila lihambelana nexesha apho amangqina amabini elele efile esitratweni, yaye elo xesha liqala ngokudana kokuqala, nangexesha lokulibaziseka. Elo thuba lexesha lenzeka ngaphakathi kwelona thuba likhulu ngakumbi, apho ukutywinwa kwekhulu elinamashumi amane anesine amawaka kufezekiswa khona. Ukutywinwa

akuzange kuqalise ngexesha lesiphelo ngo-1989; kwaqala xa uKristu, njengengelosi yesithathu, wehla ngomhla we-11 kuSeptemba, 2001. Wabazisa abantu Bakhe kutyelelo lwabo lwesibini eKadeshe, yaye ngeli xesha abambalwa abalungileyo baya kungena kwilizwe lesithembiso. Amava abantu bakaThixo ukususela ngexesha lesiphelo ngo-1989 kude kube ngumhla we-11 kuSeptemba, 2001, akazange abatywine. Ukutywinwa kwaqala xa uKristu wehla waza wavakalisa inqaku lokuqala lexilongo lesixhenxe lwelishwa lesithathu.

Ukuvakala kwexilongo lesixhenxe kulapho imfihlelo kaThixo igqitywa khona, yaye loo mfihlelo imele ukutywinwa kwekhulu elinamashumi amane anesine amawaka, okwenzeka ngexesha lokuvakala kwelo xilongo. Elo xilongo livakalisa amanqaku amathathu, kuba liyiNyaniso. Inqaku lokuqala lalingoSeptemba 11, 2001, elesibini lalingo-Oktobha 7, 2023, yaye elesithathu kula manqaku mathathu likumthetho weCawa ondelayo. La manqaku mathathu, ngamanyathelo amathathu ahlala ekho enyanisweni. Ukuchukunyiswa kathathu kukaDaniyeli kwisahluko seshumi kwanxulumanisa amava akhe nexesha lembali elimelwa ngala manqaku mathathu exilongo lesixhenxe.

Umyalezo wesiprofeto ovelisa isiphumo sokuguqulwa kumfanekiso kaKristu, lowo uDaniyeli awubonisa kwisahluko seshumi, ngumyalezo wezinto ezelehle abantu bakaThixo ngemihla yokugqibela, kodwa kungengemihla yokugqibela ngokubanzi. Ngumyalezo abantu bakaThixo abawuqondayo nabawuva ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Njengoko uGabriyeli eqalisa ukubonisa imbali yesiprofeto emelweyo kwisahluko seshumi elinanye, ubeka imigca ethile yesiprofeto. Iindima ezimbini zokuqala ziqala ngoKoshi (njengoBush wokuqala), ngexesha lesiphelo ngo-1989, zize ziqhubele phambili de kufike kwimbali kaDonald Trump njengomongameli wamashumi amane anesihlanu (owesithandathu), yaye apho loo mbali yesiprofeto iyaphela, de imbali yeZizwe eziManyeneyo (uAlesandire Omkhulu), njengobukumkani besixhenxe, ijongwe kwiindima zesithathu nezesine. Umyalezo ngoDonald Trump njengomongameli osisityebi wesithandathu ovusa amahlabathi, ngoko ke, uyinyaniso ezalisekiswa ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Ngoko ke, yinyaniso yangoku.

Kwiindinyana zesihlanu ukuya kwesithoba, imbali yobupopu njengoko bamiselwa etroneni, ukususela ngowama-538 kuse kude kube yinxeba elibulalayo nexesha lesiphelo ngowama-1798, ibekiwe. Le nto, kambe ke, iyinyaniso eyimfuneko nebalulekileyo kuba ixhasa yaye iqinisekisa indinyana yamashumi amane, kodwa ayiniki bali lithile lesiprofeto elenzeka ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Indinyana yeshumi, njengakwiindinyana zesihlanu ukuya kwesithoba, iqinisekisa ubunyani bendinyana yamashumi amane, kodwa ayijongi kwimbali yesiprofeto ezalisekiswa ngexesha lokutywinwa. Noko ke, ibonakalisa owama-1989, yaye ngenxa yoko imisela, ngokushiya ngaphandle, ixesha lokuthula ukususela ngowama-1989 kude kuse kumthetho weCawa kwiindinyana zamashumi amane ananye.

Iindinyana zeshumi elinanye ukuya kweshumi elinesihlanu zichonga imbali ezalisekiswa ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ezo ndinyana zingena

ngaphakathi kwimbali efihlakeleyo ephakathi kwendinyana yesibini neyesithathu, naphakathi konyaka ka-1989 okwindinyana yamashumi amane nomthetho weCawa okwindinyana yamashumi amane ananye. Ezo ndinyana ziyinyaniso yangoku kakhulu, yaye zimele ukuqondwa ngolo hlobo ukuba siza kuvuna iingenelo ezazijoliswe ekufumanekeni ngokuqonda ezo ndinyana.

Iinzuzo ezijoliswe kuzo ziphindwe kabini, kuba oko kumela ukuqonda imbali yesiprofeto emelwe apho, kwanava oluveliswa kukuqondwa kweenyaniso zaloo myalezo. Ukuqondwa komyalezo, ukwanda kokugqibela kolwazi, okuzalisekiswa ngexesha lokutywinwa, kuko okungcwalisa abo baza kuba phakathi kwekhulu elinamashumi amane anesine amawaka. Ngenxa yesi sizathu, kubalulekile ukuba ezi ndinyana ziqwalaselwe ngokwembono yangaphakathi nangaphandle.

“izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu ngokuqinisekileyo ziyinxalenye yexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, kuba imithandazo emibini kaDaniyeli, emelwe kwisahluko sesibini nesesithoba, imele umthandazo ophindwe kabini wokuqonda imbali yesiprofeto emelwe ngumfanekiso werhamncwa, kwanokwamkela amava aveliswa ngabo bazalisekisa umthandazo kaLevitikus amashumi amabini anesithandathu wokuxolelwa kwezono zabo nezono zooyise babo. Umthandazo wangaphandle uchonga umfanekiso werhamncwa, yaye umthandazo wangaphakathi uvelisa umfanekiso kaKristu.

Ukuqonda imbali emelwe kwiindinyana ezahlukeneyo zikaDaniyeli ishumi elinanye, ezithe ngqo zijongane nembali ezalisekiswa ngexesha lokutywinwa, kumelwe ngumthandazo kaDaniyeli kwisahluko sesibini. Yena namadoda amathathu afaneleyo bafuna ukuqonda umyalezo oyimfihlo wephupha likaNebhukadenetsare womfanekiso wesinyithi ezahlukeneyo. Xa ukuqonda okuchanekileyo kwembali yesiprofeto emelwe kwiphupha elifihlakeleyo likaNebhukadenetsare kuqatshelwa, olo qonda lubonakalisa kwabo baqondayo ukuba abanathemba, ngaphandle kokuba ngokwabo bazalisekise amava enguquko ephelileyo emelwe ngumthandazo kaDaniyeli kwisahluko sesithoba.

Ukwahlula amava emelwe nguDaniyeli kwisahluko seshumi, kuwabaliselwano lwesiprofeto lweziganeko zexesha lokuphela kwisahluko seshumi elinanye, kukusilela njengomfundi wesiprofeto. KuDaniyeli isahluko seshumi elinanye, iindima zeshumi elinanye neshumi elinesibini, imfazwe yomda, iMfazwe yaseRafiya nokoyisa kokumkani wasezantsi, zimela eyesibini kwiimfazwe ezintathu ezisetyenziswa ngabanye eziphawulwe eLizwini lesiprofeto likaThixo. Isitshixo esizisa esi sityhilelo senyaniso ukuba sibonakale kukusebenzisa koLwimi olumangalisayo intetho yokumkani wasemntla ephuphuma aze agqithe, ade aye kufikelela enqabeni (entanyeni), kwindima yeshumi. Wanikela nezinye iindima ezimbini ezithetha ngokuphuphuma nokugqitha, yaye ngokwenjalo udibanisa kunye ibaliselwano lwesiprofeto lweziganeko namava ekumele ukuqondwa kwezo ziganeko kuvelise.

Kodwa oonyana bakhe baya kuvuseleleka, bahlanganise intlaninge yemikhosi emikhulu; yaye omnye ngokuqinisekileyo uya kuza, aphuphume, adlule phakathi: aze abuye, avuseleleke, ade afike enqabeni yakhe. Ke ukumkani wasezantsi uya kushukunyiswa ngumsindo, aphume aye kulwa naye, oko kukuthi, nokumkani wasentla; yaye yena uya kumisa phambili intlaninge enkulu; kodwa intlaninge leyo iya kunikelwa esandleni sakhe. Kuthi ke, akuba eyisusile loo

ntlaninge, intliziyo yakhe iya kuphakama; aze awise amashumi amawaka amaninzi; kodwa akayi komelezwa yiyo loo nto. Daniyeli 11:10–12.

Ngo-2014, uPutin waqalisa imfazwe eUkraine, yaye ukuze le nyaniso iqondwe njengoko imelwe kwivesi yeshumi elinanye yesahluko seshumi elinanye, umfundi wesiprofeto kufuneka kuqala abe nako ukubona ukuba ivesi yeshumi imela imbali ebonisa inxalenye yesibini yevesi yamashumi amane kaDaniyeli isahluko seshumi elinanye. Xa bekuqonda oko, baye babone ukuba oko ivesi yeshumi ikongezayo kwivesi yamashumi amane kukuba, xa iSoviet Union yakhukuliswa ngo-1989, ukumkani wasemantla wenyuka waya kuphela kwinqaba yakhe (“intamo”). Kodwa umfundi wesiprofeto ebengayi kukwazi oko kubonisa ntoni, de abone uIsaya isahluko sesibhozo ivesi yesibhozo. Kungelo xesha kuphela apho ebeya kuba negunya lesiprofeto lokuchonga ukuba zontathu ezo vesi zidityaniswe libinzana elisetyenziswa kathathu kuphela eBhayibhileni.

Umfundi ke uya kuthi ke ngoko afune ubungqina besibini bokuba izihlandlo ezithathu apho ibinzana elithi “uphuphume, adlule” livela eBhayibhileni, luphindaphindo olunenjongo. Ubungqina besibini bale nyaniso busekwa kuba zonke ezo ndinyana zintathu (amangqina), zichaza ukumkani wasemntla ehlasela ukumkani wasemzantsi. Xa ewonke la mangqina mathathu, aqinisekiswa njengembali efanayo yomfuziselo ngeendidi ezimbini zamangqina angaphakathi, akhokelela umfundi wesiprofeto ekubeni ke ngoko abeke zonke ezo ndinyana zintathu phezu kwenye nenye, ngendlela yomgca phezu komgca. Oko kusetyenziswa kwandisa umxholo wezo ndinyana, ezibonisa idabi eliphakathi kokumkani wasemntla nokumkani wasemzantsi.

Isahluko sesixhenxe sikaIsaya, iindinyana zesibhozo nezesithoba, zinika isitshixo sokusombulula iqhina lokuba “inqaba” ekwivesi yeshumi imela ntoni, kuba igama lesiHebhere eliguqulelwe ngokuthi “inqaba” likwayiyo loo “nqaba” eyangena kuyo ukumkani wasemzantsi kwivesi yesixhenxe yesahluko seshumi elinanye. “Inqaba” ikwaguqulelwa ngokuthi “amandla” kwintetha ethi “indawo engcwele yamandla” kwivesi yamashumi amathathu ananye kaDaniyeli ishumi elinanye. Ngoko ke, ezi ndinyana zimbini (eyesixhenxe neyamashumi amathathu ananye), zinika amangqina amabini okuba “inqaba” ilikomkhulu lobukumkani okanye lokumkani. Xa loo nyaniso imiselwe ngamangqina amabini (omabini ekwisahluko seshumi elinanye), ngoko oko uIsaya akuchazayo kwesi siqendu sakhe esiyimfihlakalo kwisahluko sesixhenxe, iindinyana zesibhozo nezesithoba, xa emisela ngamangqina amabini angaphakathi ukuba inqaba ilikomkhulu lobukumkani, okanye ukumkani wobukumkani, kumisela ukuba ngaphambi ko-1989, iSoviet Union, ikomkhulu layo elaliyinguRashiya, nesixeko sayo esilikomkhulu esasinguMoscow, yayinentloko eyayinguMikal Gorbachev. Asiyongozi into yokuba uphawu olubonakalayo lukaGorbachev lwaluyibunzi lakhe.

Umgca ngomgca, isiphelo solu setyenziso sigxininisa ukubaluleka kwaso xa sisithi, “Ukuba aniyi kukholwa, ngokuqinisekileyo aniyi kumiselwa.” UYesu wathi, “Zizidenge, nicotha ngentliziyo ukukholwa kuko konke abakuthethileyo abaprofeti.” [Bona Luka 24:25] UEzra wabhala wathi, “Bavuka ke kwakusasa, baphuma baya entlango yaseTekowa; kwaye xa babephuma, uYehoshafati wema wathi, Ndiveni, maYuda nani bemi baseYerusalem; Kholwani eNkosini uThixo wenu, noba niya kumiselwa; bakholweni abaprofeti bayo, noba niya kuphumelela.” [Bona 2 Kronike 20:20] Kasixhenxe encwadini yeSityhilelo kunikwa umyalelo wokuba kuviwe. “Lowo unendlebe, makeve

oko akuthethayo uMoya kuwo amabandla.”

Ukumiselwa kukuba phakathi kweentombi eziziziyatha? No— wait.

Loo nyaniso yafika embalini ngo-2014, emva kuka-2001, yaye ke ibekwe ngaphakathi kwexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Kunyaka olandelayo, ngo-2015, owona mongameli usisityebi, ongumongameli wesithandathu ukususela kwixesha lesiphelo ngo-1989, waqalisa ukuvusa abaxhasi bobumbano lwehlabathi. Ivesi yeshumi ichaza imbali ka-1989, kodwa ikwamisela iRashiya njenge“nqaba,” yaye kwiivesi ezimbini ezilandelayo, iRashiya yayiza kuqalisa idabi lesibini leemfazwe zabameli, yaye uPutin uya kuloyisa elo dabi. Inyaniso yezo vesi iyatyhilwa xa imbali emelwe yazo izaliseka.

“UDaniyeli umi kwisabelo sakhe nasendaweni yakhe. Iziprofeto zikaDaniyeli nezikaYohane zimele ukuqondwa. Ziyacacisana. Zinika ihlabathi iinyaniso ekufuneka wonke umntu aziqonde. Ezi ziprofeto zimele ukuba bubungqina ehlabathini. Ngokuzaliseka kwazo kule mihla yokugqibela, ziya kuzicacisa ngokwazo.” The Kress Collection, 105.

Isiprofeto seendinyana zeshumi elinanye nezeshumi elinesibini siyatyhilwa ngokuzaliseka kwaso ngokwembali ngexesha lokutywinwa kwabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine, kodwa “umgca phezu komgca,” kukho nenye inyaniso ebalulekileyo enxulumene nezi ndinyana. Ukuze umfundi wesiprofeto adibanise ezi ndawo zintathu “zokuphuphuma, nezokudlula,” umfundi kufuneka kananjalo angenise isiprofeto seminyaka engamashumi amathandathu anesihlanu kumgca wesiprofeto. Isiprofeto seminyaka engamashumi amathandathu anesihlanu siphawula ukuqala kweziprofeto ezibini zeminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, yaye sichaza ukuba ziqala zohlukene ngeminyaka engamashumi amane anesithandathu. Ngokuchonga iminyaka engamashumi amathandathu anesihlanu ekuqaleni, sikwachaza ukuba iAlfa neOmega ziya kuvelisa iminyaka engamashumi amathandathu anesihlanu ekupheleni.

Iminyaka engamashumi amathandathu anesihlanu ekuqaleni nasekupheleni, nganye inophawu lweendlela ezintathu. Eyokuqala yayingu-742 BC, kwaza emva kweminyaka elishumi elinesithoba kwalandela u-723 BC, kwaza emva kweminyaka engamashumi amane anesithandathu kwalandela u-677 BC. Ezo ndlela zintathu zimelwe ekupheleni ngu-1798, 1844, no-1863. Ixesha leminyaka engamashumi amane anesithandathu ekuqaleni (Alpha), limela ukunyathelwa phantsi kwetempile nomkhosi, yaye iminyaka engamashumi amane anesithandathu ekupheleni (Omega), imela ukubuyiselwa kwengcwele nomkhosi, xa uMthunywa woMnqophiso (okwangulo Alpha no-Omega), wayeya kungena ngesiqophe etempileni awayeyivusile kwiminyaka engamashumi amane anesithandathu ukusuka ku-1798 ukuya ku-1844.

Iminyaka engamashumi amane anesithandathu eyandulelwa yiminyaka elishumi elinesithoba ngexesha uIsaya wabeka ngalo phambili isiprofeto ngonyaka wama-742 BC, imele iminyaka engamashumi amane anesithandathu ekupheleni kwayo, ethi ke ilandelwe yiminyaka elishumi elinesithoba ngendlela ye-chiastic. Iminyaka elishumi elinesithoba ukusuka kowe-1844 ukuya kowe-1863 inika umzekeliso weenjongo zikaKristu ngababangamawaka alikhulu anamashumi amane anesine, ezashiyeka zingazalisekanga ngenxa yemvukelo eyenzeka kuloo mbali. Umsebenzi

ofunwayo kumfundi wesiprofeto ukuze ahlule ngokufanelekileyo ilizwi lenyaniso ngokuphathelele kwiindinyana zeshumi ukuya kweleshumi elinesibini zesahluko seshumi elinanye sikaDaniyeli, awuseki nje kuphela (ukuba uyakholwa) ukuba iRashiya yayiza kuqalisa imfazwe eUkraine ngowe-2014, kodwa kwanokuba loo mfazwe yayiza kuqalisa ngexesha lokutywinwa kwabangamawaka alikhulu anamashumi amane anesine. Njengokuba ibalulekile imbali yesiprofeto emelwe kwezo ndinyana, ngokunjalo nembali apho inyaniso yaloo mbali kanye ityhilwa khona, nayo imelwe yimbali yeminyaka elishumi elinesithoba ukusuka kowe-1844 ukuya kowe-1863.

u-1844 uchaza ukufika kwengelosi yesithathu, yaye ufanekisela ukufika kwengelosi yesithathu ngomhla we-11 kuSeptemba, 2001. u-1863 umele imvukelo efuziselwa kukwakhiwa kwakhona kweYeriko. Indawo yomqondiso ka-1863 ikwafanekisela ukuthobela kwabalikhulu elinamashumi amane anesine amawaka abasetyenziselwa “ukuwisa iindonga zeYeriko”, kumthetho weCawa osondelayo. Kwiindinyana esizithathelayo ingqalelo, indinyana yeshumi elinesithandathu imele umthetho weCawa eUnited States. Indinyana yeshumi elinanye iphawula ukusuka ku-2014 ukuya kuloyiso lokugqibela lukaPutin. Ezi ndinyana zichaza ukuqala kwemfazwe yesibini yommeli elandelwa yimfazwe yesithathu yommeli, njengoko imelwe kwiindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu.

Xa sidibanisa ivesi yesibini kunye nevesi yeshumi elinanye neyeshumi elinesibini, sichonga imfazwe yaseUkraine eyaqala ngowama-2014, eyalandelwa ke lukhankaso lobuMongameli base-United States lowama-2015, kwanonyulo olulandelayo lowona mongameli usisityebi ngowama-2016. Ivesi yeshumi elinesibini ilandelwa kukuziphindezela komongameli wokugqibela phambi komthetho weCawa, kwimfazwe yesithathu yommeli. Imfazwe yesibini yommeli, eyidabi lomda, yaqala kanye phambi konyulo lomongameli wesithandathu nowona usisityebi.

Kwimbali ka-1844 ukuya ku-1863, ezo ntonga zimbini zikaHezekile zazimele ukudityaniswa. Ukudityaniswa kwazo kwakumela umanyano lobuThixo nobuntu, olungumsebenzi wokutywina ikhulu elinamashumi amane anesine amawaka. Ngo-1844 ingelosi yesithathu yafika yaza yatyhila ukukhanya okunxulumene nengwele yasezulwini, umthetho kaThixo, iSabatha, kunye nengelosi yesithathu. Ngo-1849 iNkosi yalolula isandla saYo okwesibini ukuze iqokelele umhlambi owawuthe saa nowawubandezeleke kukuqhekezwa ngexesha lokudana okukhulu. Ngo-1850 Yakhokela abantu baYo ukuba balungise itshathi yesibini kaHabakuki, ukuze bawuzobe ngokucacileyo umyalezo abantu baYo ababemelwe ukuwushumayela njengoko Yayibakhokela ukuba “bawawise phantsi amadonga aseYeriko”. Loo tshathi yayiquka “amaxesha asixhenxe” njengoko kwakunjalo “kwitshathi endala”.

Ngowe-1856, Wayityhila ukukhanya okwakumele kubatywine abantu baKhe kwangaphambi “kweMfazwe yaseYeriko”. Oko kukhanya kwakukukwanda kokukhanya kokuqala uAlfa no-Omega ababekutyhile kuWilliam Miller. Kwakukukhanya “kwezihlandlo ezisixhenxe,” njengoko kwakubonakaliswa ngokuphindaphindiweyo kwiMfazwe yamandulo yaseYeriko. Ukukhanya okwakumele kubatywine abantu baKhe, kwakukwangumyalezo waseLawodike owawumele ukubavusa, uze ubabuyisele kwakhona kumava aseFiladelfiya. Oko kukhanya kokugqibela kwakukukwanda kokukhanya kokuqala, kodwa abantu baKhe bakakuhoya ukukhanya baza, ngokungaqibekanga, bakhetha ukuzula entlango yaseLawodike. U-1844, 1849, 1850, 1856

no-1863 bamele amanqaku amahlanu endlela abonakaliswa kwimbali esusela kuSeptemba 11, 2001 ukuya kumthetho weCawa oza kufika kungekudala.

Siza kuqhubekisa esi sifundo kwinqaku elilandelayo.

Ke kaloku iYeriko yayivalwe ngokuqinileyo ngenxa yabantwana bakaSirayeli; kwakungekho mntu uphumayo, kungekho namnye ungenayo. Wathi uYehova kuYoshuwa, Yabona, ndininikele esandleni sakho iYeriko, nokumkani wayo, namadoda ayo anobugorha. Nize niwujikeleze umzi, nonke nina madoda emfazwe, nihambe niwujikeleze umzi kube kanye. Nenze njalo iintsuku ezintandathu. Babe ke ababingeleli abasixhenxe bathwale phambi komkhombe amaxilongo asixhenxe eempondo zeenkunzi zeegusha; ngomhla wesixhenxe niwujikeleze umzi kasixhenxe, ababingeleli bevuthela amaxilongo. Kothi ke, xa bevuthela ixesha elide ngophondo lwenkunzi yegusha, nakuva isandi sexilongo, bonke abantu badanduluke ngezwi elikhulu; ludilike udonga lomzi luthi tyaba, abantu benyuke, elowo aye ngqo phambi kwakhe. Waza uYoshuwa unyana kaNun wabiza ababingeleli, wathi kubo, Phakamisani umkhombe womnqophiso, babe ke ababingeleli abasixhenxe bathwale amaxilongo asixhenxe eempondo zeenkunzi zeegusha phambi komkhombe kaYehova. Wathi ke ebantwini, Dlulani, niwujikeleze umzi; nalowo uxhobileyo makadlule phambi komkhombe kaYehova. Kwathi, akuba uYoshuwa ethethile ebantwini, ababingeleli abasixhenxe ababethwele amaxilongo asixhenxe eempondo zeenkunzi zeegusha badlula phambi koYehova, bevuthela amaxilongo; umkhombe womnqophiso kaYehova wabalandela. Abo baxhobileyo bahamba phambi kwababingeleli abebevuthela amaxilongo, nomva wempi usiza emva komkhombe, ababingeleli behamba bevuthela amaxilongo. UYoshuwa ke wayebayalele abantu, esithi, Aniyi kudanduluka, ningavakalisi nasinye isandi ngelizwi lenu, kungaphumi nalinye ilizwi emlonyeni wenu, kude kube yimini endiya kunixelela ngayo ukuthi, Dandulukani; nize ke nidaduluke.

Ngoko ityeya yeNkosi yajikeleza umzi, yawujikeleza kwaba kanye; baza bangena enkampini, balala enkampini. Waza uYoshuwa wavuka ekuseni, ababingeleli bayithwala ityeya yeNkosi. Kwaye ababingeleli abasixhenxe, bethwele amaxilongo asixhenxe eempondo zeenkunzi zeegusha phambi kwetyeya yeNkosi, baqhubeka beya phambili ngamaxesha onke, bevuthela amaxilongo; amadoda axhobileyo ayebahamba phambi; ke wona amajoni asemva ayelandela emva kwetyeya yeNkosi, ababingeleli behamba, bevuthela amaxilongo. Nangosuku lwesibini bawujikeleza umzi kwaba kanye, babuyela enkampini; benjenjalo iintsuku ezintandathu. Kwathi ke ngomhla wesixhenxe bavuka kusasa ekuseni kakhulu, xa kusa, bawujikeleza umzi ngaloo ndlela inye izihlandlo ezisixhenxe; kuphela ngaloo mini bawujikeleza umzi izihlandlo ezisixhenxe. Kwathi ngesihlandlo sesixhenxe, xa ababingeleli bevuthela amaxilongo, uYoshuwa wathi ebantwini, Dumani; ngokuba iNkosi ininike umzi.

Yaye isixeko siya kuba phantsi kwesiqalekiso, sona kunye nako konke okukulo, kuYehova; nguRahabhi kuphela, ihenyukazi, oya kusinda ephila, yena nabo bonke abanaye endlwini, ngenxa yokuba wazifihla izithunywa esazithumelayo. Ke nina, zimiseleni ngako konke ukuzikhwebula kwinto eqalekisiweyo, hleze nani nibe phantsi kwesiqalekiso, xa nithe nathabatha into eqalekisiweyo, nenze inkampu kaSirayeli ibe sisiqalekiso, niyizisele inkxwaleko. Ke yona yonke isilivere negolide, nezitya zobhedu nezentsimbi, zingcwele

kuYehova; ziya kungena ebuncwaneni bukaYehova. Ngoko abantu bamemelela, ababingeleli bevuthela amaxilongo; kwaza kwathi, bakuva abantu isandi sexilongo, abantu bamemelela ngememelelo enkulu, udonga lwawa lwathi tyaba; baza abantu benyuka bangena esixekweni, elowo waya ngqo phambi kwakhe, basisithimba isixeko.

Baza batshabalalisa ngokupheleleyo konke okwakusesixekweni, indoda nomfazi, umncinane nomdala, iinkomo, neegusha, needonki, ngohlangothi lwekrele. Ke uYoshuwa wayethe kumadoda amabini awayehlolile ilizwe, Ngenani endlwini yelo nenekazi lihenyuzayo, nikhuphe apho loo mfazi, nako konke anako, njengoko nafunga kuye. Athi ke amadodana amancinane awayeziintlola angena, amkhupha uRahabhi, noyise, nonina, nabazalwana bakhe, nako konke awayenako; bakhupha nabo bonke abezalamane bakhe, bababeka ngaphandle kwenkampu kaSirayeli. Basitshisa ngomlilo isixeko, nako konke okwakuso; yasala isilivere kuphela, negolide, neempahla zobhedu nezesinyithi, bazifaka ebuncwaneni bendlu kaYehova. Ke uYoshuwa wamsindisa uRahabhi ihenyukazi ephila, nendlu kayise, nako konke awayenako; uhleli kwaSirayeli unanamhla; ngokuba wazifihla izithunywa, uYoshuwa awazithuma ukuba ziye kuhlola iYeriko. UYoshuwa wabafungisa ngelo xesha, esithi, Uqalekisiwe phambi koYehova umntu osukayo akhe esi sixeko, iYeriko; uya kusibeka isiseko salo ngonyana wakhe wamazibulo, amasango aso awamise ngonyana wakhe omncinane. Ke uYehova wayenoYoshuwa; nodumo lwakhe lwasasazeka kulo lonke ilizwe. Yoshuwa 6:1–27.