

Incwadi kaDaniyeli - Ikhulu Elinamashumi Asixhenxe anesihlanu

UKristu Ozukisiweyo: lingqamaniso Zesiprofeto kuDaniyeli nakuSityhilelo

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Umbono kaKristu kuDaniyeli isahluko seshumi, ngulo kwa lo mbono awubonayo uYohane eSityhilelweni. Yayilumbono we-“marah,” osisimo sobufazi sentetho ethi “mareh” yembonakalo kaKristu. “Mareh” ngumbono weminyaka engamawaka amabini anamakhulu amathathu, yaye intsingiselo yawo ephambili “yimbonakalo.” “Imbonakalo” kaKristu kubo bobabini uDaniyeli noYohane yayiyimibono kaKristu ozukisiweyo.

Ke kaloku ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndingasemlanjeni omkhulu, onguHidekeli; ndaphakamisa amehlo am, ndabona, kwaza nanko umntu othile embethe ilinen, isinqe sakhe sibhinqwe ngegolide ecocekileyo yase-Ufaz: nomzimba wakhe wawunjengeberile, nobuso bakhe bunjengokubonakala kombane, namehlo akhe enjengezibane zomlilo, neengalo zakhe neenyawo zakhe zinjengobhedu olukhazimlisiweyo ngombala, nezwi lamazwi akhe linjengelizwi lesihlwele. Daniyeli 10:4–6.

Igama elithi “mareh” elithetha “imbonakalo” liguqulelwe njengo “imbonakalo yombane,” kule ndima. Eli gama lisetyenziswe kane kwisahluko seshumi, yaye izihlandlo ezibini liguqulelwe ngokuthi “umbono”, nezinye izihlandlo ezibini ngokuthi “imbonakalo.” Lisetyenziswe nakwezinye izihlandlo ezintathu kwimo yalo yobubhinqa. Igama elithi “marah” sisimo sobubhinqa sombono “wembonakalo.” Lichazwa ngokuthi “isipili sokujonga”, yaye lisisihlomelo “esibangela” ukuba kubekho into eyenzekayo xa sibonwa.

Isihlomelo sesenzi esibangela isenzo sisuselwe kwisiphawuli esibangela ukuba into ethile yenzeke okanye sivelise isiphumo. Kulwimi nakwigramama, sidla ngokubhekisa kwizenzi okanye kwizakhiwo ezivakalisa ingcamango yokubangela umntu okanye into ethile ukuba yenze isenzo okanye ibe kwimeko ethile.

Umzekelo, kwisivakalisi esithi “She made him laugh,” isenzi esithi “made” sibangela-senzo kuba sibonisa ukuba intloko yesivakalisi (she) yabangela ukuba into echaphazelekayo (him) yenze eso senzo (ukuhleka).

“Ndilungiswe imoto yam.” (Kwesi sivakalisi, intloko yesivakalisi ethi “mna” yabangela ukuba omnye umntu enze isenzo sokulungisa imoto.)

“Wabenza abafundi bakhe bafundele uviwo.” (Apha, isihloko esithi “Yena” sabangela ukuba abafundi bakhe benze isenzo sokufundela uviwo.)

“Uchebe iinwele zakhe.” (Kule meko, intloko yesivakalisi ethi “Yena” yabangela ukuba omnye umntu enze isenzo sokumcheba iinwele zakhe.)

“Inkampani yalungisa isakhiwo.” (Kolu lwivakalisi, inkampani yabangela ukuba omnye umntu enze isenzo sokulungisa isakhiwo.)

“Siza kwenza abantwana bancede emisebenzini yasekhaya.” (Apha, intloko yesivakalisi ethi “Thina” iceba ukubangela ukuba abantwana bathabathe inxaxheba kwisenzo sokunceda emisebenzini yasekhaya.) Kulo ngamnye wale mizekelo, izenzi ezibangela isenzo (had, made, got, get) zibonisa ukuba intloko yesivakalisi ibangela omnye umntu ukuba enze isenzo esichazwe sisenzi esiyintloko (repaired, study, cut, renovated, help).

Umbono we-“mareh” wokubonakala, xa uchazwa ngendlela yesini sobufazi ngokuthi “marah”, yaye uchazwa “njengesipili,” uchaza ukuba umbono kaKristu ozukisiweyo uveliswa kwakhona kwabo bawubonayo loo mbono. Xa uDaniyeli wabona “ukubonakala” kukaKristu kunjengombane, udidi oluthile lwabantu lwabaleka luloyiko, kodwa kuDaniyeli lwavelisa utshintsho olumangalisayo ngaphakathi kuye.

Ndaza mna Daniyeli ndedwa owawubonayo umbono lowo; kuba amadoda awayenam awawubonanga umbono lowo; ke kwehlela phezu kwawo ukungcangcazela okukhulu, aza asaba, azimela. Ngenxa yoko ndasala ndedwa, ndawubona lo mbono mkhulu, akwabakho mandla aseleyo kum; kuba ubuhle bam baguquka ngaphakathi kum baba kukonakala, andasala namandla. Daniyeli 10:7, 8.

Inyaniso limelwe ligama lesiHebhere elithi “inyaniso,” elakhiwe ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela boonobumba besiHebhere. Unobumba wokuqala nowokugqibela bahlala befana kuKristu, kuba uAlfa no-Omega bahlala bemela isiphelo kunye nesiqalo. Unobumba ophakathi, okanye oweshumi elinesithathu, umele uvukelo. UDaniyeli uthi, “Mna Daniyeli ndedwa ndawubona umbono,” kodwa amadoda ayekunye noDaniyeli, awayephila ekuvukeleni, “awawubonanga umbono.” Ngoko ke uDaniyeli “yedwana” “wawubona umbono omkhulu.” Ekuqaleni nasekupheleni uDaniyeli yedwa wawubona umbono, yaye ukubhekiswa kwesibini kwabangela abo babalekayo ukuba babonakalise uvukelo lwabo. UDaniyeli umele abantu bakaThixo kwimihla yokugqibela abatshintshwa babe semfanekisweni kaKristu ngenkqubo yokujonga umfanekiso waKhe. Simele sijonge umbono “wesipili.”

“Kufuneka sibe nolwazi ngoThixo ngamava okuphila. Ukuba siyaqhubeka ukumazi uYehova, siya kwazi ukuba ukuphuma kwakhe kulungisiwe njengokusa. UKristu usibiza ukuba sizaliswe kuko konke ukuzala kukaThixo. Ngoko ke sinokumelwa ngokwenene ukugqibelela kwenkolo yobuKristu. ‘Lowo usela amanzi endiya kumnika wona,’ utsho uMsindisi, ‘akasayi kunxanwa naphakade; kodwa amanzi endiya kumnika wona aya kuba ngaphakathi kuye ngumthombo wamanzi aphuphumayo aye ebomini obungunaphakade.’ UKristu ufuna sibe ngabasebenzi kunye naye. Xa sikhutshwe ubuqu bethu, uya kusinika ubabalo lwakhe ukuze silunike abanye. La masebe mabini omnquma, athi ngemibhobho emibini yegolide akhuphe ioli yegolide kuwo ngokwawo, ngokuqinisekileyo aya kuzibonelela izitya ezihlambulukileyo ngokukhanya, nentuthuzelo, nethemba, nothando kwabo basweleyo. Kufuneka sinikele kuThixo okungaphezu kwenkonzo eyenziwa ngamaxesha athile. Kodwa sinokukwenza oku kuphela ngokufunda kuYesu, sikhulisa ubulali bakhe nokuthobeka kwentliziyo. Masizifihle kuThixo. Masibe nokuzithemba kuye. Masihlale kuKristu. Ngoko ke sonke, ‘ngobuso obutyhiliweyo,

sikhangela njengasesipilini ubuqaqawuli beNkosi, siguqulwa sibe kwaloo mfanekiselo, sisuka eluzukweni siye eluzukweni,’—sisuka kusimo siye kusimo. UThixo akalindelanga izinto ezingenakwenzeka kuwe okanye kum. Ngokumkhangela, sinokuguqulwa sibe ngumfanekiselo wakhe.” Signs of the Times, April 25, 1900.

KwiDaniyeli isahluko seshumi nangesesithoba, uGabriyeli unika uDaniyeli utoliko lwemibono yangaphandle neyangaphakathi yesiprofeto, yaye ingxelo yokuqala kaDaniyeli kwivesi yokuqala yesahluko seshumi ithi wayenokuqonda kokubini imibono, emelwe “yinto” “nangumbono.” Wakulufumana olo qonda ekupheleni kweentsuku ezingamashumi amabini ananye awayekuzo elusizini. Ezo ntsuku zingamashumi amabini ananye zagqitywa kukufika kukaMikayeli isiphatha-zingelosi. Inani elingamakhulu amabini anamashumi amabini, kwanenenani elingamashumi amabini anesibini, elilishumi okanye isishumi selo lingamakhulu amabini anamashumi amabini, lingumfuziselo wokudityaniswa kobuThixo nobuntu, yaye kwakungomhla wamashumi amabini anesibini apho uDaniyeli waguqulelwa waba semfanekisweni kaKristu.

Andityanga sonka isonka esimnandi, akwangena nyama nawayini emlonyeni wam, andizithambisanga kwaphela, kwada kwazaliseka iiveki ezintathu ezipheleleyo. Kwathi ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndingasemlanjeni omkhulu, onguHidekele; ndaphakamisa amehlo am, ndakhangela, yaye kwabonakala indoda ithile, yambethe ilinen emhlophe, isinqe sayo sibhinqiswe ngegolide ecikizekileyo yase-Ufaz. Daniyeli 10:3–5.

UDaniyeli umele abantu bakaThixo bemihla yokugqibela abaye baqonda ngeLizwi likaThixo lesiprofeto ukuba baye bachithachithwa, nabalilela imeko yabo yokuchithachithwa yaye befuna ukukhanya. Imeko yabo yokuchithachithwa ibonakaliswa njengentili yamathambo afileyo awomileyo kuHezekile isahluko samashumi amathathu anesixhenxe. Amathambo afile, yaye achithachithiwe, kodwa achongwa njengendlu kaSirayeli. Indlu kaSirayeli yemihla yokugqibela ngamawaka alikhulu anamashumi amane anesine. Achithachithiwe, kanye njengokuba uDaniyeli waqonda ezincwadini zikaYeremiya noMoses. KuHezekile, abo bafuleyo bachaza ukuba bayayiqonda imeko yabo.

Wandula ke kum, Nyana womntu, la mathambo ayindlu yonke yakwaSirayeli; yabona, athi wona, Amathambo ethu omile, nethemba lethu litshabalele; sinqunyulwe ngokupheleleyo. Hezekile 37:11.

Indlu kaSirayeli, engamathambo, iyavakalisa ukuba “sinqunyulwe ngokwamalungu ethu.” Baye bayiqonda imeko yabo yokusasazeka. Indlu kaSirayeli yemihla yokugqibela iyazalisekisa umzekeliso weentombi ezilishumi kanye ngokonobumba bawo, yaye kwimbali yamaMillerite ukuzaliseka kokuqonda ukuba babe benqunyulwe ngokwamalungu abo kwabonakala xa iintombi ezizizilumko zaqonda ukuba zazikwixesha lokulibaziseka, kwanokuba nexesha lokulibaziseka laliyixesha elithile elikhethekileyo lomzekeliso. Abo bakuHezekile abaqonda imeko yabo yokusasazeka ngabo abo, emva kokudana kokuqala, baqonda ukuba babekwixesha lokulibaziseka.

Omabini, amathambo kaHezekile, kwanabalumkileyo bomzekeliso weentombi ezilishumi, amelwe kukuzila kukaDaniyeli ngeentsuku ezingamashumi amabini ananye. Emva kweentsuku

ezingamashumi amabini ananye, ngomhla wamashumi amabini anesibini, uMikayeli wehla, waza uDaniyeli wanikwa umbono kaKristu ozukisiweyo owamanguqulayo uDaniyeli wangumfanekiselo kaKristu. Iintombi ezilumkileyo namathambo afileyo nazo zimele ukudlula kulo olo tshintsho lufezekiswa ngumbono wesipili.

UDaniyeli, amathambo omileyo kaHezekile, neentombi ezilumkileyo zembali yamaMillerite, zonke ziyangqinelana namangqina amabini abulawwayo kwiSityhilelo isahluko seshumi elinanye. UMoses noEliya babulawa, kodwa babeza kuvuswa ekupheleni kweentsuku ezintathu nesiqingatha ezingokomfuziselo. UMoses wavuswa nguMikayeli njengoko kuchongiwe encwadini kaYuda.

Kodwa uMikayeli isiphatha-zingelosi, akubon' ukuba, ekuxambulisaneni noMtyholi, ephikisana ngawo umzimba kaMoses, abe nesibindi sokumtyhola ngentetho enyelisayo; wasuka wathi, INkosi mayikukhalimele. Yuda 1:9.

Kwisesahluko seshumi sikaDaniyeli, uDaniyeli wamkela umbono wesipili sokujonga xa uMikayeli esihla emva kweentsuku ezingamashumi amabini ananye zokuzila. Lilizwi likaMikayeli elivusa abafileyo.

Ngokuba iNkosi ngokwayo iya kuhla ivela ezulwini ngendanduluko, ngelizwi lengelosi enkulu, nangexilongo likaThixo; baze abafileyo abakuKristu bavuke kuqala. 1 Tesalonika 4:16.

Isahluko seshumi sikaDaniyeli sichaza utshintsho lwentshukumo yaseLawodikea yengelosi yesithathu ukuya kwintshukumo yaseFiladelfiya yengelosi yesithathu. Siyahambelana namangqina amabini esiTyhilelo isahluko seshumi elinanye, amathambo afileyo kaHezekile isahluko samashumi amathathu anesixhenxe, iintombi ezizizilumko emzekelisweni weentombi ezilishumi, kwanamaMillerite awazalisekisa loo mzekeliso. UGabriyeli wanika utoliko lombono omkhulu wesipili, esagqibezela umsebenzi wokutolika awayewuqalile kwisahluko sesithoba. Olo toliko lwazalisekiswa nguGabriyeli ngokuchonga imbali yesiprofeto efumaneka kwisahluko seshumi elinanye, ethi enyanisweni iqhubeka iye kutsho kwiindinyana ezintathu zokuqala zesahluko seshumi elinesibini. Emva koko kwindinyana yesine yesahluko seshumi elinesibini, uDaniyeli uxelelwa ukuba ayitywine incwadi yakhe.

KuDaniyeli isahluko seshumi, “umgca phezu komgca”, uDaniyeli umele abantu bakaThixo bemihla yokugqibela, nabo abamelwe kuDaniyeli isahluko sesibini njengabafuna ngokunyanisekileyo (phantsi kwesoyikiso sokufa) ukuqonda umyalezo wesiprofeto ongaphandle omelwe ngumfanekiso oyimfihlo kaNebhukadenetsare wezirhamncwa. Kananjalo ufuna ukuqonda umbono womyalezo wesiprofeto wangaphakathi omelwe ziintsuku ezingamawaka amabini anamakhulu amathathu. Emva kweentsuku ezingamashumi amabini ananye zokulila ngokomfuziselo kwisahluko seshumi, ekugqibeleni uboniswa njengoqonda zombini ezi zityhilelo. Ukuqonda kwakhe kuzalisekiswa xa ingelosi enkulu isehla, aze achukunyaswe kathathu.

Amava akhe noMikayeli, umbono kaMikayeli awubonayo yena yedwa, amlungiselela ukuba amkele ukutolikwa okupheleleyo kwemibono yomibini yesiprofeto, ongaphakathi nongaphandle. Loo mava abekwa ngokucacileyo, umgca phezu komgca, ngendlela eneenkcukacha kakhulu xa

edityaniswa noHezekile isahluko samashumi amathathu anesixhenxe, ISityhilelo isahluko seshumi elinanye, noIsaya isahluko sesithandathu. Ivesi ekwisahluko seshumi elinanye apho uGabriyeli adibanisa khona le mibono mibini yivesi yeshumi, kuba apho ukumkani wasemntla uqhubela phambili enyukela enqabeni, kodwa angabi saqhubeka ngaphezu koko. Inqaba leyo luluntu, okanye ikomkhulu, okanye ukumkani waseYiputa kule vesi, njengoko kuchazwe nguIsaya kwisahluko sesixhenxe.

Ngokuba intloko yeSiriya iyiDamasko, nentloko yeDamasko inguRezini; kwaye kwisithuba seminyaka emashumi mathandathu anesihlanu uEfrayim uya kwaphulwa, ukuze angabi sisizwe. Kanti intloko kaEfrayim yiSamariya, nentloko yeSamariya ingunyana kaRemaliya. Ukuba aniyi kukholwa, inene anisayi kumiswa. Isaya 7:8, 9.

Kwivesi yeshumi, sesahluko seshumi elinanye sikaDaniyeli, ukumkani wasemantla unyukela emdeni waseYiputa, yaye loo vesi ichaza loo nto njengenqaba yaseYiputa (ukumkani wasemzantsi). Kungenziwa kubonakale ukuba ivesi yeshumi imela u-1989, xa iSoviet Union yatshayelwa yasuswa bubupopu nomkhosi wabo ongummeli, i-United States. Yayiyeyokuqala kwiimfazwe ezintathu zabameli, ezithi ekugqibeleni zibe yiMfazwe Yehlabathi III kwimfazwe yesithathu yabameli (Panium). Imfazwe yesibini yabameli imelwe zivesi zeshumi elinanye neshumi elinesibini, yaye ngoku iqhubeka eUkraine, apho iRashiya imela ukumkani wasemzantsi, kanye njengokuba iSoviet Union yayimele ukumkani wasemzantsi ekoyisweni kwayo ngo-1989.

Ndikhe ndasebenzisa intetho ethi “imfazwe ebandayo” ngaphambili ukuze ndahlule phakathi kwezi mfazwe zintathu zabameli neemfazwe zehlabathi. Enyanisweni kukho imfazwe yokwenene eqhubekayo eUkraine, ngoko ayisiyomfazwe ebandayo ngokwenene, kodwa iyimfazwe yabameli phakathi kobupopu namahlakani abo neRashiya. Kodwa ke kuya kubakho imfazwe yehlabathi yesithathu, apho phantse zonke izizwe ziya kuthatyathwa njengezizoliswe kuyo.

“Yhini na abantu bakaThixo babenengqiqo yentshabalalo esondelayo yamawaka emizi, ngoku esele iphantse yanikelwa kunqulo-zithixo!...”

“Ukonakala umthetho sele kuphantse kwafikelela emlinganisweni walo. Isiphithiphithi sigcwele ihlabathi, yaye kungekudala uloyiko olukhulu luza kufikela abantu. Isiphelo sisondele kakhulu. Thina siyaziyo inyaniso sifanele ukuba silungiselela oko kuza kugaleleka kungekudala phezu kwehlabathi njengomngaliso omkhulu nongalindelekanga.” Review and Herald, September 10, 1903.

Kwiindima zeshumi elinanye nezeshumi elinesibini, iRashiya, ukumkani wasemzantsi, iya kuloyisa ibutho elimele upopu ngokwenza imfazwe egameni lawo, elimelwe lulawulo lwamaNazi oluqondisa umzamo wemfazwe waseUkraine, yaye olo xhaswa libutho langaphambili elalimele upopu ngokwenza imfazwe egameni lawo, i-United States. KwiMfazwe Yehlabathi II, ibutho elalimele upopu ngokwenza imfazwe egameni lalo, ukumkani wasemantla, ngokuchasene neRashiya yobuKomanisi, yayilulawulo lwamaNazi lwaseJamani, yaye elo butho limelayo laphulukana, kanye njengoko liya kuphulukana kwakhona eUkraine kungekudala.

Imfazwe yesithathu enikwe ummeli wayo imelwe kwiindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu, yaye yazaliseka kwimbali yamandulo ngedabi lasePanium. Imfazwe

yesithathu enikwe ummeli wayo iya kuqhutywa yi-United States, umkhosi omelileyo wobupopu, yaye ukumkani wasentla uya koyisa kuloo dabi nxamnye nokungakholelwa kuThixo, njengoko wenzayo kwimfazwe yokuqala enikwe ummeli wayo (i-cold war). Kwimfazwe yokuqala neyesithathu enikwe ummeli wayo, ukumkani wasentla—ubupopu—woyisa ukumkani wasemazantsi (i-Soviet Union), aze emva koko oyise neZizwe eziManyeneyo. Umkhosi wayo omelileyo kwezo dabi zimbini wawungu, yaye uya kuba kwakhona, yi-United States.

Emva koloyiso lukaPutin eUkraine, uTrump uya kunyulwa kwakhona njengomongameli wesibhozo, oko kukuthi, phakathi koomongameli abasixhenxe abalawule eUnited States ukususela ekuzalisekeni kwemfazwe yokuqala yommeli (imfazwe ebandayo) ngowe-1989, elalilixesha lesiphelo sentshukumo yenguquko yengelosi yesithathu. UTrump umele uphondo lweRiphabhlikhi kwirhamncwa lomhlaba, yaye wafumana inxeba elibulalayo ezandleni zerhamncwa “lwe-woke” yokungakholelwa kuThixo ngowe-2020, njengokuzalisekiswa kwamangqina amabini eSityhilelo isahluko seshumi elinanye abulawelwa esitratweni.

I-Future for America imele uphondo lobuProtestanti bokwenyaniso ngexesha lembali elifanayo, yaye ngowama-2020, i-Future for America yafumana inxeba elibulalayo ezandleni zerhamncwa “lobuvangeli bokuvuka kwengqondo” obungakholelwayo kuThixo. Ngowama-2023, kwiminyaka engamashumi amabini anesibini emva kowama-2001, uMikayeli wehla ukuqalisa inkqubo emelwa nguHezekile, uYohane, uDaniyeli noIsaya yokuvusa umkhosi onamandla oya kuphakanyiselwa phezulu njengomqondiso ngexesha lomthetho weCawa oza kungekudala.

Ngo-1856, intshukumo yamaMillerite yaseFiladelfiya yatshintsha yaba yintshukumo yamaMillerite yaseLawodike, yaza apho ngoko yalwala ulwazi olwandisiweyo lwezihlandlo ezisixhenxe, yaza ke yalugqibezela ngokupheleleyo uvukelo lwayo ngo-1863. AmaMillerite atshintsha ukusuka kwimeko emelwe libandla lesithandathu laseFiladelfiya, aya kumava ebandla lesixhenxe, yaye elo nqanaba lokujika lihambelana nembali ka-2023, xa intshukumo yaseLawodike ye-Future for America itshintsha isuka kumava ebandla lesixhenxe, ibuyele kumava ebandla lesithandathu laseFiladelfiya. Kolu setyenziso lwesiprofeto, uphondo lokwenyaniso lwamaProtestanti, njengoko kunjalo nangophondo lwamaRiphabhlikhi, luba lolwesibhozo, olwaluphuma kwabasi sixhenxe.

Isitshixo sokuqonda ukuba imfazwe yaseUkraine yimfazwe yesibini ye-proxy, “yinqaba” yevesi yeshumi, kunye nevesi yesixhenxe. Kwi vesu yesixhenxe, emele upopu efumana inxeba lwayo elibulalayo ngowe-1798, ukumkani wasemazantsi wangena “enqabeni” yokumkani wasemantla, yaye oku kwazalisekiswa ngumkhosi jikelele kaNapoleon xa wangena eVatican waza wathimba upopu. Ukumkani wasemazantsi wayengene enqabeni. Kwi vesu yeshumi ukumkani wasemantla, emele upopu nomkhosi wayo we-proxy, i-United States, watshayela wasusa isakhiwo seSoviet Union, kodwa washiya “inqaba” imi. “Inqaba” yayiyintloko, ikomkhulu—yayiyiRashiya.

Kodwa “intloko,” okanye inqaba, inokumiselwa kuphela ngobungqina bamangqina amabini okanye amathathu kusetyenziswa uIsaya isahluko sesixhenxe, iindinyana zesixhenxe nezesibhozo. UIsaya isahluko sesixhenxe, iindinyana zesibhozo nezesithoba, yaba yeyona ndawo iphambili ekubhekiswa kuyo kuthotho lwamanqaku kaHiram Edson angomxholo othi “amaxesha asixhenxe”

awapapashwa ngowe-1856. Ezo ndinyana zimbini ezimisela ukuba iRashiya yinqaba eyoyisayo kwimfazwe yangoku yaseUkraine, zikwangazo ezo ndinyana zimbini ezimisela indawo yokuqala yawo omabini “amaxesha asixhenxe,” achasene nobukumkani basentla nobaseningizimu bakwaSirayeli. Indinyana yeshumi yesahluko seshumi elinanye ichaza umbono wangaphandle, athe uDade White ufundisa ukuba usekwe ekunyukeni nasekuweni kobukumkani.

“Ekuphakameni nasekuwa kwezizwe, njengoko kuchazwe ngokucacileyo kwiincwadi zikaDaniyeli neseSityhilelo, kufuneka sifunde ukuba alixabisekanga kangakanani na uzuko nje lwangaphandle nolwehlabathi. IBhabeli, nayo yonke amandla nobungangamsha bayo, into engazange iphinde ibonwe luhlobo lwayo lihlabathi lethu ukususela ngoko,—amandla nobungangamsha obabubonakala ebantwini baloo mihla buqinile kangaka yaye buya kuhlala ixesha elide,—butshabalale ngokupheleleyo kangakanani na! Njenge ‘ntyatyambo yengca,’ itshabalele. Yakobi 1:10. Kwatshabalala ngaloo ndlela ubukumkani bamaMedi namaPersi, kwaneebukumkani zaseGrisi nezaseRoma. Kwaye kutshabalala ngaloo ndlela konke okungenaye uThixo njengesiseko sako. Kuphela koko kunxulunyaniswe nenjongo yaKhe, kwaye kubonakalisa isimilo saKhe, okunokuhlala. Imigaqo yaKhe yiyo yodwa izinto ezizinzileyo ezaziyo ihlabathi lethu.” Abaprofeti nooKumkani, 548.

Imfazwe ezintathu ezisingelwayo “zenziwe zacaca ezincwadini zikaDaniyeli neseSityhilelo,” yaye isitshixo sale nyaniso “yinqaba” yevesi yeshumi, kaDaniyeli ishumi elinanye. Kodwa ivesi yeshumi ikwathetha nombono wangaphakathi, kuba indawo yokuqala yazo zombini “izihlandlo ezisixhenxe,” ikwachongiwe kuIsaya isahluko sesixhenxe iivesi zesibhozo nesesithoba. Okwangaphandle nokwangaphakathi akunakwahlulwa, yaye la maxesha mabini eminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini ayizinti ezimbini zikaHezekile, ezithi, xa zidityanisiwe, zimele ukutywinwa kwekhulu elinamashumi amane anesine amawaka, oko kukuthi ukudityaniswa koButhixo noluntu.

Amava kaDaniyeli ngombono obangela “marah” amela umgca wesiprofeto apho uMikayeli ehla aze avuse abantu baKhe bemihla yokugqibela. Oko kuvuka kufanekisela amanyathelo awafezekisayo uKristu ukuze adibanise ubuThixo baKhe nobuntu babantu baKhe bemihla yokugqibela. Oko kufezekiswa ngokudityaniswa kwengqondo eNgcwele nengqondo yomntu ukuze babe nengqondo enye, yaye kufezekiswa egumbini letrone, eNgcwele yeeNgcwele, eliyiyo “inqaba” uDade White ayichaza “njengenqaba engaphakathi” (inqaba) yomphefumlo.

Kwigumbi letrone abantu bakaThixo bemihla yokugqibela bamkela ingqondo kaKristu, baze emva koko bahlaliswe kunye noKristu kwiindawo zasezulwini. Indawo yasezulwini apho uKristu ahleli khona yinqaba, okanye intloko yetempile. Itempile engumzimba inendalo esezantsi, eyinyama, okanye umzimba. Ikwanendalo ephezulu, eyingqondo. Kwivesi yeshumi kaDaniyeli isahluko seshumi elinanye, isitshixo esiphawula inqaba yombono wangaphandle, sikwaphawula nenqaba yombono wangaphakathi; yaye ngokwenjenjalo sichonga imbali apho iimpondo zobuRiphabhlikhi nezobuProtestanti ziguqukela kumfanekiso werhamncwa (ubuRiphabhlikhi), okanye kumfanekiso kaThixo (ubuProtestanti bokwenyaniso). Zombini ezo mpondo ziye ke zibe sesibhozo esivela kwesixhenxe.

Ke ngoko uphondo lokwenyaniso lobuProtestanti luluphondo lwaseFiladelfiya olungumkhosi onamandla kaHezekile, nomqondiso kaIsaya ophakanyiswayo emfazweni wokulwa nomfanekiso werhamncwa, kuqala eUnited States, aze emva koko ehlabathini. UDaniel ishumi elinanye, ivesi yeshumi, uchaza indawo kwimbali engcwele apho ukudityaniswa kweentonga kuqalayo khona. Imfazwe yaseUkraine yaqala ngo-2014, kodwa kwade kwangowama-2022 apho iRashiya yaqalisa ukuhlasela iUkraine. Ngo-2023, kwiminyaka engamashumi amabini anesibini emva ko-2001, uMikayeli waqalisa umsebenzi waKhe wokuvusa abo babefumene ukudana kwabo kokuqala ekuzalisekeni komzekeliso weentombi ezilishumi ngo-2020. Waqala ngokuvusa “ilizwi” elikhala ngoku entlango. NgoJulayi ka-2023, elo lizwi laqalisa ukukhala, yaye yayilelo lizwi linye elavuswayo ekuqaleni kwentshukumo yohlaziyo lwengelosi yesithathu ngo-1989, kuba uYesu usoloko ezekelisa isiphelo ngesiqalo.

“Ilizwi” elikhala entlango laqala ukuvakala ngokwazisa iSityhilelo isahluko sokuqala, apho ukudityaniswa kobuThixo nobuntu kumelwe njengeSityhilelo sikaYesu Kristu, isityhilelo esivulwa kanye ngaphambi kokuba ukuvalwa kwethuba lobabalo kufike. UDaniyeli wasifumana eso sityhilelo kwisahluko seshumi, ngombono “obangelayo.” Ukudityaniswa kobuThixo nobuntu kwiindima zokuqala zeSityhilelo kumela eyona nyaniso ibalulekileyo, ngokusekelwe kumgaqo wokukhankanywa kokuqala. Ukudityaniswa kobuThixo nobuntu, okungukutywinwa kwekhulu elinamashumi amane anesine amawaka, kufezekiswa ngeLizwi likaThixo. Elo Lizwi linikwa lisuka kuYise liye kuNyana, athi yena alidlulisele kwingelosi yakhe, ethi yona ke inike umyalezo kummeli ongumntu. Amanyathelo amabini okuqala amelwe bubuThixo. Loo manyathelo mabini anomahluko wokuba inyathelo lesibini lobuThixo limela ubuThixo obadala zonke izinto. Amanyathelo amabini alandelayo amelwe zizidalwa zikaThixo. Inyathelo lokuqala yingelosi engawileyo, kanti ukubonakaliswa kwesibini kwendalo kaThixo yayikukuba leyo yayinikwe amandla okuphinda idale ngokohlobo lwayo. Elo nyathelo lesine, limela ubuntu, lalinokuthi ke lithabathe umyalezo liwuthumele emabandleni, ukuze amabandla “afunde aze eve” ezo zinto zazibhalwe kuwo.

Siza kuqhubekisa esi sifundo kwinqaku elilandelayo.

ISityhilelo sikaYesu Kristu, awasinikwa nguThixo kuye, ukuze abonise kubakhonzi bakhe izinto ezimele ukwenzeka kungekudala; wasithumela wasityhiliza ngomqondiso ngengelosi yakhe kumkhonzi wakhe uYohane; owangqinayo ilizwi likaThixo, nobungqina bukaYesu Kristu, nezinto zonke awazibonayo. Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, bakugcine oko kubhaliweyo kuso; kuba ixesha likufuphi. UYohane, kuwo amabandla asixhenxe aseAsiya: Makubekho kuni ubabalo noxolo, oluvela kulowo ukhoyo, nowayekho, nozayo; nolubela koomoya abasixhenxe abaphambi kwetrone yakhe; nolubela kuYesu Kristu, oliNgqina elithembekileyo, owamazibulo kwabafuleyo, noMlawuli wookumkani bomhlaba. Kuye owasithandayo, wasihlamba ezonweni zethu ngegazi lakhe, wasenza ookumkani nababingeleli kuThixo nakuYise wakhe—makuye uzuko nolawulo ngonaphakade kanaphakade. Amen. Yabonani, uyeza enamafu; onke amehlo aya kumbona, kwanabo bamhlabayo; nezizwe zonke zomhlaba ziya kuzililela ngenxa yakhe. Ewe, Amen. Mna ndinguAlfa no-Omega, isiqalo nesiphelo, itsho iNkosi, lowo ukhoyo, nowayekho, nozayo, uSomandla. Mna Yohane, ongumzalwana wenu, ndingumlingane nani

embandezelweni, nasebukumkanini, nasekunyamezeleni kukaYesu Kristu, ndandisesiqithini esibizwa ngokuba yiPatmos, ngenxa yelizwi likaThixo nangenxa yobungqina bukaYesu Kristu. NdandikuMoya ngemini yeNkosi, ndaza ndeva emva kwam izwi elikhulu, ngathi lelexilongo, lisithi, Mna ndinguAlfa no-Omega, owokuqala nowokugqibela; uze oko ukubonayo ukubhale encwadini, usithumele kuwo amabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike. ISityhilelo 1:1–11.