

Incwadi kaDaniyeli - Inombolo Amashumi Amathathu Ananye

*Isilumkiso saseMelika: Ukubaluleka Kwendlela uDaniyeli Atolika Ngayo
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2023-12-26

Umbhalo oseludongeni, nokuwutolika kukaDaniyeli kuBheleshatsare, umele isigwebo sokugqibela nxamnye zombini nophondo lweRiphabhlikhi oluwileyo ekukreqeni kwakunye nophondo lobuProtestanti oluwileyo ekukreqeni eUnited States. Imbali yokuqala yabo bobabini ooYise abasungula iUnited States noovulindlela be-Adventism ibhalwe ngokucacileyo, ukanti izifundo nezilumkiso eziqulethwe apho zibekelwe bucala ngaphezu “kwezizukulwana ezine”. UBheleshatsare umele le nyaniso ngokugqibeleleyo.

Akuyomfuneko ukumisela ixesha elichanekileyo ukuze kugqitywe ukuba isizukulwana silingana nantoni na, kuba iLizwi likaThixo alize lisilele, yaye lithetha ngokuthe ngqo ukuba kukwisizukulwana sesine apho uThixo avala iincwadi ngeentlanga eziye zamvukela ngokuchasene nentando yaKhe ayityhileyo.

Wawathetha uThixo onke la mazwi, esithi, NdinguYehova uThixo wakho, owakukhuphayo ezweni laseYiputa, endlwini yobukhoboka. Uze ungabi nabanye oothixo phambi kwam. Uze ungazenzeli mfanekiso uqingqiweyo, nokuba ngumfuziselo wayo nayiphi na into esezulwini phezulu, nokuba yeyento esemhlabeni phantsi, nokuba yeyento esemanzini phantsi komhlaba. Uze ungazinquli kuzo, ungazikhonzi; kuba mna Yehova uThixo wakho ndinguThixo onomona, ndiphindisela ubugwenxa boothixo ebantwaneni, kube kwisizukulwana sesithathu nesezine sabandithiyayo; ndibabala amawaka abandithandayo, abagcina imiyalelo yam. Eksodus 20:1.

Esizukulwaneni sokugqibela, yaye ngenxa yoko kwisizukulwana “sesine” sesiprofeto sakwaSirayeli wamandulo, bobabini uYohane umBhaptizi noKristu basichaza eso sizukulwana njengesizukulwana seenyoka ezinobuhlungu.

Nina sizukulwana seenyoka, ningathini na ukuthetha izinto ezilungileyo, ningabantu abangendawo nje? kuba umlomo uthetha ngokuphuphuma kwentliziyo. Umntu olungileyo, kubutyebi obulungileyo bentliziyo, ukhupha izinto ezilungileyo; nomntu ongendawo, kubutyebi obungendawo, ukhupha izinto ezimbi. Ke mna ndithi kuni, Ilizwi ngalinye elingenamsebenzi abaya kulithetha abantu, baya kuphendula ngalo ngemini yomgwebo. Kuba ngamazwi akho uya kugwetyelwa ulilungisa, nangamazwi akho uya kugwetywa. Mateyu 12:34-37.

Kwisizukulwana sokugqibela serhamncwa lomhlaba, lithetha njengenamba (irhamba). Ukususela ngowe-1863, kude kuse kufike umthetho weCawa, uphondo lweRiphabhlikhi luye lwajika lwemka kuMgaqo-siseko wase-United States. Iintsikelelo uThixo awazibeka phezu kweso sizwe zajika

iintliziyo zabemi nezeenkokeli zasuka kuxanduva lwazo lokukhusela imigaqo eyavelisa ubutyebi nentabalala ababesele beqale ukuyonwabela, baza balibala intshukumisa eyakhokela ooyise abasungulayo ekuyileni olo xwebhu lungcwele olwavelisa ubutyebi nentabalala abathi emva koko bakuvumela ukuba kubalukuhlele. Abazange balibale kuphela injongo yolo xwebhu lungcwele, kodwa balibala kwanoxanduva lwabo lokulondoloza imigaqo equlethwe ngaphakathi kolo xwebhu.

Ukususela ngowe-1863, kude kube ngumthetho weCawa, uphondo lokwenyaniso lwamaProtestanti (ubuAdventist), luye lwatshiya iinyaniso zalo ezisisiseko ezamiselwa nguThixo ngenkonzo kaWilliam Miller. Iintsikelelo uThixo awazibeka phezu kobuAdventist zajika iintliziyo zabemi neenkokeli zasuka kuxanduva lwazo lokukhusela imigaqo eyavelisa ubutyebi bokomoya ababesele bonwabela bona, baza bayilibala injongo yoovulindlela ekuziseni umyalezo omelwe kwiitshathi ezimbini ezingcwele, owawumiselwe ukumisela ubutyebi besiprofeto ababemelwe ukubugcina nokubuvakalisa.

Xa iNkosi yangena emnqophisweni noSirayeli wamandulo eNtabeni yeSinayi, Yabonelela ngamacwecwe amabini angcwele aqulethe imithetho yaYo elishumi, awayeza kuba ngumfuziselo wolwalamano lomnqophiso waYo nabantu baYo. Xa Yamisela imithendeleko yonyaka, Yayalela ukuba ngePentekoste kubekho umnikelo wezonka ezibini, ezazimele ziphakanyiswe. Umnikelo wokuphakamisa wezonka ezibini wawukuphela komnikelo enkonzweni yengcwele owawumele ube negwele (umfuziselo wesono somntu, ubutshaba, ubungendawo, nohanahaniso) eliqukiweyo ekulungisweni kwawo.

Ukuqhayisa kwenu akulungile. Anazi na ukuba igwele elincinane liyibilisa intlama yonke? Khuphani ngoko igwele elidala, ukuze nibe yintlama entsha, njengoko ningenagwele. Kuba noKristu ipasika yethu ubingelelwe ngenxa yethu; ngenxa yoko masiwugcine umthendeleko, kungekhona ngegwele elidala, nangengwele lobubi nobungendawo; koko ngesonka esingenagwele sokunyaniseka nenyano. 1 Korinte 5:6–8.

Ngelo xesha, xa kwakuhlanganisene inkitha yabantu engenakubalwa, kangangokuba babenyathelana, waqalisa ukuthetha kubafundi bakhe kuqala, esithi, Lumkani igwele labaFarisi, eliluhanahaniso. Luka 12:1.

Izonka ezibini zokuphehlethelwa, ezaziphakanyiswa njengomnikelo wokuphehlethelwa, zaziluphawu lwebhanile lwabalikhulu elinamashumi amane anesine amawaka, abathi, nangona bengaboni, bathi, ngamandla kaThixo, balususa igwele labo lobutshinga, bobubi, nelohanahaniso. Igwele elalikwizonka lalimela abantu (aboni), ababesoyisile isono ngenkqubo yokuhlanjululwa emelwe njengokuthi “babhakwa” ngumlilo weziko womthunywa womnqophiso kuMalaki isahluko sesithathu. Ezo zonka zaye zimela kwanesithi “isonka sasezulwini,” kuba, xa zinikelwa, zazimele ziphakanyiselwe ezulwini njengomnikelo wokuphehlethelwa.

NgePentekoste, xa kwafika ukuzaliseka kokumelwa kwangaphambili kwezonka ezibini ezazisoloko zinikelwa ukutyhubela iminyaka emthendelekweni wePentekoste, abafundi bakaKristu baqalisa umsebenzi wokubiza elinye iqela (isonka sesibini) liphume kwihlabathi leeNtlanga. Ngelo xesha kuya kubakho izonka ezibini ezazizicociwe zombini esonweni (igwele).

Amacwecwe amabini eMithetho Elishumi aba ngumqondiso wobudlelane bomnqophiso kaSirayeli wamandulo, yaye izonka ezibini zomnikelo oshukunyiswayo zimele ubudlelane bomnqophiso nebandla lamaKristu okuqala. Ekuqaleni kwembali yerhamncwa lomhlaba, amacwecwe amabini angcwele kaHabhakuki anikwa njengomqondiso wobudlelane bomnqophiso kaSirayeli wanamhlanje, uphondo oluyinyaniso lobuProtestanti, kanye njengoko uMgaqo-siseko ongcwele wanikwa uphondo lweRiphabhlikhi. INkosi ngoku ibiza ikhulu elinamashumi amane anesine amawaka ukuba eme njengomkhosi onamandla, yaye xa esenza njalo, aya kuphakanyiswa njengomnikelo oshukunyiswayo (iflegi) njengoko ephoswa ezikweni elitshiswe ngokuphindwe kasixhenxe ukutshisa.

Loo mqondiso umele umthetho weMithetho Elishumi, ukwamela nabo abo bahamba emlilweni weziko kunye neSonka esiphilayo saseZulwini ecaleni kwabo, kananjalo nabo ababambeleva kwiimfundiso ezisisiseko ezifanekiselwe kumacwecwe amabini angcwele kaHabhakuki. Ezo mpawu zonke zimelwe kumangqina amabini eSityhilelo isahluko seshumi elinanye.

Umgwebo kaBheleshatsare umele ubungqina obuchasene neempondo zombini zerhamncwa lasemhlabeni. Ngexesha laloo mgwebo, kwakukho umfazi omnye (ibandla), owaqondayo ukuba ekuphela kwendoda ebukumkanini eyayinokuluqonda nokulutolika ubhalo olusesandleni yayingnguDanilyeli.

Kwaye ndive ngawe ukuba unako ukunika iintsingiselo, nokusombulula amathandabuzo; ke ngoku, ukuba unako ukufunda umbhalo lowo, wandazise nentsingiselo yawo, uya kwambathiswa ebomvu, unxityiswe umxokelelwane wegolide entanyeni yakho, ube ngumlawuli wesithathu ebukumkanini. Wandula ke uDanilyeli waphendula, wathi phambi kokumkani, Izipho zakho mazibe zezako, nemivuzo yakho uyinike omnye; noko ke ndiya kuwufundela ukumkani lo mbhalo, ndimazise nentsingiselo yawo.

Kumkani, kumkani, uThixo onguPhezukonke wamnika uNebhukadenetsare uyihlo ubukumkani, nobukhulu, nozuko, nembeko; yaye ngenxa yobukhulu awamnika bona, zonke izizwe, neentlanga, neelwimi, zangcangcazela zaza zamoyika phambi kwakhe; lowo wayethanda ukumtshabalalisa wayemtshabalalisa; nalowo wayethanda ukumgcina ephila wayemgcina ephila; nalowo wayethanda ukumphakamisa wayemphakamisa; nalowo wayethanda ukumehlisa wayemehlisa. Ke kaloku xa intliziyo yakhe yaphakama, nengqondo yakhe yaba lukhuni ngenxa yekratshi, wasuswa etroneni yakhe yobukumkani, baza bamhlutha uzuko lwakhe; wagxothwa phakathi koonyana babantu; intliziyo yakhe yenziwa yaba njengesezilwanyana, nendawo yakhe yokuhlala yaba kunye needonki zasendle; bamondla ingca njengeenkomo, nomzimba wakhe wamanziswa ngumbethe wezulu; kwada kwaba wazi ukuba uThixo onguPhezukonke ulawula ebukumkanini babantu, nokuba ubeka phezu kwabo lowo athanda yena.

Kwaye wena nyana wakhe, Bheleshatsare, akuthobanga intliziyo yakho, nangona ubusazi konke oku; kodwa uziphakamisile ngokuchasa iNkosi yezulu; baza bazisa phambi kwakho izitya zendlu yayo, wena neenkosi zakho, abafazi bakho namashweshwe akho, nasela iwayini kuzo; wadumisa oothixo besilivere, negolide, nobhedu, nentsimbi, nomthi, nelitye, abangaboniyo, bangeviyo, bengazi nto; kodwa uThixo osesandleni sakhe umphefumlo wakho,

nokwangowakhe zonke iindlela zakho, akuzange umzukise. Ngoko ke kwathunyelwa kuye eso siqwenga sesandla, kwaza kwabhalwa lo mbhalo. Nanku ke umbhalo owabhalwayo, MENE, MENE, TEKEL, UPHARSIN. Nantsi intsingiselo yalo nto: MENE; uThixo ubalile ubukumkani bakho, wabuphelisa. TEKEL; ulinganisiwe ezikalini, wafunyaniswa uswele. PERES; ubukumkani bakho bohluliwe, bunikwe amaMedi namaPersi.

Waza uBheleshatsare, baza bamambathisa uDaniyeli ngengubo ebomvu, baza babeka umxokelelwane wegolide entanyeni yakhe, baza benza isimemezelo ngaye, sokuba abe ngumlawuli wesithathu ebukumkanini. Ngobo busuku wabulawa uBheleshatsare ukumkani wamaKaledi. Waza uDariyo umMedi waluthabatha ubukumkani, emalunga neminyaka emashumi mathandathu anesibini ubudala. Daniyeli 5:16–31.

Ngomthetho weCawa owangoCawe eUnited States indebe yobugwenxa nendebe yexesha lovavanyo ziya kube zizalisekile, ngenxa yesizwe nangenxa yophondo lweRiphabhlikhi oluwileyo nokophondo lwamaProtestanti oluwileyo, kuba uThixo uya kuba “elubalile” “ubukumkani” (besithandathu), “wabuphelisa.” Zombini iimpondo, nesizwe, ziya kube “zilinganisiwe esikalini” (sombwebo oqhubekayo engcweleni) “zaza zafunyanwa zisweleka.” Emva koko iUnited States iya “kwahlulwa,” njengoko kulandela imfazwe yamakhaya nobuzwilakhe, ize ke inikwe ubukumkani besixhenxe nobesibhozo besiprofeto seBhayibhile.

“Ngama-Amori iNkosi yathi: ‘Kwisizukulwana sesine baya kubuya beze apha kwakhona; kuba ubugwenxa bama-Amori abukagcwali.’ Nangona olu hlanga lwalubonakala ngokucacileyo ngenxa yonqulo-zithixo nokonakala kwalo, lwalungakawuzalisi umbeke wobugwenxa balo, yaye uThixo wayengayi kunika umyalelo wokuba lutshatyalaliswe kuphele nya. Abantu babemele babone amandla kaThixo ebonakaliswa ngendlela ecacileyo, ukuze bashiyeke bengenazaba. UMdali onenceba wayekulungele ukunyamezela ubugwenxa babo kude kube sisizukulwana sesine. Emva koko, ukuba kwakungekho nguqu ibonakalayo eya kokulungileyo, izigwebo Zakhe zaziza kubahlela.”

“Ngokuchaneka okungaphambukiyo Lowo Ongenasiphelo usaqhuba ingxelo nazo zonke iintlanga. Ngoxa inceba yaKhe inikelwa ngokubabiza ekuguqukeni, le ngxelo iya kuhlala ivulekile; kodwa xa amanani efikelela kumlinganiselo othile awumiselweyo nguThixo, ulungiselelo lomsindo waKhe luyasungulwa. Ingxelo iyavalwa. Umonde wobuThixo uyaphela. Akusekho kubongozwa kwenceba ngenxa yabo.

“Umprofeti, ekhangele phantsi kuzo iinkulungwane, wayeboniswe lo mzuzu embonweni wakhe. Iintlanga zeli xesha zibe ngabamkeli beenceba ezingazange zibonwe ngaphambili. Ezona ntsikelelo zikhethiweyo zezulu zinikwe zona, kodwa ukwanda kwekratshi, ukubawa, ukunqula izithixo, ukudelela uThixo, nokungabi nambulelo okuphantsi kubhalwe nxamnye nazo. Zikhawuleza ukuvala ityala lazo noThixo.

“Kodwa into endenza ndingcangcazele kukuba abo baye banokukhanya okukhulu kunye namalungelo amaninzi baye bangcoliswa bubugwenxa obuxhaphakileyo. Bephejlelwa ngabangenabulungisa ababangqongileyo, abaninzi, kwanaphakathi kwabo bavuma inyaniso, baye babanda baza bathwalwa ngumjelo onamandla wobubi. Ukudelelwa ngokubanzi okuphonswa kubuthixo bokwenyaniso nasebungcweleni kukhokelela abo bangabambeleli

ngokusondeleyo kuThixo ekubeni balahlekelwe yintlonipho yabo ngomthetho waKhe. Ukuba bebeyilandela ukukhanya baze bayithobebe inyaniso ngokusuka entliziyweni, lo mthetho ungcewele ubuya kubonakala uxabiseke ngakumbi kubo xa udelelwa ngolo hlobo uze ubekwe ecaleni. Njengoko ukungahlonelwa komthetho kaThixo kubonakala ngakumbi, umgca wokwahlula phakathi kwabawugcinayo nehlabathi uba lucace ngakumbi. Uthando ngemimiselo yobuthixo luyanda kwelinye iqela ngokungangokuba ukudelelwa kwayo kusanda kwelinye iqela.

“Intlekele isondela ngokukhawuleza. Amanani akhula ngokukhawuleza abonisa ukuba ixesha lokutyelwa kukaThixo sele lisondele kakhulu. Nangona engathandi ukohlwaya, uya kohlwaya nokho, yaye oko kungekudala. Abo bahamba ekukhanyeni baya kubona iimpawu zengozi esondelayo; kodwa akufanele bahlale bethe cwaka, belindele ngozololo nangokungakhathali intshabalalo, bezithuthuzela ngenkolelo yokuba uThixo uya kubakhusela abantu baKhe ngemini yokutyelwa. Kude lee noko. Bafanele baqonde ukuba luxanduva lwabo ukusebenza ngenkuthalo ukuze basindise abanye, bekhangela kuThixo ngoncedo ngokholo olomeleleyo. ‘Ukukhunga okunamandla nokunyanisekileyo kwelungisa kunako kakhulu.’”

“Imvubelo yobuthixo ayikaphulukani ngokupheleleyo namandla ayo. Ngexesha apho ingozi nokudakumba kwebandla kukhulu kakhulu, iqela elincinane elime ekukhanyeni liya kube lincwina lize likhale ngenxa yamasikizi enziwa elizweni. Kodwa ngokukodwa imithandazo yalo iya kunyuka ngenxa yebandla, kuba amalungu alo enza ngokwesimbo sehlabathi.

“Imithandazo enyanisekileyo yaba bambalwa bathembekileyo ayisayi kuba lilize. Xa iNkosi iphuma njengempindezeli, iya kuphuma kwangaxeshanye njengomkhuseli wabo bonke abo balondolozwe ukholo ebunyulweni balo baza bazigcina bengenabala lehlabathi. Kungelo xesha apho uThixo athembise khona ukuba uya kubaphindezela abanyuliweyo baKhe, abakhalela kuye imini nobusuku, nangona ebanyamezela ixesha elide.

“Umyalelo ngulo: ‘Dlula phakathi kwesixeko, phakathi kweYerusalem, ubeke uphawu emabunzini amadoda ancwinayo nalilayo ngenxa yawo onke amasikizi enziwa phakathi kwaso.’ Aba bancwinayo, belilayo, babebambelela ekuvakaleni amazwi obomi; babekhalimela, bacebisa, bebongoza. Abanye ababede behlazisa uThixo baguquka baza bathobisa iintliziyi zabo phambi kwaKhe. Kodwa ubuqaqawuli bukaYehova babumkile kwaSirayeli; nangona abaninzi babesaqhubeka neemo zonqulo, amandla nobukho baKhe babungekho.” Testimonies, umqulu 5, 208–210.

Abo bamelwa nguDaniyeli xa wayemi phambi koBheleshatsare, abawaziyo “Ikamva leMelika”, baya kwandula ukufumana “ingubo ebomvu krwe” kaDaniyeli, “ityathanga legolide” entanyeni, baze bavakaliswe njengokuba “ngabalawuli besithathu ebukumkanini.” Umbala obomvu krwe ngumqondiso nombala wamazibulo, afumana isabelo esiphindwe kabini selifa likaYise, abangamakhulu alikhulu anamashumi amane anesine amawaka.

Aba ngabo abangazange bangcoliswe ngabafazi; kuba baziintombi. Aba ngabo balandela iMvana naphi na apho iya khona. Aba bahlawulelwa phakathi kwabantu, bengamazibulo kuThixo nakwiMvana. ISityhilelo 14:4.

Kula zonka ezo zizonka zimbini ziphakanyiswa njengomqondiso, lizibulo (iziqhamo zokuqala) elibekelwa intambo ebomvu krwe esandleni salo.

Kwathi ke xa ebeleka, omnye wolula isandla sakhe; umbelekisi wasithabatha wasibopha ngomsonto obomvu esandleni sakhe, esithi, Lo uphume kuqala. Kwathi ke, akusirhola isandla sakhe, nanko ke kuphuma umntakwabo; waza yena wathi, Uqhekeze kanjani na? Olu qhekezo malube phezu kwakho; ngenxa yoko igama lakhe labizwa ngokuba nguParez. Emva koko kwaphuma umntakwabo, lowo wayenomsondo obomvu esandleni sakhe; igama lakhe labizwa ngokuba nguZera. Genesis 38:28–30.

Ukukhankanywa kokuqala “kombala obomvu oqaqambileyo” eziBhalweni kuxa “uZara,” olizibulo, nelithe igama lakhe lithetha ukuthi ‘ukukhanya okuvelayo,’ waphuma kuqala kumawele awazalwa nguYuda. Unina, uTamare (owayezenze ihenyukazi), wayengumfazi wonyana kaYuda ongasekhoyo, ongendawo. UZara, ‘ukukhanya okuvelayo,’ wavela kwisizwe sakwaYuda, yaye wayenomsondo obomvu oqaqambileyo esandleni sakhe. “UFares” kuthetha ukuqhekeza uphume, yaye umele abo baqhawukayo kubupopu, baphume eBhabheli ngexesha lembandezelo yomthetho weCawa.

“Umsonto obomvu” wawungumqondiso nowawukhusela ihenyukazi laseYeriko, xa isixeko saseYeriko satshatyalaliswayo.

Yabonani, xa sifika ezweni, uya kuwubopha lo msonto obomvu efestileni osithobe ngawo; uze uqokelele kuwe endlwini uyihlo, nonyoko, nabantakwenu, nayo yonke indlu kayihlo. Kwaye kuya kuthi, lowo uphumayo eminyango yendlu yakho aye esitratweni, igazi lakhe liya kuba phezu kwentloko yakhe, thina ke siya kuba msulwa; ke yena lowo uya kuba nawe endlwini, igazi lakhe liya kuba phezu kwentloko yethu, ukuba kusenzeka kubekho nasiphi na isandla phezu kwakhe. Ke ukuba uthe walichaza eli tyala lethu, siya kukhululeka kwisifungo sakho osenze safunga ngaso. Wathi ke yena, Makube ngokwamazwi enu. Waza wabandulula, bemka; wawubopha ke umsonto obomvu efestileni. Yosuwa 2:18–21.

Isambatho ebomvu kaDaniyeli imchaza ukuba ngelo xesha umele ikhulu elinamashumi amane anesine amawaka, elokuqala kwizonka ezibini zokunyikimiswa eziphakanyiswayo. Njengezonka zesonka zimele iSonka sasezulwini, esanikwa ingubo ebomvu kakhulu eholo eqhelekileyo endleleni yaYo eya ekubethelelweni emnqamlezweni. Eholweni lesidlo sikaBheleshatsare, elalifuzisela iholo eqhelekileyo apho uYesu wanikwa khona ingubo ebomvu kakhulu, le ngubo inikwa abo bayiqondayo ingxaki esondele kanye phambi kwethu kwi-“Future for America”.

Ke kaloku amajoni erhuluneli amthabatha uYesu amsa endlwini yenkundla, aza ahlanganisela kuye lonke ibutho lamajoni. Amhluba, aza amambathisa isambatho esibomvu. Mateyu 27:27, 28.

Ingubo enikwa abo bamelwe nguDaniyeli yingubo kaKristu yobulungisa, emhlophe.

Masivuye, sivuye kakhulu, simzukise; kuba umtshato weMvana ufikile, nomfazi wayo uzilungisile. Wanikwa ukuba ambathiswe ilinen ecikizekileyo, ecocekileyo nemhlophe; kuba ilinen ecikizekileyo bubulungisa babangcwele. ISityhilelo 19:7, 8.

Isambatho esinikiweyo kwabo bamelwe njengoDaniyeli sibomvu ngokubomvu yaye simhlophe, kuba izambatho zabo zihlanjwe ngesepha yomhlambisi, nguloo Mhlambisi kaMalaki isahluko sesithathu, xa ehlambulula oonyana bakaLevi.

Kepha ngubani na onokunyamezela umhla wokuza kwakhe? Kanti ngubani na oya kuma xa ebonakala? Kuba unjengomlilo womcoci, unjengesepha yabahlambi: Yaye uya kuhlala njengomcoci nomhlambululi wesilivere; uya kubahlambulula oonyana bakaLevi, abahlambe njengokuba kuhlanjululwa igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Malaki 3:2, 3.

Ingubo imhlophe, kodwa kuphela ngenxa yokuba ihlanjwe egazini elibomvu-gqaba leMvana.

NakuYesu Kristu, oliliNgqina elithembekileyo, noMazibulo kwabafileyo, noMlawuli wookumkani bomhlaba. Makube kuye osithandileyo, nowasihlambululayo ezonweni zethu ngegazi lakhe, Owasenza ookumkani nababingeleli kuye uThixo noYise; makube kuye uzuko nolawulo ngonaphakade kanaphakade. Amen. ISityhilelo 1:5, 6.

Ukukhankanywa kokuqala kwetyathanga legolide kusexa uYosefu ebekelwa ubunkokeli baseYiputa.

UFaro wathi kuYosefu, Yabona, ndikubeke phezu kwelizwe lonke laseYiputa. Waza uFaro wayisusa emnweni wakhe umsesane wakhe, wawufaka emnweni kaYosefu, wamambathisa iingubo zelinen ecikizekileyo, waza wabeka umxokelelwane wegolide entanyeni yakhe; wamkhwelisa enqwelweni yesibini awayenayo; baza bamemeza phambi kwakhe, Baqubulise amadolo; waza wamenza umlawuli phezu kwelizwe lonke laseYiputa. Waza uFaro wayisusa emnweni wakhe umsesane wakhe, wawufaka emnweni kaYosefu, wamambathisa iingubo zelinen ecikizekileyo, waza wabeka umxokelelwane wegolide entanyeni yakhe. Genesis 41:41–43.

Isizathu sokuba uYosefu amiselwe nguFaro ukuba abe ngumlawuli phezu kweYiputa, yayikukuba uYosefu wayenako ukutyhila iphupha likaFaro “lamaxesha asixhenxe,” ngokunxulumene nomoya wasempumalanga otshabalalisayo.

Wathi uFaro kuYosefu, Ephononweni lam, yabona, ndimi elunxwemeni lomlambo; yaye, yabona, kwenyuka emlanjeni iimazi zenkabi zibe sixhenxe, zityebile ngenyama, zintle ngenkangeleko; zaza zatya engceni yomgxobhozo. Yaye, yabona, kwenyuka emva kwazo ezinye iimazi zenkabi zibe sixhenxe, zihluphekile, zimbi kakhulu ngenkangeleko, zibhityile ngenyama, endingazanga ndibone zinjalo ngobubi bazo kulo lonke ilizwe laseYiputa. Zaza ezo mazi zenkabi zibhityileyo nezimbi ngenkangeleko zatya ezo mazi zenkabi zisixhenxe zokuqala zityebileyo. Ke kaloku, zakuba zidle zona, kwakungabonakali ukuba zizidlile; kuba zaye zisahleli zimbi ngenkangeleko, njengasekuqaleni. Ndaza ndavuka. Ndabona kwakhona ephupheni lam, yaye, yabona, kwahluma izikhwebu zibe sixhenxe kwisikhondo esinye, zizalisekile, zilungile. Yaye, yabona, emva kwazo kwahluma izikhwebu zibe sixhenxe, zibunile, zibhityile, ziqhunywiswe ngumoya wasempumalanga. Zaza ezo zikhwebu zibhityileyo zaginya ezo zikhwebu zisixhenxe zilungileyo; ndakuxela oko kwizazi zobugqi; kodwa akubangakho namnye onokundicacisela kona. Wathi uYosefu kuFaro, Iphupha likaFaro linye;

uThixo umbonisile uFaro oko aza kukwenza. Genesis 41:17–25.

UYosefu walicacisa iphupha likaFaro ngomgaqo othi “umgca phezu komgca,” kuba waqala wamazisa uFaro ukuba amaphupha omabini ayinto enye. Wandula ke walicacisa igama elithi “sixhenxe,” elalidityaniswe “neenkomo,” nange “zikhwebu,” njengeempawu. Igama elithi “sixhenxe” kwesi siqendu lelona gama linye eliguqulelwe ngokuthi “amaxesha asixhenxe,” kuLevitikus amashumi amabini anesithandathu. UYosefu wasicacisa esi “sixhenxe” njengophawu lweminyaka esixhenxe, okanye iintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini. UYosefu noDaniyeli bobabini babecacisa umqondiso “wamaxesha asixhenxe” akuLevitikus amashumi amabini anesithandathu.

Ephupheni likaFaro, indlala yabangelwa zizikhwebu zengqolowa ezazitshiswe “ngumoya wasempuma.” Umgca phezu komgca, njengoko uYosefu esebenzisa ngokuthe ngqo, “umoya wasempuma” uchaza ukuba yiSilamsi esivelisa elo xesha lendlala nokuwa koqoqosho eliqala xa uYosefu noDaniyeli benikwa umxokelelwane wegolide, omela ukuphakanyiswa komqondiso ehlabathini (iYiputa kaYosefu), kwanokubiza omnye umhlambi kaThixo ukuba uphume eBhabhiloni (likaDaniyeli).

Iimpondo ezimbini zaseUnited States zimelwe ngawo onke amandla esiprofeto seBhayibhile amelwe njengeentlanga ezimbini. Oku kungabandakanya iFransi, ethi ngokwesiprofeto ibe yiSodom neYiputa, kwakunye noSirayeli owayequka ubukumkani basemantla nobasemazantsi, kwanoboBukhosi bamaMede namaPersi. Iimpondo ezimbini zamaMede namaPersi kuDaniyeli isahluko sesibhozo zibonisa ukuba enye yeempondo zobukumkani ivela ekugqibeleni.

Ndaza ndaphakamisa amehlo am, ndabona; yaye, yabonani, phambi komlambo kwakumi inkunzi yegusha eneempondo ezimbini; kwaye ezo mpondo zimbini zazinde; kodwa olunye lwalulude kunolunye, yaye olude ngakumbi lwavela kamva. Daniel 8:3.

Iimpondo ezimbini zeMedi-Persia zimela iimpondo ezimbini zerhamncwa lomhlaba, yaye ngoko enye yezo mpondo zerhamncwa lomhlaba imele ukuba iphakame ngakumbi yaye ivele ekugqibeleni. Ngexesha lesiphelo ngo-1798, kwaqala ulawulo lwerhamncwa lomhlaba, yaye uphondo lobuProtestanti lwasiwa eNtabeni yeKarmele nguEliya umprofeti, omelweyo nguWilliam Miller. Kwakufanele kubekho ukhuphiswano olwalubonakalisa umahluko phakathi komprofeti oyinyaniso nomprofeti wobuxoki, nto leyo eyayiza kufezekiswa kuvavanyo lweNtaba yeKarmele, olwenzeka ukususela ngoAgasti 11, 1840 ukuya kutsho kuOktobha 22, 1844.

I-Adventism yamaMillerite yachongwa ngokubonelela kukaThixo njengomprofeti wenyaniso, kwangelo xesha linye apho iicawa zamaProtestanti zaseUnited States zabuyela eRoma yobupopu, zaza zaba ziintombi zayo. Ngo-1863, uphondo lokwenyaniso lwamaProtestanti lwe-Adventism yamaMillerite lwabuyela kubudlelane obunye nobo bamaProtestanti abawileyo ngokubuyela kwindlela eyonakeleyo yokufunda iBhayibhile efanayo naleyo yamaProtestanti abawileyo, njengoko baqalisa umsebenzi wabo oqhubekayo wokwala isigidimi sikaEliya. Kwangelo xesha kwaqalisa iMfazwe Yamakhaya yaseU.S. (Qaphela ukuba xa uMoya oyiNgcwele waliwa, lowo omnye umoya uyathabatha ulawulo, yaye imfazwe isoloko iyisiphumo.) Isizwe ngoko sahlulwa ngokwenene, ngokwezopolitiko nangokwesiprofeto. Uphondo lweRepublicanism, ukusukela kuloo

ndawo ukuya phambili, lwaluya kuba semzabalazweni owandayo phakathi kwamaqela amabini ezopolitiko aphambili.

Ukusukela ngowe-1863, umqondiso wokwahlukana, kuba loo nyaka wawuliliziko kanye lemfazwe yamakhaya phakathi koMntla noMzantsi, kwabakho amaqela amabini ezopolitiko ophondo lweRiphabhlikhi, kwanamaqela amabini ophondo lobuProtestanti awawuquka amaqela eDemokhrasi neRiphabhlikhi, kwakunye namaProtestanti awexukileyo agcina iCawa nanyana agcina iSabatha. Ukwahlulwa kabini kwaluphi na uphondo kwakufuziselwa ngemihla kaKristu ngabaSadusi nabaFarisi. Elinye iqela lazigatya ngokucacileyo izimiso ezisisiseko, lize elinye lazibanga ukuba liyazixhasa izimiso ezisisiseko, kodwa ekugqibeleni lazitshintsha ngeenkubeko namasiko abantu.

Ngomhla we-11 kuSeptemba, 2001, ixesha lokuvavanywa komfanekiso werhamncwa laqalwa ngokwesiprofeto, yaye lifikelela kuvuthondaba lwalo emthethweni weCawa, okanye emthendelekweni wokunxila kaBheleshatsare. Umthetho weCawa luphawu oluchaza ukuba umanyano lwecewe norhulumente luphuhlise ngokupheleleyo. Ngelo xesha, iimpondo ezimbini zobuRiphabhlikhi obuwxukileyo nobuProtestanti obuwxukileyo ziba luphondo olunye oluwxukileyo, yaye kungelo xesha apho uDanyeli enziwa abe luphondo lwesithathu, okanye umlawuli wesithathu, okanye uphondo lokwenyaniso lwamaProtestanti oluphuma ekugqibeleni yaye luphakame ngaphezu kwezinye, kuba kungelo xesha apho aphakanyiswa khona njengomqondiso.

UYosefu noDanyeli bangumgca omnye wesiprofeto, kuba umgca phezu komgca, bonke abaprofeti bachonga imihla yokugqibela. Bobabini baziqonda “izihlandlo ezisixhenxe,” xa bezibona. “Umoya wasempuma” wobuSilamsi ungena ngaphantsi kodonga, njengoko benika uBheleshatsare noFaro ukutyhilwa kwabo kokuba yintoni “Ikamva leMelika.” Banxibe “ingubo ebomvu krwe” yobulungisa bukaKristu, eyiyo “ingubo emhlophe” eyenziwa njalo ligazi likaKristu. Baphakanyiswa njengomqondiso, baze bamelwe njengesithsaba, okanye ityathanga legolide, njengoko besiba ngabalawuli besithathu abenyukela phezulu ngakumbi, baze benyuke ekugqibeleni.

Siza kuqhubeka noDanyeli isahluko sesithandathu, kwinqaku elilandelayo.

“Ngaloo busuku bokugqibela bokuphambana okuphithizelayo, uBheleshatsare neenkosi zakhe babesizalisile isikali setyala labo netyala lobukumkani bamaKaledi. Isandla sikaThixo esithintelayo sasingasenako kwakhona ukuthintela ububi obabusondela. Ngeenkathalo ezininzi zolawulo lwaKhe, uThixo wayefune ukubafundisa ukuhlonela umthetho waKhe. ‘Besiya kuyiphilisa iBhabheli,’ watsho Yena ngabo isigwebo sabo ngoku sasinyukela ezulwini, ‘kodwa ayiphilanga.’ Yeremiya 51:9. Ngenxa yokugwenxa okumangalisayo kwentliziyo yomntu, ekugqibeleni uThixo wayebone kuyimfuneko ukugqithisa isigwebo esingenakuguqulwa. UBheleshatsare wayeza kuwa, nobukumkani bakhe babuza kudlulela kwezinye izandla.”
Prophets and Kings, 530.