

# Incwadi kaDaniyeli — Inani Lamashumi Amathathu Anesithathu

*“Uphawu” lukaThixo Olutywiniweyo Ngexesha Lommiselo Womthetho  
WeCawa: Uhlalutyo Lwesiprofeto lukaDaniyeli Isahluko 6*

Jeff Pippenger  
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“Uphawu” lukaThixo olunokubonwa, luyabekwa ngexesha lommiselo womthetho weCawa.

“Akukho namnye kuthi oya kuze amkele itywina likaThixo ngoxa izimilo zethu zisenezibala okanye nasinye isiphene phezu kwazo. Kushiywe kuthi ukuba silungise iziphene ezikwizimilo zethu, sihlambulule itempile yomphefumlo kuko konke ukungcola. Ke imvula yasemva iya kusihla phezu kwethu njengoko imvula yokuqala yehla phezu kwabafundi ngoMhla wePentekoste....”

“Nenza ntoni, bazalwana, kulo msebenzi mkhulu wokulungiselela? Abo bamanyana nehlabathi bamkela ubunjani behlabathi, baza bazilungiselela uphawu lwerhamncwa. Abo bangazithembiyo ngokwabo, abazithobayo phambi koThixo, behlambulula imiphefumlo yabo ngokululalela inyaniso, aba bamkela ubunjani basezulwini, baza bazilungiselela itywina likaThixo emabunzini abo. Xa ummiselo uphuma kwaye uphawu lutyatyekwa, isimilo sabo siya kuhlala sicocekile singenasiphako ngonaphakade.” Testimonies, volume 5, 214, 216.

UDaniyeli wamkela itywina elinokubonwa, xa ephoswa emhadini weengonyama, ngoko ke esi sahluko simela ummiselo womthetho weCawa.

Aza la madoda ahlanganisana kukumkani, athi kukumkani, Yazi, kumkani, ukuba umthetho wamaMedi namaPersi ngowokuba akukho mmiselo namthetho ukumkani awumiselayo onokuguqulwa. Waza ukumkani wayalela, bamzisa uDaniyeli, bamphosa emhadini weengonyama. Ke ukumkani wathetha wathi kuDaniyeli, UThixo wakho omkhonzayo ngamaxesha onke, yena uya kukuhlangula. Kwaziswa ilitye, labekwa emlonjeni womngxuma; ukumkani walitywina ngomsesane wakhe wokutywina, nangomsesane wokutywina weenkosi zakhe; ukuze injongo ingaguqulwa ngokubhekisele kuDaniyeli. Daniyeli 6:15–17.

Ibali alipheleli apho, kodwa iyaphela apho iqala khona. Uludwe olukwiSahluko sesithandathu sikaDaniyeli lubonakalisa umanyano olwalukhokelwa ngokuyintloko ziinkosana ezilikhulu elinamashumi amabini, kwanabongameli ababini abangaphantsi, kodwa lwalubandakanya nabacebisi, iintloko-mikhosi, neerhuluneli. Lo manyano onezigaba ezihlanu wamiselwa ukuze ukhohlise ukumkani ukuba atshutshise uDaniyeli. Ibali liphela ngomgwebo wabo, kuba babonakalisa umgwebo okhethekileyo owenzekayo ngexesha lomthetho weCawa; umgwebo ongajoliswanga kwabo bamele uDaniyeli okanye ukumkani, kodwa kwabo bakhohlisa ukumkani.

Waza ukumkani, baza bazisa loo madoda ayemtyhole uDaniyeli, baza bawaphosa emhadini weengonyama, wona, nabantwana bawo, nabafazi bawo; zaza iingonyama zawoyisa,

zaziqhekeza onke amathambo azo, zingekafiki emazantsi omhadi. Daniyeli 6:24.

Kumzekelo wesiprofeto kusoloko kuyibandla elikhohlisa urhulumente, yaye isahluko sesithandathu sichaza inkohliso eyenziwa ngakukumkani. Emva kokuba uAhabhi ebone ukubonakaliswa okukhulu kwamandla kaThixo eNtabeni yeKarmele, uEliya wamkhapha emvuleni embuyisela kuYezebhele. UAhabhi wayengenasizathu sakucinga ukuba uYezebhele wayengayi kuchukunyiswa bubungqina obunamandla bamandla kaThixo, kodwa uAhabhi wayekhohlisiwe ngokuphathelele intiyo enzulu nengcambu kaYezebhele ngakuEliya. Ibali likaEliya ekumelwaneni noAhabhi noYezebhele liphinda kwakhona ebalini likaYohane umBhaptizi (owayenguEliya), noHerode noHerodiya.

Xa ngomhla wokuzalwa kwakhe, uHerode owayenxilile wathembisa uSalome, (intombi kaHerodias), isiqingatha sobukumkani bakhe, wayengalindelanga ukuba uHerodias wayeza kufuna intloko kaYohane. Ookumkani, nokuba nguAhabhi, uHerode okanye uDariyo, bayakhohliswa ngumfazi ongcolileyo ngomdaniso wabaprofeti bobuxoki bakaIzebhele, okanye ngomdaniso wentombi kaHerodias, okanye ngomfelandawonye onezintlu ezintlanu ebalini likaDaniyeli. NoPilato wakhotyokiswa bububingeleli obonakeleyo, obabumela “ibandla” lamaYuda, yaye ibandla lifanekisela umfazi.

Inkohliso luphawu lwesimo sesiprofeto, yaye ubuSilamsi bentsizi yesithathu bubuxoki obusetyenziselwa ukukhohlisa iZizwe eziManyeneyo ngemihla yokugqibela ngokoyikisa. Zombini “inkohliso” kunye “nobuxoki” obuzala loo nkohliso, zichongiwe eLizwini likaThixo lesiprofeto. Indima yobuSilamsi, nobupopu obuba yintloko yesibhozo kwezi ntloko zisixhenxe, sele zichongiwe njengexalenye yesigidimi esityhilwayo ngemihla yokugqibela, esisiTyhilelo sikaYesu Kristu. Ngoko ke, ukutyhila inkohliso kaDariyo kuDaniel isahluko sesithandathu kuyinxalenye yesigidimi esenza isigidimi seMidnight Cry. Inkohliso yiyo loo nto ephilisa ngokupheleleyo inxeba elibulalayo, ngaloo ndlela ivuselela ubupopu njengobukumkani besibhozo nobokugqibela. Kwinkohliso kaDariyo, abaongameli ababini abawexukileyo neenkosana ezilikhulu elinamashumi amabini bangabameli bomfelandawonye wenkohliso abathelekiswa noDaniel.

Ikhulu elinamashumi amabini luphawu lwabafundi bakaThixo ngePentekoste.

Kwaye ngaloo mihla uPetros wema phakathi kwabafundi, wathi, (inani lamagama ngokuhlangeneyo lalingathi lilikhulu elinamashumi amabini.) IZenzo 1:15.

IPentekoste ifuzisela umthetho weCawa xa itywina linyanzeliswa, yaye iinkosana ezilikhulu elinamashumi amabini ezamkhohlisa uDariyo, zingumqondiso wobubingeleli bobuxoki ngexesha lomthetho weCawa. Iindidi ezimbini zabo bakhohlisa ukumkani zibonakaliswa ngoomongameli ababini abangabawexuki kunye neenkosana ezilikhulu elinamashumi amabini ezingabawexuki. Aba mongameli babini babalwa kunye noDaniyeli, ongumprofeti. Ezi ndidi zimbini zenkohliso ezamkhohlisa uDariyo zimele iqela labaprofeti bobuxoki neqela lababingeleli abonakeleyo.

Yeha, malusi kubalusi abatshabalalisayo, basasaze izimvu zedlelo lam! utsho uYehova. Ngako oko utsho uYehova uThixo kaSirayeli ngabalusi abalusa abantu bam ukuthi, Nisasazile umhlambi wam, nawugxotha, anawukhathalela; yabonani, ndiya kunivelela ngobubi bezenzo

zenu, utsho uYehova. Ke mna ndiya kuhlanganisa intsalela yomhlambi wam ndiyikhuphe kuwo onke amazwe endiwagxotho kuwo, ndiyibuyisele ezibayeni zayo; yaye iya kuba nesiqhamo, yande. Ndiya kumisela abalusi phezu kwawo abaya kuwulusa; aze angabi sasoyika, angankwanti, angasweleki nanye, utsho uYehova. Yabonani, iyeza imihla, utsho uYehova, endiya kumvelisela uDavide iSebe elinobulungisa; noKumkani uya kulawula, aphumelele, enze isigwebo nobulungisa emhlabeni. Ngemihla yakhe uYuda uya kusindiswa, noSirayeli ahlale ekholosile; nali igama lakhe aya kubizwa ngalo, UYEHOVA UBULUNGISA BETHU. Ngako oko, yabonani, iyeza imihla, utsho uYehova, abangayi kuba besathi, Uhleli uYehova, owabanyusayo oonyana bakaSirayeli ezweni laseYiputa; koko bathi, Uhleli uYehova, owanyusayo nowakhokelayo imbewu yendlu kaSirayeli iphume ezweni lasentla, nakuwo onke amazwe endandiyigxotho kuwo; yaye baya kuhlala kwilizwe labo. Intliziyo yam yaphukile ngaphakathi kum ngenxa yabaprofeti; onke amathambo am ayagungqa; ndinjengomntu onxilileyo, nanjengendoda eyoyisiweyo yiwayini, ngenxa kaYehova, nangenxa yamazwi obungcwele bakhe. Kuba ilizwe lizele ngabakrexezi; kuba ngenxa yesiqalekiso ilizwe liyakhala; iindawo ezithandekayo zentlango zomile, nokuhamba kwabo kubi, namandla abo awalunganga. Kuba bobabini, umprofeti nombingeleli, bangcolile; ewe, nasendlwini yam ndibufumene ubungendawo babo, utsho uYehova. Ngenxa yoko indlela yabo iya kuba kubo njengeendlela ezityibilikayo ebumnyameni; baya kuqhutywa, bawe kuzo; kuba ndiya kuzisa ububi phezu kwabo, umnyaka wokuvelelwa kwabo, utsho uYehova. Yeremiya 23:1–12.

“Unyaka wokuhanjelwa” kaYeremiya ngumgwebo wabacebisi benkohliso abakhohlisa uDariyo. Umgwebo wabaprofeti bobuxoki nababingeleli ungumxholo weLizwi lesiprofeto. Kwaye kanye njengokuba ububingeleli obonakeleyo bakhokela baphuma baza bakhohlisa amagunya amaRoma nxaanye noKristu, iyelenqe elikwiDaniyeleli isahluko sesithandathu lijongene kanye naloo nyaniso yesiprofeto.

Imigca yesiprofeto yesahluko sesihlanu sikaDaniyeleli, ibeka phambi kwethu umgwebo wolawulo owenziwa phezu kophondo lweRiphabhlikhi nangesizwe sase-United States ngexesha lomthetho weCawa. Lowo mgwebo uzalisekiswa yiSilamsi yeshwa lesithathu, elingene ngobuqhophololo ebukumkanini ngodonga olusemazantsi olungakhuselwanga. Umgca womthetho weCawa kwisahluko sesithathu sikaDaniyeleli uchaza abantu bakaThixo bephakanyiswa njengomqondiso esizweni sonke sehlabathi ngelo xesha kanye. Isahluko sesithandathu sigxile kumgwebo owenziwa phezu kwabaprofeti bobuxoki kwelo bali linye lembali.

Ngomthetho weCawa ngeCawa e-United States, uphondo lwabaProtestanti abawexukileyo lwakhiwe ziindidi ezimbini, olunye oluxhasa iCawa ngeCawa njengomhla wonqulo, nolunye oluthi ngelize lubange ukuba luxhasa iSabatha njengomhla wonqulo. Oogxa bazo phakathi kophondo lweRiphabhlikhi ngamaqela amaDemokhrasi namaRiphabhlikhi. Loo maphondo mabini awexukileyo ayemelwe ngabakwaSadusi nabaFarisi ngexesha likaKristu. Oomongameli ababini abawexukileyo nababingeleli abalikhulu elinamashumi amabini ekulukuhleni kukaDariyo nabo bamele ezi ndidi zimbini zophondo oluwexukileyo lobuProtestanti. Nangona ngokwenene babengabantu bezopolitiko ngexesha elo bali lenzeka ngalo, umxholo wesiprofeto uchaza ukuba ngamagunya enkolo awexukileyo alukuhla urhulumente.

Ibali, njengoko ibonakalisiwe eNtabeni yeKarmele, ichaza iindidi ezimbini zabaprofeti bobuxoki; abaprofeti bakaBhahali nabaprofeti bezibonda ezingcwele (uAshtaroti). Ndawonye bafuzisela umanyano lwebandla norhulumente, kuba uBhahali sisithixo sobudoda yaye uAshtaroti sisithixo sobufazi. UElia ekugqibeleni wababulala abaprofeti bobuxoki baseNtabeni yeKarmele, kanye njengoko umanyano lweyelenqe lukaDanilyeli isahluko sesithandathu lwaphoswa emhadini weengonyama.

Wathi uElia kubo, Bambani abaprofeti bakaBhahali; makungasindi nokuba mnye kubo. Bababamba ke; waza uElia wabehlisela emlanjeni iKishon, wabaxhela khona. 1 Kumkani 18:40.

Kwelo bali linye laseNtabeni iKarmele, elimelwe nguYohane umBhaptizi, amandla akhohlisayo yintombi. Omabini la mabali abachaza abakhohlisi njengabadanisayo, nokuba kukujikeleza umnikelo wabo eNtabeni iKarmele, okanye kwitheko lokuzalwa likaHerode elalinxilisayo, apho uSalome wenza umdaniso wakhe wenkohliso. Ngokudibeneyo le migca mibini ichaza indibaniselwano yebandla norhulumente eyakhiwa ngokupheleleyo kumthetho weCawa, kwanokuba amabandla awexukileyo aseUnited States ziintombi zikaHerodiya, onguIzebhele, abamele bobabini ubuKatolika. Umhla wokuzalwa kukaHerode uphawula ukuphela kobukumkani besithandathu berhamncwa lasemhlabeni, kodwa kwangaxeshanye uphawula umhla wokuzalwa kobukumkani besixhenxe besiprofeto seBhayibhile (iZizwe eziManyeneyo).

Kwesisithembiso uqobo esenziwa kuSalome, uHerode uyavuma ukumnika isiqingatha sobukumkani bakhe uSalome, ngaloo ndlela echaza ukuba ubukumkani besixhenxe bumele indibaniselwano yesiqingatha sebandla nesiqingatha sorhulumente. Obu bukumkani buqala xa intloko kaYohane inikelwa kuHerodiya. Ngenxa yesi sizathu, ubukumkani besixhenxe bumelwa kwiSityhilelo isahluko seshumi elinesixhenxe, njengobuqhubekayo kodwa ixesha elifutshane. Kusemthethweni weCawa apho umanyano oluphindwe kathathu lusekwa khona, kuba apho ookumkani abalishumi bayavuma ukunikela ubukumkani babo obobethutyana kwirhamncwa kangangeyure enye. Le “yure” inye, “yiyure” yengxaki yomthetho weCawa, eqala eUnited States ize iphele xa uMikayeli esukuma.

Kwaye iimpondo ezilishumi ozibonileyo ngookumkani abalishumi, abangekabufumani ubukumkani; kodwa baya kwamkela igunya njengookumkani iyure enye kunye nerhamncwa. Aba banjongo-nye, baya kulinika irhamncwa amandla abo negunya labo. Aba baya kulwa neMvana, kwaye iMvana iya kuboyisa; kuba iyiNkosi yookumkani, noKumkani wookumkani; nabo bakunye nayo babiziwe, banyuliwe, bathembekile. ISityhilelo 17:12–14.

Ookumkani abalishumi, abamelwe nguHerode, bayavumelana ngomhla wokuzalwa wobukumkani besixhenxe ukuba banike irhamncwa isiqingatha sobukumkani babo ngexesha lentlekele yomthetho weCawa, omelwe “njengeyure enye.” Ngaloo “yure,” kubhalwa umbhalo wesandla eludongeni lukaBheleshatsare. Ngaloo “yure,” ooShadraki, uMeshaki noAbhede-nego baphoselwa ezikweni lomlilo, baza baphakanyiswa efini njengoko benjalo amangqina amabini eSityhilelo isahluko seshumi elinanye. Umanyano oluphindwe kathathu luhlanganiswa ngenkohliso eqhutywa lirhamncwa lomhlaba, elo lehlisa umlilo uphume ezulwini emehlweni abantu.

Ndabona elinye irhamncwa linyuka liphuma emhlabeni; lalinamaphondo amabini anjengewundlu, lathetha njengenamba. Lasebenzisa onke amandla erhamente lokuqala phambi kwalo, lawenza umhlaba nabo bahlala kuwo balinqule irhamncwa lokuqala, elaliphilisiwe inxeba lalo lokufa. Lenze imimangaliso emikhulu, kangangokuba lenza umlilo wehle ezulwini uze emhlabeni phambi kwabantu, laza labakhohlisa abo bahlala emhlabeni ngezo zimangaliso lalinawo amandla okuzenza phambi kwerhamncwa; lisithi kwabo bahlala emhlabeni mabenze umfanekiso werhamncwa, elalinenxeba lekrole, laza laphila. ISityhilelo 13:11–14.

Ihlabathi iyakhohliswa, kungekuko kakhulu ngemimangaliso, njengokuba ikhohliswa “ngendlela yale mimangaliso” awanikwa igunya lokuyenza ngayo. Intetho ethi “indlela yale mimangaliso” sisibinzana esongeziweyo, kodwa ibeka ugxininiso oluchanekileyo kule mimangaliso, ekufanele luqatshelwe ngononophelo. Indlela umyalezo wobuxoki (umlilo ophuma ezulwini) oyikhohlisa ngayo ihlabathi ibalulekile ukuba iqondwe, kuba ngoku sikulo kanye elo bali lembali apho izihlwele zabemi beplanethi yomhlaba zithakathwa ngokungathi zifakwe phantsi kwehipnoti ngalo “uhola omkhulu wolwazi” olawulwayo nolukhohliswayo ngabarhwebi behlabathi abangamaglobalist. Loo mbandela siya kuwushiya kude kube ngamanqaku azayo, kodwa ngoku siphawula nje ukuba inkohliso yabongameli neenkosana eyenziwa kuDariyo, sisifundo esithile sesiprofeto, esiqulethe iziqalelo ezininzi ezinxulumene kunye ezifanele ukuqondwa.

Umanyano oluntlu-zintathu luziswa ndawonye ngenkohliso yomdaniso kaSalome ovusa inkanuko phambi kwabalawuli emthendelekweni wokuzalwa kukaHerode. Inkohliso eyanyanzeliswa kuPilato, eyayiphindwe kabini ngokwendalo yayo, eyayisisityholo sokuba uKristu wayebangela yaye ekhuthaza uvukelo nxamnye namandla karhulumente, kwanokuba wayethuka uThixo nxamnye namandla onqulo. Kulo loo mbali abachasi abathathu bahlangana ndawonye. Amandla amaRoma (urhulumente), uBharabhas, uKristu wobuxoki (umprofeti wobuxoki), kunye nebandla lamaYuda eliwexukileyo (irhamncwa). Ibandla eliwexukileyo lakhohlisa igunya lamaRoma (urhulumente), ngobuxoki obuphindwe kabini bovukelo nokuthuka uThixo.

Xa ekugqibeleni uDariyo evuselwa ekuqondeni injongo yabakhohlisi bakhe, unyanzelwa ukuba amphose uDaneyeli emhadini weengonyama. UDaniyeli wawaphula umthetho wombuso ngokuthobela kwakhe umthetho kaThixo. Ubuxoki obabubekwe phambi kukaDariyo baphunyezwa ngokuphakamisa ikratshi likaDariyo, ngaloo ndlela bumthintela ekubeni aqonde injongo yabakhohlisi bakhe. Ubuxoki nenkohliso ekwibali likaDaneyeli nomhadi weengonyama buchaza ukuthobela uThixo njengokunyelisa nokuvukela umbuso, nto leyo eyayiyeyona nkohliso inamacala amabini efanayo neyomnqamlezo, yaye umqondiso wendlela womnqamlezo uhambelana nomqondiso wendlela womthetho weCawa.

Isohlwayo samandla enkolo akhohlisayo singumxholo wesiprofeto seBhayibhile, kwanjengoko kuyinyaniso nokuba loo mandla enkolo ayakhohlisa amandla karhulumente.

“Abantu bayabona ukuba bakhohlisiwe. Batyholana omnye nomnye ngokuba ebakhokelele entshabalalweni; kodwa bonke bamanyana ekuthululeni esona sigwebo sabo sikrakra phezu kwabefundisi. Abalusi abangathembekanga baprofeta izinto ezigudileyo; bakhokele abaphulaphuli babo ekuchitheni umthetho kaThixo nasekutshutshiseni abo bangawugcina ungcewele. Ngoku, ekuphelelweni lithemba kwabo, aba bafundisi bayavuma phambi

kwehlabathi umsebenzi wabo wenkohliso. Izihlwele zizele ngumsindo. ‘Silahlekile!’ bayakhala, ‘kwaye nina ningunobangela wentshabalalo yethu;’ baze bajike bahlasele abalusi bobuxoki. Kwaboo kanye ababekhe babancoma kakhulu ngabo baya kubavakalisa ezona ziqalekiso zoyikekayo. Kwaezo zandla kanye ezazikhe zabathwesa izithsaba zodumo ziya kuphakanyiselwa intshabalalo yabo. Iikrele ezaziza kubulala abantu bakaThixo ngoku zisetyenziswa ekutshabalaliseni iintshaba zabo. Kuyo yonke indawo kukho imbambano nokuphalazwa kwegazi.” The Great Controversy, 655.

Linkokeli zonqulo ziya kujikelwa ziqatyelwe emva kokuvalwa kwexesha lovavanyo, kuba imihlambi yazo iya kuqonda ukuba yayikhohlisiwe bubuxoki obusasazwe ziinkokeli zonqulo. Oomongameli neenkosana, kunye neentsapho zabo, bonke baya kufumana umgwebo omnye wokubuyekeza ngenxa yobuxoki ababebusasaza. Xa uEliya wababulala abaprofeti bobuxoki eNtabeni yeKarmele, kwalo olo buyiselo lumelwe “yinyikima enkulu” yeSityhilelo isahluko seshumi elinanye, xa “amawaka asixhenxe” ebhukuqwa.

Kwaye ngaloo yure kwabakho inyikima enkulu, nesahlulo seshumi somzi sawa, yaye kwinyikima kwabulawa abantu abangamawaka asixhenxe; baza abaseleyo boyika, baza bamncoma uThixo wezulu. ISityhilelo 11:13.

Ekuzalisekeni kwenyikima enkulu yoVukelo lwaseFransi, amawaka asixhenxe abulawayo ayemela ubukhosi baseFransi. Ngaloo “yure” yenyikima enkulu, engumthetho weCawa, amawaka asixhenxe abulawayo amela ama-Adventist oMhla weSixhenxe agoba kuRoma, kuba kuphela ngabo baqondayo uxanduva lweSabatha yoMhla weSixhenxe abafumana uphawu lwerhamncwa xa umthetho weCawa ufika.

“Ukuguqulwa kweSabatha luphawu, okanye uphawu lokugunyazisa, lwegunya lebandla laseRoma. Abo bathi, beqonda amabango omyalelo wesine, bakhethe ukugcina iSabatha yobuxoki endaweni yeyokwenyaniso, ngaloo nto banika imbeko kuloo gunya elikuphela kwalo eyalelwayo. Uphawu lwerhamncwa yiSabatha yobupopu, ethe yamkelwa lihlabathi endaweni yosuku olumiselwe nguThixo.

“Kodwa ixesha lokwamkela uphawu lwerhamncwa, njengoko limiselwe esiprofetweni, alikafiki. Ixesha lovavanyo alikafiki. Kukho amaKristu okwenyaniso kuyo yonke icawa, kuquka nomanyano lwamaRoma Katolika. Akukho bani ugwetywayo ade abe efumene ukukhanya aze alubone uxanduva lomthetho wesine. Kodwa xa kuya kuphuma ummiselo onyanzelisa iSabatha yobuxoki, naxa isikhalo esikhulu sengelosi yesithathu siya kubalumkisa abantu ngokunqula irhamncwa nomfanekiso walo, umda uya kucaciswa ngokubonakalayo phakathi kobuxoki nenyanyiso. Ngoko ke abo basaqhubekayo ekwaphuleni umthetho baya kulwamkela uphawu lwerhamncwa emabunzini abo okanye ezandleni zabo.

“Ngamanyathelo akhawulezayo siyasondela kweli xesha. Xa iicawa zamaProtestanti ziya kudibana namandla orhulumente welizwe ukuze zixhase inkolo yobuxoki, ekuchaseni leyo ookhokho bazo banyamezela olona tshutshiso lukhulu, ngelo xesha iSabatha yobupopu iya kunyanzeliswa ngegunya elidibeneyo lecawa nelorhulumente. Kuya kubakho uwexuko lwesizwe, oluya kuphela kuphela ekutshatyalalisweni kwesizwe.” Bible Training School, February 2, 1913.

Abo “bangamawaka asixhenxe” abawiswayo “ngelo lixa” lwenyikima enkulu, oko kukuthi umthetho weCawa, bakwalinganiswa nabo “bangamawaka asixhenxe” abala ukuqubuda kuIzebhele ngemihla kaEliya.

Noko ke mna ndishiyele amawaka asixhenxe kwaSirayeli, onke amadolo angazange aguqe kuBhahali, nayo yonke imilomo engazange imange. 1 Kumkani 19:18.

Isalathiso sokuqala samawaka asixhenxe sichaza iqela elithembekileyo elala ukuqubuda kuIzebhele, yaye isalathiso sokugqibela simele intsalela equbuda kuIzebhele. Xa upopu boyisa ilizwe elizukileyo (irhamncwa lomhlaba leSityihilelo seshumi elinesithathu), ngexesha lomthetho weCawa, olunye udidi “luyabhukuqwa” kanti olunye udidi luyasinda esandleni solawulo lweBhabheli, kuba umyalezo wokuphuma eBhabheli ngelo xesha uqala.

Uya kungena kanaanalo kwelo lizwe lizukileyo, yaye amazwe amaninzi aya kubhukuqwa; kodwa aba baya kusinda esandleni sakhe, oko kukuthi uEdom, noMowabhi, nenkokeli yabantwana bakwa-Amon. Daniyeli 11:41.

Igama elithi “amazwe” ligama elongeziweyo, kuba amazwe amaninzi awi “ngokubhukuqwa” ngexesha lomthetho weCawa, kodwa ama-Adventist amaninzi angabanye ngabanye boSuku lweSixhenxe ayabhukuqwa, kuba ngelo xesha ngawo kuphela abanjwa enoxanduva ngokukhanya kwengelosi yesithathu. Ngabo “abandinzi,” kuba babengabo babizwe ukuba babe phakathi kwabo bankela uphawu lukaThixo, kodwa bakwala oko kubizwa.

Waza wathi kuye, Sihlobo, ungene njani na apha ungenaso isambatho somtshato? Wathi cwaka. Wandula ukumkani wathi kubakhonzi, Mbopheni izandla neenyawo, nimsuse, nimphose ebumnyameni obungaphandle; apho kuya kubakho ukulila nokutshixiza kwamazinyo. Kuba baninzi ababiziweyo, kodwa bambalwa abanyuliweyo. Mateyu 22:12–14.

Inkohliso yeenkosana nabongameli kuDaniyeli isahluko sesithandathu ichaza isohlwayo samandla enkolo akhohlisa amagunya karhulumente.

Yaza ke ukumkani, bazisa loo madoda ayemmangele uDaniyeli, bawaphosa emhadini weengonyama—wona, nabantwana bawo, nabafazi bawo; zaza iingonyama zaweyisa, zatyumza onke amathambo awo, zingekafiki nasezantsi emhadini. Daniyeli 6:24.

Siza kuqhubeka nencwadi kaDaniyeli kwinqaku elilandelayo.

Ndithi ndithini na kwakhona? Kuba ixesha lingandisilela ukuba ndibalise ngoGideon, nangoBharaki, nangoSamson, nangoYifeta; nangengoDavide, nangoSamuweli, nangabaprofeti; abathi ngokholo boyisa izikumkani, basebenza ubulungisa, bazuza izithembiso, bavala imilomo yeengonyama. Hebhere 11:32, 33.