

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amabili Nantathu

Ukuveza Ukubaluleka Kobuprofethi KukaDaniyeli 11:40

Jeff Pippenger

2024-03-08

Ivesi lamashumi amane likaDaniyeli isahluko 11 lingelinye lamavesi ajule kakhulu eZwini likaNkulunkulu, njengoba kunjalo nangoDaniyeli isahluko 8, ivesi 14. Ivesi lamashumi amane limelelwa ngumfula iHidekeli, kanti umfula iUlayi umelela uDaniyeli isahluko 8, ivesi 14.

Ivesi yamashumi amane iqala ngamazwi athi, “futhi ngesikhathi sokuphela,” ngaleyo ndlela ikhomba ngokukhethekile ukuthi ukuqala kwaleyo vesi kungu-1798. Amazwi angamashumi amahlanu nanye aleyo vesi ambulwa ngo-1989, lapho kwaqashelwa ukuthi akhomba ukuwa kweSoviet Union ngaleso sikhathi. Lawo mazwi angamashumi amahlanu nanye akuleyo vesi amele kokubili isikhathi sokuphela ngo-1798, bese kuba khona nesinye isikhathi sokuphela ngo-1989. U-Alpha no-Omega wabeka uphawu lwaKhe kuleyo vesi ngenxa yabo bonke abazimisele ukubona nokuzwa. Isikhathi sokuphela seminyakazo yengelosi yokuqala neyesithathu kokubili simelwe kuleyo vesi eyodwa.

Ivesi elandelayo ichaza ukuthi ubupapa, obumele inkosi yasenyakatho, bunqoba nini i-United States, emelwe njengezwe elikhazimulayo, emthethweni weSonto ozayo maduze e-United States. Ngakho-ke, nakuba amazwi evesi lamashumi amane ekhomba isikhathi sokuphela ngo-1798, njengesiqalo, kanye nesikhathi sokuphela ngo-1989, njengokuphetha, iqiniso liwukuthi umlando wesiprofetho omelelwe evesini lamashumi amane awupheli kuze kube yivesi lamashumi amane nanye, lapho inkosi yasenyakatho inqoba izwe elikhazimulayo. Lokhu kusho ukuthi umlando osuka ekuweni kweSoviet Union ngo-1989, kuze kube semthethweni weSonto ozayo maduze evesini lamashumi amane nanye, umelela umlando we-United States kusukela kuMongameli Ronald Reagan kuze kube semthethweni weSonto ozayo maduze. Lowo mlando uhlanganisa uSeptemba 11, 2001, kanye nokuqhubeka kuze kufike ihora lokuzamazama komhlaba okukhulu kwesAmbulo isahluko seshumi nanye.

Lapho ivesi liqala ukuvulwa uphawu, kwaphakanyiswa ukuphikisa iqiniso lokuthi “isimangalo sikaPippenger, sokuthi ivesi limelela umlando ka-1798 kuze kufike emthethweni weSonto, kwakuyisimangalo esingamampunge, ngoba amavesi eBhayibheli awakaze amele izikhathi ezinde kangako zomlando.” Besingakaze sicabange ngomqondo wokuthi ngabe kukhona yini umkhawulo esikhathini esingatholakala evesini elilodwa, kodwa sakhumbula masinyane ukuthi iSambulo isahluko seshumi nantathu, ivesi leshumi nanye, sikhomba wona kanye lowo mlando, futhi sikwenza lokho, evesini elilodwa. Umlando wesilo somhlaba waqala ngo-1798, futhi ukukhuluma kwesilo somhlaba njengodrako, kugcwaliseka emthethweni weSonto osuzayo maduze.

“Kwathi lapho ubuPapa, sebuphucwe amandla abo, baphoqeleka ukuba buyeke ukushushisa, uJohane wabona kuvela omunye umbuso omusha ukuze uphindaphinde izwi likadrako,

uqhubekisele phambili lowo msebenzi ofanayo ononya nowokuhlambalaza. Lo mbuso, owokugcina ozolwa nebandla nomthetho kaNkulunkulu, wamelwa ngesifanekiso sesilo esinezimpondo ezifana nezewundlu.” Signs of the Times, November 1, 1899.

Uma umuntu efuna ukukhuluma ngokunembile, ivesi lamashumi amane lihlanganisa umlando ka-1798 kuze kube yivesi lamashumi amane nanye, futhi evesini lamashumi amane nanye umthetho weSonto uyakhonjiswa, ngakho-ke ngokungafani nevesi elilodwa elikuSambulo isahluko seshumi nantathu, ivesi lamashumi amane empeleni lifushane kancane ngoba umthetho weSonto usevesini elilandelayo, kanti eSambulweni isahluko seshumi nantathu, ukusuka ku-1798 kuya emthethweni weSonto kusevesini elilodwa. USister White usazisa ukuthi “umugqa ofanayo wesiprofetho” oseNcwadini kaDaniyeli uthathwa futhi eNcwadini yesAmbulo, futhi iSambulo isahluko seshumi nantathu, ivesi leshumi nanye, sidlula kalula phezu kwevesi lamashumi amane, uma ukhetha ukusebenzisa isimiso somugqa phezu komugqa.

Lapho usebenzisa isimiso somugqa phezu komugqa, uthola ukuthi ukumelwa kwesilo somhlaba seSambulo 13 evesini lamashumi amane (i-United States), esimelelwa kulelo vesi “ngezinqola, ngemikhumbi nangabagibeli bamahhashi,” kuyaguquka kusuke esilweni esinjengewundlu esinezimpondo ezimbili ngo-1798 kube yisilo esikhuluma njengodrako emthethweni weSonto osuzofika maduze, futhi nokuthi lesilo esinjengewundlu sinezimpondo ezimbili.

Ivesi lamashumi amane nalo limelela iminyaka engamashumi ayisikhombisa engokomfanekiso lapho isifebe saseTire sikhohlakala khona, ngokuba leyo minyaka engamashumi ayisikhombisa engokomfanekiso injengezinsuku zenkosi eyodwa, kanti inkosi ingumbuso. Ngokusekelwe evesini lamashumi amane, nasekulandeleni komugqa wesAmbulo isahluko seshumi nantathu, umbuso wesiprofetho seBhayibheli obusa kuleyo minyaka engamashumi ayisikhombisa engokomfanekiso ka-Isaya isahluko samashumi amabili nantathu uyisilo somhlaba, esinezimpondo ezimbili zamandla. Isilo somhlaba siqala sinezimpondo ezimbili zamandla ezimelela ubuRiphabhulikhi nobuProthestani, kodwa njengoba umlando wevesi lamashumi amane usondela ekugcwalisekeni kwawo evesini lamashumi amane nanye, lawo mandla aso amabili esiprofetho abe esechazwa ngokuthi “imikhumbi” (amandla omnotho), kanye “nezinqola namahhashi nabagibeli bamahhashi” (amandla ezempi).

Phakathi neminyaka engamashumi ayisikhombisa engokomfanekiso ka-Isaya isahluko samashumi amabili nantathu, isifebe saseTire, esisesigabeni samashumi amane siyinkosi yasenyakatho, siyakhohlakala. Kodwa-ke ekupheleni kwaleyo minyaka engamashumi ayisikhombisa engokomfanekiso siyophinde senze ubufebe namakhosi omhlaba, njengoba kwenzeka emlandweni owaholela ekuweni kweSoviet Union lapho zonke izazi-mlando ziqinisekisa ukuthi uMongameli Reagan waqinisekisa umfelandawonye oyimfihlo nomphikukristu wesiprofetho seBhayibheli ngenhloso yokuwisa iSoviet Union. Esikhathini esaholela ku-1989 uReagan wayeseqalile kakade ubudlelwane obuyimfihlo obungekho emthethweni nomuntu wesono; ngalokho abaculi bakaNebukhadinezari baqala ukuziqeqeshela umtshingo ingoma eyayisiqalwa ukuculwa yisifebe esasikhohliwe. Inkonzo yomhlaba wonke kaJohane Pawulu II eyayingakaze ibonwe ngaphambili, kulowo mlando uqobo, yaba ngukuqala “kwengoma nomdanso” okwabangela ukuba “izwe lonke” “limangale lilandele isilo”.

Ivesi lamashumi amane nalo limelela umlando wobu-Adventist baseLawodikeya, obaqala ngo-1798 njengeSardisi; kwathi labo abaseSardisi bamukela ukukhanya okwakuvulwe uphawu lwakho, kwase kuphuma inhlangothi yaseFiladelfiya eSardisi. Lapho inhlangothi yaseFiladelfiya yenqaba ukukhanya kwango-1856, base beshintsha besuka ekubeni yinhlangano baya ebandleni laseLawodikeya ngo-1863. Ngalokho lelo bandla limiselwe ukuba likhafulelwe liphume emlonyeni weNkosi evesini lamashumi amane nanye, okuwumthetho weSonto ozofika maduze. Ivesi lamashumi amane alimeleli kuphela umlando we-United States, kodwa futhi limelela umlando wobu-Adventist baseLawodikeya.

I-Adventism yaseLawodikeya yanikwa ukukhanya kwaphezulu kweZwi likaNkulunkulu njengendawo yayo yokubambelela namandla ayo, futhi uhulumeni wase-United States wanikwa ukukhanya kwaphezulu koMthethosisekelo wase-United States njengendawo yawo yokubambelela namandla awo. Kokubili kwaqala ngokwesiprofetho njengezimpondo ngonyaka ka-1798, futhi ekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso, uphondo oluhlubukileyo lweRiphabhulikhi nophondo oluhlubukileyo lwamaProthestani kuzohlangana kube uphondo olulodwa futhi lukhulume njengodrako.

Izimpondo ezimbili zevesi lamashumi amane zinguhulumeni, kanye nebandla elikhethiweyo, ezimele imigqa emibili yesiprofetho ehamba ndawonye, ngoba zimelelwa njengezimpondo ezimbili phezu kwesilo esisodwa. Nomaphi lapho isilo siya khona, izimpondo zombili nazo ziya khona, futhi zenza kanjalo emlandweni ofanayo wesiprofetho. Uphondo lobuProthestani lunobunjalo besiprofetho obuphindwe kabili obumele uLaodicea noFiladelfiya. Uphondo lobuRiphabhulikhi nalo lunobunjalo besiprofetho obuphindwe kabili obumele amaqembu ezombusazwe amaRiphabhulikhi namaDemokhrasi. Okwesibili kwalobo bunjalo obuphindwe kabili bophondo ngalunye kuvela ekugcineni futhi kuvela kuphakeme, ngokukaDaniyeli isahluko sesishiyagalombili.

Ngase ngiphakamisa amehlo ami, ngabona; futhi, bheka, kwakumi phambi komfula inqama eyayinezimpondo ezimbili; zombili lezo zimpondo zazinde; kepha esinye sasinde kunesinye, futhi esiside kakhulu savele kamuva. Daniyeli 8:3.

Izici eziphindwe kabili zophondo ngalunye zibonakaliswa ohlwini lukaKristu ngabaSadusi nabaFarisi, okuthi ophondweni lweRiphabhulikhi kulinganiswe nenkululeko-ntando (ukweseka ubugqila, intando yeningi, i-woke-ism kanye ne-globalism), kanye nokulondoloza amasiko (ukuphikisa ubugqila, iRiphabhulikhi yomThethosisekelo, abalandela amasiko endabuko, i-MAGA). Izici eziphindwe kabili zophondo lwamaProthestani zilinganiswe neFiladelfiya neLawodikeya. Akukho ukuhambelana okuphelele phakathi kokwehlukaniswa kwezimpawu ezimbili zalezi zimpondo ezimbili, ngokuba inkululeko-ntando eqhubekela phambili noma i-MAGA-ism elondolozayo akuphumi ngasohlangothini olufanele odabeni lomthetho weSonto, ngokuba abaFarisi nabaSadusi bahlangana ndawonye esiphambanweni; kodwa emthethweni weSonto osuzofika maduzane, owawufanekiselwa yisiphambano, iLawodikeya iyakhafulelwa iphume emlonyeni weNkosi, kuthi uphondo lwaseFiladelfiya luphakanyiswe njengophawu. Nokho, isimo esiphindwe kabili sazo zombili izimpondo simelelwa yimpikiswano yezenkolo phakathi kwabaFarisi nabaSadusi, futhi isithunywa kwabeZizwe (uPawulu), emlandweni kaKristu,

ngaphambili sasiyisiFarisi yabaFarisi.

Indlela yemvula yamuva, njengoba iyisiyalo phezu kwesiyalo, ikhiqiza ukukhanya okukhulu evesini lamashumi amane lapho isetshenziswa. IZambulo izahluko ezimbili kuya kwezilishumi nesishiyagalombili, zonke ziyavumelana nevesi lamashumi amane. Ubufakazi buka-Isaya isahluko samashumi amabili nantathu mayelana nesifebe saseThire buyavumelana nalelo vesi. Impela, kunezinye izindima eziningana okufanele zibekwe phezu kwevesi lamashumi amane, kodwa mhlawumbe ukusetshenziswa okubaluleke kakhulu kwesiyalo phezu kwesiyalo kwevesi lamashumi amane yivesi lamashumi amane uqobo lwalo.

Evesini yamashumi amane kubekwa obala kokubili isikhathi sokuphela sango-1798 nesikhathi sokuphela sango-1989. Lokhu kuqondisa umfundi wesiprofetho ukuba abeke isikhathi sokuphela sango-1798 phezu kwesikhathi sokuphela sango-1989. Uma lokho sekwenziwe, umlando wevesi yamashumi amane ukhiqiza imigqa emibili, ngayinye eqala ngo-1798, iqhubeka kuze kube ngumthetho weSonto osuzayo maduze wevesi lamashumi amane nanye. Umugqa oqala ngo-1798 ukhomba umlayezo wangaphakathi wabantu bakaNkulunkulu bezinsuku zokugcina, kanti umugqa oqala ngo-1989 ukhomba umlayezo wangaphandle wabantu bakaNkulunkulu bezinsuku zokugcina phakathi kwalowo mlendo ofanayo impela. Ngakho-ke, ivesi yamashumi amane liqukethe ngaphakathi kwalo uphawu olufanekiselwa yilobo budlelwano besiprofetho obufanayo bangaphakathi nangaphandle bamasonto ayisikhombisa nezimpawu eziyisikhombisa encwadini yesAmbulo. Futhi lesi simo sesiprofetho simelelwe evesini elilodwa, elakhiwe ngamazwi angamashumi amahlanu nanye!

AmaMillerite aqaphela umlayezo wangaphakathi-nowangaphandle wamabandla ayisikhombisa nezimpawu eziyisikhombisa, kodwa futhi aqaphela ukuthi namacilongo ayisikhombisa ayemele omunye umugqa wesithathu weqiniso owawuyingxenye yomlando omelelwa ngamabandla ayisikhombisa nezimpawu eziyisikhombisa. Amacilongo ayeyikho, njengoba uMiller esho, “izahlulelo eziyingqayizivele” ezalethelwa iRoma. AmaMillerite aqonda ukuthi izahlulelo zikaNkulunkulu ezimelelwa amacilongo ayisikhombisa zazixhumene nomlando wamabandla ayisikhombisa kanye nomlando ohambisanayo wezimpawu eziyisikhombisa.

Ivesi yamashumi amane ihlanganisa umlando kaSeptemba 11, 2001, futhi evesini yamashumi amane umugqa wesiprofetho wamacilongo ayisikhombisa ngalokho-ke nawo uyahambisana. Ingelosi yokuqala yafika ngo-1798 ukuze imemezele ukuvulwa kokwahlulela ngo-1844. Lokho kwahlulela kwehlukane kuba kwahlulela kophenyo nokwahlulela kokwenziwa kwesigwebo. Umlando wevesi yamashumi amane ungumlando wokwahlulela kophenyo, kanti umlando wevesi yamashumi amane nanye kuya phambili kuze kube uMikayeli esukuma futhi izifo eziyisikhombisa zokugcina zithululwa, ungumlando wokwahlulela kokwenziwa kwesigwebo.

Ukwahlulela kokuphatha kuqala lapho i-United States ikhuluma njengodrako.

“Izimpondo ezifana nezewundlu kanye nezwi likadrako lohawu kukhomba ukuphikisana okukhulu phakathi kwezithembiso nezimemezele, kanye nokwenza kwaleso sizwe esimelelwa ngaleyo ndlela. ‘Ukukhuluma’ kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela. Ngesenzo esinjalo siyakuphikisa ngamanga leyo migomo yenkululeko

nokuthula esiyivezile njengesisekelo senqubomgomo yaso. Isiprofetho sokuthi siyakukhuluma ‘njengodrako’ futhi sisebenzise ‘wonke amandla esilo sokuqala’ sibikezela ngokusobala ukuthuthuka komoya wokungabekezelelani nokushushisa owabonakaliswa yizizwe ezazimelelwa udrako kanye nesilo esinjengengwe. Futhi isitatimende sokuthi isilo esinezimpondo ezimbili ‘sibangela umhlaba nabakhileyo kuwo ukuba bakhulekele isilo sokuqala’ sikhombisa ukuthi igunya lalesi sizwe liyakusetshenziswa ekuphoqeeleni ukugcinwa kwesimiso esithile esiyokuba yisenzo sokuhlonipha ubupapa.” The Great Controversy, 443.

Lapho i-United States “ikhuluma,” futhi iphoqelela umthetho weSonto ozayo maduze, “izwi lesibili” lesAmbulo isahluko seshumi nesishiyagalombili “liyakhuluma,” ngokubiza amadoda nabesifazane ukuba baphume eBhabhiloni.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuba ningamukeli ezinhluphekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zakhe. Mvuzeni njengalokhu enivuzana nani, nimphindisele ngokuphindiwe kabili ngokwemisebenzi yakhe; enkomishini ayigcwalisileyo, yigcwaliseleni kabili. IsAmbulo 18:4–6.

Evesini lamashumi amane nanye, lapho i-United States ikhuluma, labo abasese semvelweni ephindwe kathathu yeBabiloni lesimanje bayabizwa baphume lapho “izwi lesibili” lesAmbulo isahluko seshumi nesishiyagalombili likhuluma. Labo ababizwa baphume ngaleso sikhathi bamelwe evesini lamashumi amane nanye ngokuthi “u-Edomi, noMowabi, kanye nabakhulu babantwana bakwa-Amoni.” Kuleli vesi, labo abamelwe kuleso sibonakaliso esiphindwe kathathu seBabiloni lesimanje bayaphunyuka esandleni senkosi yasenyakatho (ubupapa). Igama lesiHebheru elithi “phunyuka,” lisho ukuphunyuka ngokushelelayo, futhi incazelo yalo engaphakathi iwukuthi lokho kuphunyuka kwenziwa kususwa entweni eyayikade, ngaphambi kokuphunyuka, ibabambe labo abaphunyukayo ekuthunjweni.

Uyongena futhi ezweni elikhazimulayo, futhi amazwe amaningi ayakuchithwa; kodwa laba bayakuphunyuka esandleni sakhe, okungukuthi u-Edomi, noMowabi, nenhloko yabantwana bakwa-Amoni. Uyokwelulela futhi isandla sakhe phezu kwamazwe; nezwe laseGibhithe aliyikuphunyuka. Daniyeli 11:41, 42.

Evesini yamashumi amane nambili, upapa (inkosi yasenyakatho), unqoba isithiyo sawo sesithathu sendawo lapho ethatha iGibhithe, eliwuphawu lweZizwe Ezihlangene, njengoba kufanekiswa ngosuku lokuzalwa lukaHerode, lapho enqotshwa khona umdanso wokukhohlisa kaSalome (i-United States), indodakazi kaHerodiya (upapa). Lokhu kukhomba isikhathi lapho iZizwe Ezihlangene (amakhosi ayishumi “eSambulo” isahluko seshumi nesikhombisa), zivuma ukunikeza isilo umbuso wazo ihora elilodwa. Lelo hora liyihora “lokuzamazama okukhulu komhlaba” kweSambulo isahluko seshumi nanye, futhi “ihora” lapho isifebe saseBhabhiloni sahlulelwa khona. Evesini yamashumi amane nambili, iGibhithe (iZizwe Ezihlangene), “alisoze laphunyuka.”

Igama lesiHeberu elihunyushwe ngokuthi “ukuphunyuka” evesini lamashumi amane nambili lihluke egameni lesiHeberu elisevesini lamashumi amane nanye. Evesini lamashumi amane

nambili igama elithi “ukuphunyuca” lisho “ukungatholi kukhululwa”, kodwa ivesi lamashumi amane nanye likhomba ukuthi labo ababekade, ngaphambi komthetho weSonto osuzofika maduzane, bebambene ngezandla nobupapa, bese bephunyuca kungathi kungenxa yokushelela. Ngaphambi kwehora lenhlekelele yomthetho weSonto, labo abasekuhlanganyeleni kweBabiloni lesimanje bebemukela umqondo kaSathane wokuthi iSonto luwusuku lukaNkulunkulu lokukhonza. Lapho uphawu lwesilo luphoqelelwa, umuntu angalwamukela nganoma yisiphi isizathu, noma empeleni akholwe ukuthi kunjalo. Ukukholwa ukuthi kunjalo kungukwamukela uphawu ebunzini, kanti ukulwamukela nje kuphela kungukwamukela uphawu esandleni sakho.

Labo abaphunyuca esandleni sobupapa ngesikhathi somthetho weSonto, bayawenqaba umqondo kaSathane wokuthi usuku lukaNkulunkulu lokukhonza luwusuku lwelanga, ngaso kanye lesi sikhathi lapho i-United States neNhlangothi Yezizwe Ezihlangene zihlanganisa izandla nesifebe saseRoma, amandla obupapa, inkosi yasenyakatho.

“AmaProthestani ase-United States ayoba ngabaphambili ekweluleni izandla zawo ngaphesheya komhoshu ukuze abambe isandla soMoya; ayokwelulela ngaphesheya kwalasha ukuze axhawulane nombuso waseRoma; futhi ngaphansi kwethonya lalobu bunye obuphindwe kathathu, leli zwe liyolandela ezinyathelweni zaseRoma ekunyatheleni amalungelo kanembeza.” The Great Controversy, 588.

Kubalulekile ukuthatha isikhathi ukubeka obala ukwakheka kwamavesi ayisithupha okugcina kaDaniyeli ishumu nanye njengoba siqhubeka nokucabangela kwethu ivesi lamashumi amane. Inkosi yasenyakatho, okuyiRoma yanamuhla, inqoba izithiyo ezintathu zendawo ukuze imiswe esihlalweni sobukhosi bomhlaba. IRoma yobuhedeni yanqoba izithiyo ezintathu zendawo, njengoba kwenza neRoma yobupapa; kanjalo-ke iRoma yanamuhla inqoba inkosi yaseningizimu (eyayiyiSoviet Union yangaphambili) evesini lamashumi amane, bese inqoba izwe elikhazimulayo (i-United States) evesini lamashumi amane nanye, bese kuba yiGibhithe (i-United Nations) emavesini amashumi amane nambili namashumi amane nantathu.

Kodwa, njengoba isicaphuno sangaphambilini sikaDade White sibonisa, i-United States ihlanganyela izandla nobupapa kanye ne-United Nations ngesikhathi esifanayo. Inhlangothi ephindwe kathathu kadrako, yesilo, neyomprofethi wamanga iyafezwa emthethweni weSonto ozayo maduze, nakuba uDaniyeli isahluko seshumi nanye amavesi amane nanye kuya kwamane nantathu ekhomba ngokulandelana ukunqoba okwenzeka ngesikhathi esifanayo. Ukulandelana okubonisiwe kumelela ukugeleza kwezehlakalo, kodwa konke kuyafezwa emthethweni weSonto ozayo maduze.

Ngaleso sikhathi “izwi lesibili” lesAmbulo isahluko seshumi nesishiyagalombili “liyakhuluma,” khona kanye lapho i-United States “ikhuluma” khona. UNkulunkulu ukhuluma lapho futhi ngesikhathi uSathane ekhuluma khona. Evesini lamashumi amane nane, imibiko evela empumalanga nasenyakatho iyamkathaza inkosi yasenyakatho, futhi ukugeza kwegazi kokugcina kobupapa kuyaqalwa. Ivesi lamashumi amane nane, njengamavesi angamashumi amane nambili nangamashumi amane nantathu, liqala evesini lamashumi amane nanye, lapho ingelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili iqala khona ubizo lwayo lokuba omunye

umhlambi wayo uphume eBabiloni.

Umlayezo awethulayo ungumyalezo ohlonza ubuSulumane bosizi lwesithathu njengethuluzi laKhe lokwahlulela, nesijeziso sesifebe saseBabiloni. UbuSulumane bumelwe “njengezindaba ezivela empumalanga”, kanti upapa (inkosi yasenyakatho yomgunyathi) “uyizindaba ezivela enyakatho”. UDanieli isahluko sokuqala neseshumi ivesi lamashumi amane lihlonza ukwahlulela kophenyo, kanti ivesi lamashumi amane nanye kuya kwelamashumi amane nanhlanu lihlonza ukwahlulela kokuphuthula.

Sizoqhubeka nokucubungula kwethu ivesi lamashumi amane likaDaniyeli ishumi nanye esihlokweni esilandelayo.

“Ngesinye isikhathi, lapho ngiseDolobheni laseNew York, ngabizwa ngesikhathi sasebusuku ukuba ngibone izakhiwo ziphakama zinezitezi ngezitezi ziya ezulwini. Lezi zakhiwo zaziqinisekiswa ukuthi azibanjwa umlilo, futhi zazakhiwe ukuze zikhazimulise abanikazi bazo nabazakhi bazo. Lezi zakhiwo zaqhubeka ziphakama, ziye zanda ukuphakama, futhi kuzo kwasetshenziswa izinto ezibiza kakhulu. Labo ababeziphethe lezi zakhiwo babengazibuzi ukuthi: ‘Singamkhazimulisa kanjani kakhulu uNkulunkulu na?’ INkosi yayingekho emicabangweni yabo.

“Ngacabanga ngathi: ‘O, sengathi labo abatshala izimali zabo ngale ndlela bebengabona inkambo yabo njengoba uNkulunkulu eyibona! Baqongelela izakhiwo ezinhle kakhulu, kodwa yeka ukuthi kuwubuwula kangakanani emehlweni oMbusi wendawo yonke ukuhlela nokusungula kwabo. Abafundi ngawo wonke amandla enhliziyu nengqondo ukuthi bangamdumisa kanjani uNkulunkulu. Sebelahlekelwe ukubona lokhu, okuyisibopho sokuqala somuntu.’”

“Njengoba lezi zakhiwo eziphakeme zazakhiwa, abanikazi bazo bajabula ngokuziqhenya okunesifiso esikhulu, ngokuthi babenemali yokusebenzisa ekuzithokoziseni nasekuvuseni umona komakhelwane babo. Iningi lemali ababeyitshale ngaleyo ndlela lalitholwe ngokucindezela, ngokukhinyabeza abampofu. Bakhohlwa ukuthi ezulwini kugcinwa umbhalo wazo zonke izivumelwano zebhizinisi; yonke inkohlakalo, sonke isenzo sobuqili, kubhalwe khona. Isikhathi siyeza lapho, ngobuqili babo nangokudelela kwabo, abantu beyofinyelela ezingeni iNkosi engayikubavumela ukuba baledlule, futhi bayofunda ukuthi kukhona umkhawulo ekubekezeleni kukaJehova.

“Isigcawu esalandela esadlula phambi kwami kwakuyisixwayiso somlilo. Abantu babheka izakhiwo ezinde nezokuthiwa azibaselwa umlilo, bathi: ‘Ziphephe ngokuphelele.’ Kodwa lezi zakhiwo zashiswa zaphela sengathi zenziwe ngetiyela. Izinjini zomlilo azibange zisakwazi ukwenza lutho ukuvimba ukubhujiswa. Izicishamlilo azibange zisakwazi ukusebenzisa lezo zinjini.’”

“Ngiyalelwa ukuthi lapho kufika isikhathi seNkosi, uma kungekho nguquko eseyenzekile ezinhliziyweni zabantu abaziqhenyayo, abanesifiso sokuphakama, abantu bayothola ukuthi isandla ebesinamandla okusindisa siyoba namandla okubhubhisa. Akukho mandla asemhlabeni angavimba isandla sikaNkulunkulu. Akukho nto ebonakalayo engasetshenziswa ekwakheni

izakhiwo eyozigcina zingabhubhi lapho kufika isikhathi esimisiwe sikaNkulunkulu sokuthumela impindiselo kubantu ngenxa yokungayinaki kwabo umthetho waKhe nangenxa yesifiso sabo sobugovu sokuphakama.”

Ababaningi, ngisho naphakathi kwabafundisi nababusi bezwe, abaziqondi izimbangela ezisemqoka ezakha isimo samanje somphakathi. Labo abaphethe izintambo zombuso abakwazi ukuxazulula inkinga yokonakala kokuziphatha, ubumpofu, ubuzenzisi bokuncika osizweni, kanye nokwanda kobugebengu. Bazabalaza ngeze ukubeka imisebenzi yezohwebo esisekelweni esiqinile ngokwengeziwe. Ukube abantu bebenganaka ngokwengeziwe imfundiso yeZwi likaNkulunkulu, bebeyothola isixazululo sezinkinga ezibadidayo.

“ImiBhalo ichaza isimo sezwe ngaphambi nje kokubuya kwesibili kukaKristu. Ngabantu abathi ngokuphanga nangokuphangisa baqongelele ingcebo enkulu, kulotshiwe ukuthi: ‘Niziqongelele ingcebo yezinsuku zokugcina. Bhekani, inkokhelo yabasebenzi abavune amasimu enu, enigodlile ngenkohliso, iyakhala; futhi ukukhala kwabavuni sekufikile ezindlebeni zeNkosi yamabandla. Niphile ngokuzitika emhlabeni, naphila ngokuxhwalela; nikhulise izinhliziyu zenu, njengangosuku lokuhlatsywa. Nimsolile nambulala olungileyo; yena akanimelani.’ Jakobe 5:3–6.”

“Kodwa ngubani ofunda izixwayiso ezinikezwa yizibonakaliso zezikhathi ezigwaliseka ngokushesha? Yimuphi umthelela owenziwa kubantu bezwe? Yiluphi ushintsho olubonakala esimweni sabo sengqondo? Akukho olungaphezu kwalolo olwabonakala esimweni sabahlali bezwe likaNowa. Begxile emisebenzini nasentokozweni yezwe, abantu bangaphambi kukazamcolo ‘abazange bazi kwaze kwafika uzamcolo, wabakhukhula bonke.’ Mathewu 24:39. Babenikezwe izixwayiso ezivela ezulwini, kodwa benqaba ukulalela. Nanamuhla izwe, lingayinaki nhlobo izwi lesixwayiso sikaNkulunkulu, ligijimela ekubhujisweni kwaphakade.”

“Izwe liyanyakaziswa ngumoya wempi. Isiprofetho sesahluko seshumi nanye sikaDaniyeli sesiseduze kakhulu nokufinyelela ekugwalisekeni kwaso okuphelele. Maduze izigigaba zosizi ezakhulunywa ngazo eziprofethweni zizokwenzeka.”

Ubufakazi Ebandleni, umqulu WESISHIYAGALOLUNYE, ikhasi LESHUMI NANYE.