

Incwadi kaDaniyeli - Inombolo Yeshumi Nambili

Ubumnyama

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Igama noma ibinzana eliphindwe kabili ngaphakathi kweZwi eliphefumulelwe liwuphawu lombiko wengelosi yesibili.

Ngomnyaka wesibili wokubusa kukaNebukadinesari, uNebukadinesari waphupha amaphupho; umoya wakhe wakhathazeka, nobuthongo bakhe bamsuka. Inkosi yase iyala ukuba kubizwe abenzi bemilingo, nababhula ngezinkanyezi, nabathakathi, namaKaledi, ukuze bayibonise inkosi amaphupho ayo. Ngakho beza bema phambi kwenkosi. Inkosi yathi kubo: Ngiphuphile iphupho, nomoya wami ukhathazekile ukwazi iphupho. Daniyeli 2:1–3.

Ebumnyameni bobusuku, uNebukadinesari waphupha ngomfanekiso, kodwa akakwazanga ukukhumbula lelo phupho. Ephusheni lasebusuku, waphupha ngomfanekiso, kodwa iphupho lalowo mfanekiso lalimnyama ekuqondeni kwakhe njengobusuku ayephuphe ngabo lelo phupho.

Khona amaKaledi akhuluma enkosini ngesiSiriya, athi: O nkosi, phila kuze kube phakade; tshela izingceku zakho iphupho, khona sizakubonisa incazelo yalo. Inkosi yaphendula, yathi kumaKaledi: Indaba le ingisukile kimi; uba lingangazisi iphupho lami kanye lencazelo yalo, lizaqunywa zibe yizicucu, lezindlu zenu zenziwe isiduli somquba. Kodwa uba lingabonisa iphupho kanye lencazelo yalo, lizakwemukela kimi izipho lemivuzo lodumo olukhulu; ngakho-ke ngibonisani iphupho lencazelo yalo. UDanyeli 2:4–7.

Ukuhlolwa kwephupho likaNebukadinesari lesithombe kwakuyisivivinyo esakhelwe ukuveza ukuthi ngubani ongahlinzeka ngencazelo efanele yesiprofetho yesithombe esimbozwe ubumnyama, kanye nokuhunyushwa kokuqukethwe yilelo phupho. Umlayezo wengelosi yesibili, owahlanganiswa nomlayezo Wokukhala Kaphakathi Kwamabili emlandweni wamaMillerite, wawufanekiswe ngu-Elija empikiswaneni yaseNtabeni iKarmeli. Nawo futhi, wawuyisivivinyo esasiyoveza, hhayi kuphela ukuthi ngubani owayenguNkulunkulu weqiniso, kodwa futhi ukuthi ngubani owayengumphrofethi weqiniso. UWilliam Miller, uDade White athi ngokuqondile wayefanekiswe ngu-Elija, wayemele u-Elija eNtabeni iKarmeli. Nokho kwakungeyena uWilliam Miller uqobo owayemelwa kakhulu, kunalokho kwakuyimithetho yokuhunyushwa kwesiprofetho ayeholwe ukuba ayiqonde. ENtabeni iKarmeli, abaprofethi bakankulunkulu wesilisa uBhali nabaprofethi bankulunkulukazi wesifazane u-Ashitoreti babonakaliswa njengabaprofethi bamanga. Emlandweni wamaMillerite, amabandla amaProthestani abonakaliswa njengabaprofethi bamanga njengoba kufanekiswe yiNtaba iKarmeli.

Lapho amabandla amaProthestani eveza ukwenqaba kwawo imithetho yokuhumusha isiprofetho kaWilliam Miller, aba ngamadodakazi eRoma. Ngokwesiprofetho, indodakazi ingumfanekiso kanina. Uvivinyo amaProthestani ahluleka kulo emlandweni wamaMillerite kwakuyilolo vivinyo olwahlonza futhi lwaveza umfanekiso (indodakazi) wesilo. Kulapho uphondo lobuProthestani

beqiniso lwabonakaliswa khona luphikisana nophondo lobuProthestani obuhlubukayo. UNebukadinesari wayefuna ukuhunyushwa, futhi ngokwenza kanjalo wayebandakanyeka ngokuhlinzeka kukaNkulunkulu ekukhiqizeni ukubonakaliswa kwabo bobabili abaprofethi bamanga nabaprofethi beqiniso.

Baphendula futhi bathi: Inkosi mayitshela izinceku zayo iphupho, khona siyolichaza. Inkosi yaphendula yathi: Ngiyazi ngokuqinisekileyo ukuthi nifuna ukuzuza isikhathi, ngoba nibona ukuthi le ndaba isingiphunyukile. Kodwa uma ningangazisi iphupho, kunomthetho munye kuphela ngani; ngokuba nilungiselele amazwi amanga nawoniweyo ukuba niwakhulume phambi kwami kuze kushintshe isikhathi; ngakho-ke ngitsheleni iphupho, khona ngizokwazi ukuthi ningangichazela incazelo yalo. Daniyeli 2:7–9.

Ekupheleni kwezikhathi zokuvivinywa, umehluko owawubonakaliswe eNtabeni iKarmeli, nango-Okthoba 22, 1844, waphinde waboniswa futhi esahlukweni sesibili sikaDaniyeli. Kulezi zifaniso ezintathu zesiprofetho zeNtaba iKarmeli, umlando wamaMillerite kanye nephupho likaNebukadinesari lesithombe, ukugcizelela kusekuchazweni okuyikho kwesiprofetho njengoba kumelelwe ngu-Eliya, uMiller, noDaniyeli. Ukuchazwa kwephupho kungumyalezo ovulwayo emlandweni lapho kubonakaliswa khona izinhlobo ezimbili zabaprofethi.

AmaKalediya aphenndula phambi kwenkosi, athi: Akukho muntu emhlabeni ongabonisa inkosi indaba yayo; ngalokho akukho nkosi, noma nkosi enkulu, noma mbusi, oke wabuza izinto ezinjalo kunoma yimuphi umlumbi, noma isazi sezinkanyezi, noma umKalediya. Futhi into inkosi eyifunayo iyivelakancane; futhi akekho omunye ongayibonisa phambi kwenkosi, ngaphandle konkulunkulu, okuhlala kwabo kungekho nenyama. Ngenxa yalokho inkosi yathukuthela, yavutha ulaka olukhulu kakhulu, yayala ukuba kubulawe bonke abahlakaniphileyo baseBhabhiloni. Daniyeli 2:10–12.

ENtabeni iKarmeli, u-Eliya waphakamisa uvivinyo, futhi uvivinyo aluphakamisayo lwalungelona kuphela olwaluzoveza ukuthi ngubani owayenguNkulunkulu weqiniso, kodwa futhi nokuthi ngubani owayengumprofethi weqiniso. Esahlukweni sesibili sikaDaniyeli amaKhaledi yiwo aveza uvivinyo olwalubonakalisa umehluko phakathi kweqiniso namanga. Achaza ukuthi ukuhunyushwa uNebukadinesari akufunayo kungaziwa nguNkulunkulu kuphela, hhayi ngabantu. Aphinde akhononda ngokuthi ubudlelwane phakathi kukaNebukadinesari nezazi zakhe zenkolo babungubudlelwane obungafanele lapho ethi “yinto eyivelakancane inkosi eyifunayo.” Afisa ukuthi inkosi, emele uMbuso, ihlale ingangeni emkhakheni wenkolo lapho bona bebelokhu beqondwa njengabanegunya khona. Abaphikisi izimiso zokuhlanganiswa kwebandla nombuso, kodwa baphikisa ngokuthi uNebukadinesari, emele uMbuso, ufuna ukuba nguyena olawula ibandla. Bebezokwamukela ubudlelwane bebandla nombuso, uma abaholi benkolo bebebuse phezu kombuso. Uvivinyo lomfanekiso wesilo yilapho sinquma khona isiphetho sethu saphakade—njengephupho lomfanekiso kaNebukadinesari—luvivivinyo lokuphila noma lokufa.

Kwase kuphuma isimemezelo sokuthi amadoda ahlakaniphileyo abulawe; base befuna uDaniyeli nabangane bakhe ukuba babulawe. Khona-ke uDaniyeli waphendula ku-Ariyoki, induna yonogada benkosi, eyayiphumile ukuyobulala amadoda ahlakaniphileyo aseBhabhiloni, ngokweluleka nangokuhlakanipha; waphendula wathi ku-Ariyoki, induna yenkosi: Kungani

isimemezelo sivela enkosini siphuthuma kangaka na? Khona u-Ariyoki wayesemazisa uDaniyeli lolu daba. Daniyeli 2:13–15.

Lapho uDaniyeli ekhanyiselwa ngokuqonda izimo zokuphila nokufa zephupho zesithombe esasingakaziwa, umelela ukukhanyiselwa kwezinkulungwane eziyikhulu namashumi amane nane eqinisweni lokuthi zisesigabeni somlando sesivivinyo sesibili nangesibukwayo senqubo yokuvivinywa enezinyathelo ezintathu. Kodwa uDaniyeli akameleli nje kuphela labo abakhethe ukudla ukudla okulungile, ngaleyo ndlela badlula esivivinyweni sokuqala, kodwa futhi umelela ummeleli ongumuntu uNkulunkulu ayemnike ukuqonda okukhethekile esiprofethweni seBhayibheli.

Mayelana nalezi zingane ezine, uNkulunkulu wazipha ulwazi nobuciko kukho konke ukufunda nokuhlakanipha; uDaniyeli wayenokuqonda kuyo yonke imibono namaphupho. Daniyeli 1:17.

Nakuba bonke abane abangamaHeberu abathembekileyo baluphumelela uvivinyo lokudla, uDaniyeli wakhethwa njengomthunywa wemibono namaphupho. UDaniyeli umelela umthunywa wesiprofetho njengoba emelwe ngu-Eliya, uJohane uMbhapathizi, uJohane uMambuli, uWilliam Miller, kanye ne-Future for America. Umthunywa wesiprofetho akaze ahlukaniswe novivinyo lwesiprofetho.

Ngesikhathi sikaKristu, labo abenqaba ubufakazi bukaJohane babengenakuzuzisa lutho ngoJesu. Emlandweni wamaMillerite, labo abenqaba umlayezo wokuqala (omelelwe nguWilliam Miller) babengenakuzuzisa lutho ngomlayezo wesibili. Kuzo zombili lezi zikhathi, abathembekile abazange baqaphele ukuthi inqubo yokuvivinywa yayiholela kuphi. Abafundi benqaba ukubona isiphambano, nakuba batshelwa ngokusobala ukuthi sasizokwenzeka. AmaMillerite awakwazanga ukubona ukudumazeka okukhulu. UDaniyeli, lapho etshelwa u-Ariyoki ngezimo zokuphila nokufa ezazihambisana nephupho lesithombe sikaNebukadinesari, wayengazi ukuthi okuqukethwe yilelo phupho kwakuyini noma ukuthi ukuvivinywa kwesithombe kwakuholela kuphi. Konke ayekwazi kwakuwukuthi kwakuyisimo sokuphila nokufa. Ngakho-ke uDaniyeli wayedinga isikhathi sokuqonda incazelo.

Khona-ke uDaniyeli wangena, wacela enkosini ukuba imnike isikhathi, ukuze ayibonise inkosi incazelo. Daniyeli 2:16.

UDaniyeli wayebonakalisile ukholo ekudleni (indlela) ayenqume ukukudla esivivinyweni sokuqala. Ngakho wanikwa isikhathi, njengoba nabafundi banikwa ngesikhathi sikaKristu. Isikhathi esanikezwa abafundi kwakuyisikhathi esihlanganisa ukufa kukaKristu, ukumbelwa kwakhe, ukuvuka kwakhe, nokwenyuka kwakhe kokuqala, ngaphambi kokuba ahlangani nabafundi endleleni eya e-Emawuse, bese ephinde ehlangani nabo ekamelweni eliphezulu. Khona-ke ekupheleni kwaleso sikhathi wabaphefumulela uMoya oNgcwele.

Kwathi esekushilo lokhu, wabaphefumulela, wathi kubo: Yamukelani uMoya oNgcwele. Johane 20:22.

UHezekeli waprofetha, amathambo afileyo ahlanganiswa. Khona-ke uHezekeli waphinda waprofetha, uMoya oNgcwele waphefumulelwa phezu kwemizimba eyayisanda kwakheka, yase

imi ngezinyawo yaba yibutho elikhulu elinamandla. Lapho uKristu ephefumulela phezu kwabafundi, wavula ukuqonda kwabo.

Wase evula ukuqonda kwabo, ukuze baqonde imibhalo. Luka 24:25.

Bonke abaprofethi bakhuluma ngokuphela kwezwe, futhi uDaniyeli akayena owehlukile. Isikhathi asicela sasingesokuba yisikhathi ayengamukela ngaso ukukhanyiselwa. Isikhathi sokulinda samaMillerite sasisukela ekudumazekeni kokuqala kwaze kwaba yilapho beqaphela ukuthi babesikhathini sokulibala ngokuphathelene neziprofetho zikaMathewu isahluko samashumi amabili nanhlano nezikaHabakuki isahluko sesibili. Umlando wesikhathi sokulibala emlandweni wamaMillerite wagcwaliseka ngesikhathi somlayezo wengelosi yesibili. UDaniyeli isahluko sesibili umelela lowo mlendo ofanayo, ngakho-ke isicelo sakhe sesikhathi sihambelana ngokwesiprofetho nesikhathi sokulibala samaMillerite. Ngakho-ke, isicelo sikaDaniyeli sesikhathi kanye nesikhathi sokulibala samaMillerite kumelela isikhathi sokulibala sabayizinkulungwane eziyikhulu namashumi amane nane, esaqala ngoJulayi 18, 2020.

Isicelo sikaDaniyeli sesikhathi sokuba aqonde iphupho lesithombe sikaNebukhadinezari simelwe kuSambulo isahluko seshumi nanye njengezinsuku ezintathu nengxenye lapho ofakazi ababili belele befile emgwaqweni. Emlandweni wezinsuku ezintathu nengxenye zeSambulo isahluko seshumi nanye, lezo zinsuku ezintathu nengxenye ezimelela ngokomfanekiso ihlane lesiprofetho, kukhona izwi elikhalayo. Izwi lomuntu elisetshenziswa nguMduduzi ukuvusa nokubuyisela amathambo omile afile ekuphileni limelwe nguDaniyeli, onikezwa isambulo sesiprofetho salokho iphupho elaliyikho nalokho elalikumela. Izwi elikhalayo ehlane linikwe ukuqonda kwesiprofetho ngamaphupho nemibono, njengoba kumelwe nguDaniyeli. Izwi liyakhala, ngaleyo ndlela likhomba ukuthi linikezwe umlayezo Wokukhala Kwaphakathi Kwamabili, futhi lokho kukhala kunikezwa phakathi kwamabili, okumele ubumnyama.

Ebumnyameni obujule kakhulu phakathi kwamabili izwi (Daniel) lanikwa ukuqonda komlayezo owawembathiswe ubumnyama. Umyalo owanikwa izwi (Hezekeli) uwukuba liprofetho emathanjeni omile afileyo. Njengoba lenza kanjalo, uMduduzi uphefumulelwa phezu kwabafuleyo emgwaqweni, base “bevuswa.” Kodwa-ke, leyo mvuselelo ifezwa kuphela ngomthandazo. Umthandazo uyisibonakaliso sendlela emlandweni wokuvuselelwa kwamathambo omile afileyo abulewe emgwaqweni. UDaniyeli umelela ngokwesiprofetho lesi sibonakaliso sendlela, khona kanye endaweni efanele lapho lesi sibonakaliso sendlela sibonakala khona.

“Ukuvuselelwa kokukhonza uNkulunkulu kweqiniso phakathi kwethu kuyisona sidingo sethu esikhulu kunazo zonke nesiphuthuma kakhulu. Ukukufuna lokhu kufanele kube ngumsebenzi wethu wokuqala. Kufanele kube khona umzamo oqotho wokuzusa isibusiso seNkosi, kungengoba uNkulunkulu engazimisele ukusipha isibusiso saKhe, kodwa ngenxa yokuthi thina asikalungeli ukusamukela. UBaba wethu osezulwini uzimisele kakhulu ukupha uMoya waKhe oNgewele kulabo abaMcelayo, kunokuba abazali basemhlabeni bazimisele ukupha abantwana babo izipho ezinhle. Kodwa kungumsebenzi wethu ukuthi, ngokuvuma, ngokuzithoba, ngokuphenduka, nangomkhuleko oqotho, sigcwalise izimo uNkulunkulu athembise ngaphansi kwazo ukusinika isibusiso saKhe. Ukuvuselelwa kufanele kulindelwe kuphela njengempendulo yomkhuleko. Ngenkathi abantu besampofu kangaka ngoMoya oNgewele

kaNkulunkulu, abakwazi ukwazisa ukushunyayelwa kweZwi; kodwa lapho amandla kaMoya ethinta izinhliziyi zabo, khona-ke izinkulumo ezinikezwayo ngeke zibe ngaphandle komphumela. Beholwa yizifundiso zeZwi likaNkulunkulu, ngokubonakaliswa koMoya waKhe, besebenzisa ukuqonda okuhle, labo abaya emihlanganweni yethu bayozuza ulwazi oluyigugu, futhi lapho bebuyela emakhaya, bayobe sebekulungele ukusebenzisa ithonya elinempilo.”

“Abaphathi bamabhanela bakudala babekwazi ukuthi kuyini ukulwa noNkulunkulu emthandazweni, nokujabulela ukuthululwa koMoya waKhe. Kodwa laba sebedlula enkundleni yokusebenza; pho obani abasukayo bezokwala izikhala zabo na? Kunjani ngesizukulwane esikhulayo? Ingabe siguqukele kuNkulunkulu na? Ingabe siphapheme emsebenzini oqhubekayo endaweni engcwele yasezulwini, noma silindele ukuba kufike phezu kwebandla amandla athile asiphoqayo ngaphambi kokuba sivuke na? Ingabe sithemba ukubona ibandla lonke livuselelwa na? Leso sikhathi asisoze safika.”

“Kunabantu ebandleni abangakaphenduki, nabangeke bahlanganyele emthandazweni oqotho, ophikelelayo nowanqobayo. Kumele singene emsebenzini ngamunye ngamunye. Kumele sithandaze kakhulu, sikhulume kancane. Ububi buyanda, futhi abantu kumele bafundiswe ukuba banganeliseki ngokuba nesimo sokumesaba uNkulunkulu ngaphandle komoya namandla. Uma sizimisele ukuhlola izinhliziyi zethu, sisuse izono zethu, silungise nokuthambekela kwethu okubi, imiphfumulo yethu ayiyikuphakanyiselwa ebuzeni; siyakungabethemi thina uqobo, sibe nomuzwa oqhubekayo wokuthi ukwaneleka kwethu kuvela kuNkulunkulu.” Selected Messages, incwadi 1, 121, 122.

Ngokusekelwe ekukholweni kokudla uDanilyeli ayekukhethile ukuba akudle, wabe esengeniswa enqubweni yokuvivinywa okubonakalayo eyayimfuna ukuba asebenzise indlela eyayimelelwe yilokho kudla kwakhe, aqale athembise ukuthi uNkulunkulu wakhe wayezoyikhomba futhi ayichaze iphupho, bese kuthi emva kwalokho enze ukwethulwa kwalelo phupho enkosini. Wayenokudla okuyikho, noma indlela efanele, bese-ke kwakufanele abonakalise ukukholwa kwakhe ngokubukekayo ngokwethula umyalezo wephupho lesithombe sikaNebukadinesari elalisesimweni “sobumnyama” obuphelele. Isenzo sakhe esalandela sasingukubonakaliswa kwakhe okubonakalayo kokukholwa, ngoba khona-ke wasebenzisa indlela yobunkulunkulu yabantu bakaNkulunkulu lapho bezithola besebumnyameni.

“Ubumnyama bowona omubi buzungeza labo abanganaki ukuthandaza. Izilingo ezihletshwayo zesitha zibaholela esonweni; futhi konke lokhu kungenxa yokuthi abasebenzisi amalungelo uNkulunkulu abanike wona esimiselweni saphezulu somthandazo. Kungani amadodana namadodakazi kaNkulunkulu kufanele abe manqikanqika ukuthandaza, kanti umthandazo uyisihluthulelo esisesandleni sokukholwa sokuvula inqolobane yasezulwini, lapho kugcinwe khona ingcebo engenamkhawulo yoMandla Onke? Ngaphandle komthandazo ongaphezi nokulinda ngokukhuthala sisengozini yokuba ngabanganaki nokuphambuka endleleni eqondileyo. Isitha sifuna njalo ukuvimba indlela eya esihlalweni somusa, ukuze singazuzi ngomkhuleko oqotho nangokukholwa umusa namandla okumelana nesilingo.” Steps to Christ, 94.

Ngobumnyama bokuqokethwe yiphupho lasebusuku likaNebukadinesari, uDaniyeli wazicindezela ndawonye nabangane bakhe abathathu, wathandaza.

Khona-ke uDaniyeli waya endlini yakhe, walwazisa lolo daba kuHananiya, kuMishayeli, naku-Azariya, abangane bakhe, ukuze bacele umusa kuNkulunkulu wezulu ngaleyo mfihlakalo, ukuze uDaniyeli nabangane bakhe bangabhujiswa kanye nabanye abahlakaniphileyo baseBhabhiloni. Khona-ke imfihlakalo yambulwa kuDaniyeli embonweni wasebusuku. Wayesebusisa uDaniyeli uNkulunkulu wezulu. UDaniyeli waphendula wathi: Malibongwe igama likaNkulunkulu kuze kube phakade naphakade, ngokuba ukuhlakanipha namandla kungokwakhe. Uguqula izikhathi nezinkathi; ususa amakhosi, amise amakhosi; unika abahlakaniphileyo ukuhlakanipha, nabazi ukuqonda ulwazi. Wambula izinto ezijulileyo nezifihlakeleyo; uyakwazi okusebumnyameni, nokukhanya kuhlala kuye. Ngiyakubonga, ngikudumise, wena Nkulunkulu wawobaba, onginiké ukuhlakanipha namandla, nongazisile kimi manje esakucela kuwe; ngokuba manje usazisile udaba lwenkosi. Daniyeli 2:17–23.

UDaniyeli wayesebuyiselwa umvuzo nguye “owaziyo okusebumnyameni.” Umkhankaso wokumiswa komthetho weSonto uqhubeka ebumnyameni, futhi labo abenze isivumo sokudla ukudla kwasezulwini okufanele badingeka ukuba baqaphele ukwakheka komfanekiso wesilo olungisa inkundla yenkolo nezombusazwe yokuphoqelela uphawu lwegunya lobupapa.

Isahluko sesibili sikaDaniyeli asikhombi nje kuphela umlando wengelosi yesibili emlandweni wamaMillerite, kodwa ngokusobala kakhulu sivezela umlando wengelosi yesibili enhlanganweni yengelosi yesithathu. Ekuvivinyweni kwephupho likaNebukhadinezari ngomfanekiso, kumelwelelwa ukuvivinywa komfanekiso wesilo. Izinyathelo zesiprofetho zokuvuka kwabantu bakaNkulunkulu baqaphele izimo zokuphila nokufa zomthetho weSonto oseduze zikhonjwa ngokucacile kakhulu ezincwadini zikaDaniyeli neseSambulo.

UDaniyeli umelela isithunywa somlando lapho umyalezo wokuphila noma wokufa wephupho lesithombe uphuma khona. Umi phezu kokudla aseqale ukukuqonda, futhi ngokukholwa uthi uNkulunkulu angalazisa umbono, kodwa ucela isikhathi. Leso sikhathi siyisikhathi sokulibala. Ekupheleni kwesikhathi sokulibala, unikezwa ulwazi lwalokho okwakusephusheni elimnyama likaNebukadinesari, kodwa akupheleli lapho nje. Akagcini nje ngokwamukela ukuqonda kwephupho lesithombe, elimela isithombe sesilo kanye novivinyo oluhambisana naso, kodwa futhi udumisa uNkulunkulu ekupheleni kwesikhathi sokulibala ngokuthi uNkulunkulu “unikela ukuhlakanipha kwabahlakaniphileyo, nolwazi kulabo abakwaziyo ukuqonda: wembula izinto ezijulileyo neziyimfihlo: uyakwazi okusebumnyameni, futhi ukukhanya kuhlala kuye.”

Lapha uDaniyeli ubeka indumiso yakhe esimweni sokuthi kube khona “ukwanda kolwazi”, ngokuba yena lowo okhomba esahlukweni seshumi nambili ukuthi “abahlakaniphileyo” bayokuqonda “ukwanda kolwazi”, futhi futhi udumisa uNkulunkulu ngokuthi wayebanike “ukuhlakanipha” kanye “nolwazi” “abahlakaniphileyo.” Ubhekisa ngokuqondile ezintombini ezihlakaniphileyo, futhi uxhumanisa isikhathi sakhe nesikhathi sokulibala. Ubeka umfanekiso otholakala esahlukweni sesibili ngokuqondile ekugcwalisekeni okupheleleyo kwesikhathi sokulibala sikaMathewu amashumi amabili nanhlanu enhlanganweni yengelosi yesithathu. Okubaluleke kakhulu yilesi simo sokuthi incwadi yesAmbulo iveza ukuthi ngaphambi nje

kokuvalwa komusa, uJohane watshelwa ukuba angazivali izisho zeziprofetho zezincwadi zikaDaniyeli nesAmbulo, ngokuba ziyincwadi eyodwa.

Wasesethi kimi: Ungawavimbi amazwi esiprofetho sale ncwadi; ngokuba isikhathi sesiseduze. Ongalungile makenze okungalungile namanje; nongcolileyo makahlale engcolile namanje; nolungileyo makenze okulungileyo namanje; nongcwele makahlale engcwele namanje. IsAmbulo 22:10, 11.

Isikhathi lapho iziprofetho zikaDaniyeli nezeSambulo kufanele zivulwe khona sisenkathini yokulibala yomfanekiso wezintombi eziyishumi, futhi lesi sikhathi simelwe yisicelo sikaDaniyeli sokunikwa isikhathi. Isicelo sakhe sesikhathi salandelwa ngumkhuleko, okufanele wenzeke ngaphambi kokuvuka kwamathambo omile abafileyo. Esikhathini lapho ukwanda kolwazi nokuqonda komfanekiso wephupho owembeswe ubumnyama kwembulwa, uNkulunkulu wenzela uDaniyeli nokunye. “Wembula okujulileyo nezinto ezifihlekileyo.” Into efihlekileyo yomlando Wokukhala Kwaphakathi Kobusuku yisiprofetho esiseSambulweni esivulwa ngaphambi nje kokuba umusa uvalwe. Leyo nto “ejulileyo nefihlekileyo” iyi “qiniso.”

Iqiniso liba yisihluthulelo sesiprofetho esivulelwa isithunywa esimelwe nguDaniyeli, esenza ukuba umlando ofihlekile “wezulu eziyisikhombisa” uqondwe. Umlando ofihlekile ungumlando wezimpawu ezintathu zendlela. Eyokuqala iwukudumazeka, neyokugcina iwukudumazeka, njengoba kuboniswe emlandweni wamaMillerite. Igama lesiHebheru elihunyushwa ngokuthi “iqiniso” lakhiwa “uLimi Olumangalisayo”, ngokuhlanganiswa kohlamvu lokuqala, lweshumi nantathu nolokugcina lwe-alfabethi yesiHebheru. UJesu ungowokuqala nowokugcina, futhi uyilo “iqiniso.” Isakhiwo segama eladalwa “uLimi Olumangalisayo” sikhomba izimpawu ezintathu zesiprofetho zendlela ezingumlando ofihlekile “wezulu eziyisikhombisa,” ezazizovalwa kuze kube yilapho uDaniyeli ecela “isikhathi” waya emthandazweni.

Ukudumala kwangoJulayi 18, 2020, kwaba uphawu lokuqala lwendlela, futhi kubonisa ukudumala okuhlobene nolokugcina kwezimpawu ezintathu zendlela, okuwumthetho weSonto. Incwadi ephakathi, okuyincwadi yeshumi nantathu, iyisibonakaliso sokuvukela, futhi iyisibonakaliso sophawu lwendlela oluphakathi emlandweni ofihlekile wezidumo eziyisikhombisa. Ukuvukela kufanekiswa yizintombi eziyiziwula ngesikhathi Sokukhala Kwaphakathi Nobusuku, ngokuba iSikhala Saphakathi Nobusuku siyisibonakaliso esiphakathi emlandweni wezinyathelo ezintathu zangoJulayi 18, 2020, iSikhala Saphakathi Nobusuku, kanye nomthetho weSonto osuzayo maduze. Lapho nje sekuphakathi nobusuku, isikhathi siyangena ehoreni leshumi nantathu, lapho ukubonakaliswa okusobala kwezintombi eziyiziwula kufakazelwa ukuqaphela kwazo ukuthi azinawo amafutha egolide.

Ehlane eliyisibonakaliso “lezinsuku ezintathu nengxenywe” zesAmbulo isahluko seshumi nanye, abantu bakaNkulunkulu bamelwe njengabasemlandweni oyisibonakaliso wesiqalekiso “sezikhathi eziyisikhombisa.” Ekupheleni kwaleyo nkathi, kumelwe baqaphele ukuthi bahlakazekile, ukuthi bonile, ukuthi oyise nabo bonile, ukuthi bebehamba ngokuphambene noNkulunkulu, nokuthi noNkulunkulu ebehamba ngokuphambene nabo. Lokho kuqaphela kumelwe kubaholele ekukhulekeleni umkhuleko kaLevitikusi amashumi amabili nesithupha. Lokho kuqaphela ukuthi

kumelwe bakhuleke umkhuleko kaLevitikusi amashumi amabili nesithupha kuhambisana ngokwesiprofetho nomkhuleko kaDaniyeli kaDaniyeli isahluko sesibili, futhi kubonakaliswa ngomkhuleko kaDaniyeli esahlukweni sesishiyagalolunye. Isizathu sokuba uDaniyeli akhuleke umkhuleko kaLevitikusi amashumi amabili nesithupha esahlukweni sesishiyagalolunye sasisekelwe ekuqapheleni kwakhe ukuthi wayesesiphethweni seminyaka engamashumi ayisikhombisa yesiprofetho sikaJeremiya sokuthunjwa kwabantu bakaNkulunkulu.

Leyo minyaka engamashumi ayisikhombisa imele umlando wokubekwa uphawu kwabantu bakaNkulunkulu. Leyo minyaka engamashumi ayisikhombisa imele ukuhlanzwa okukuMalaki isahluko sesithathu kanye nokuhlanzwa okubili kwethempeli okwenziwa nguKristu. Imele umlando wokuvivinywa komfanekiso wesilo. Lowo mlando waqala ngoSeptemba 11, 2001, futhi uphela ngomthetho weSonto ozayo masinyane. Ekupheleni kwaleyo nkathi engokomfanekiso yeminyaka engamashumi ayisikhombisa, uDaniyeli ufuna “isikhathi sokulibala” ukuze akwazi ukuthandaza. Umkhuleko wakhe waphendulwa lapho imfihlo yokugcina yesiprofetho yembulwa kuye. Leso sambulo safika ngesikhathi abantu bakaNkulunkulu beqiniso abangamaProthestani babesese “ehlane” esikhathini sokuhlakazeka emva kukaJulayi 18, 2020. Ngaleso sikhathi “iqiniso” lembulwa “ezwini elimemezayo ehlane”.

Sizoqhubeka noDaniyeli isahluko sesibili esihlokweni esilandelayo.

Intukuthelo yeNkosi yavuthela ngokumelene naleli zwe, ukuze ilethe phezu kwalo zonke iziqalekiso ezilotshiwe kule ncwadi; iNkosi yabasiphula ezweni labo ngentukuthelo, nangolaka, nangokufutheka okukhulu, yabaphonsa kwelinye izwe, njengoba kunjalo namuhla. Izinto ezifihlekile zingezikaJehova uNkulunkulu wethu; kodwa lezo ezambulwayo zingezethu nezabantwana bethu kuze kube phakade, ukuze senze onke amazwi alo mthetho. Duteronomi 29:27–29.