

Incwadi KaDaniyeli - Inombolo Ikhulu Namashumi Ayisithupha Nesishiyagalombili

*Ukwambulwa Kweqiniso Lesiprofetho: Impi Yesibili Yezimpi Zommeleli
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Manje sesibhekene nempi yesibili yezimpi zabathunywa, njengoba kuboniswe kuDaniyeli isahluko seshumi nanye, amavesi eshumi nanye neshumi nambili. Impi yesibili kulawo mavesi ikhomba impi yase-Ukraine, phakathi kombuso waseRussia ongakholelwa kuNkulunkulu, nesizwe sase-Ukraine. Kulawo mavesi, uPutin uyaphumelela, njengoba noPtolemy IV aphumelela, kodwa emva kokunqoba kwakhe uyakuphakanyiswa enhliziyweni yakhe uqobo, futhi ukuziphakamisa kwakhe kobunongqondongqondo bokuzithanda kuyoba yindlela yokufika kweWaterloo yakhe. Ukumelwa komlando kwalomlando wamanje kusiza kuphela labo abaqonda ukuthi lomlando wamanje umelelani ngokomoya.

Evesini lokuqala, esahlukweni seshumi, uDaniyeli, omele abantu bakaNkulunkulu bezinsuku zokugcina, uvezwa njengoqonda kokubili “umbono” kanye “nento”. Umbono nento kumelwa ngokuphindaphindiwe ndawonye, kodwa behlukile komunye nomunye njengomugqa owodwa weqiniso. Bayimifula i-Ulai ne-Hiddekel. Bayimibono ye-“mareh” ne-“chazon”. Bayisiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili sihlobene nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu. Bayibufakazi bangaphakathi nobangaphandle babantu bakaNkulunkulu. INkosi ayiphindaphindi izinto ezingabalulekile. Umthetho wokukhulunywa kokuqala uveza ukuthi, ngenxa yokuthi into yokuqala esitshelwa yona ngoDaniyeli, embonweni wakhe wokugcina, iwukuthi umele abantu bakaNkulunkulu bezinsuku zokugcina abaqonda kokubili i-“chazon” ne-“mareh”. Ngakho-ke umbono nento kubalulekile ukuba kubonakale, uma umlando wesiprofetho wamavesi eshumi nanye neshumi nambili uzokuqondwa ngokufanele.

UDaniyeli umele abayizinkulungwane eziyikhulu namashumi amane nane nane encwadini yesAmbulo isahluko seshumi nanye, abaphindaphinde ngokuphelele umfanekiso wezintombi eziyishumi, owagcwaliseka emlandweni wamaMillerite. Bona, njengamaMillerite, bahlushwa ukudumala kokuqala, okuthi encwadini yesAmbulo isahluko seshumi nanye kumelwe njengokubulawa yisilo esingakholelwa kuNkulunkulu “woke” esivela emgodini ongenasiphetho, bese belele befile emgwaqweni wedolobha elikhulu laseGibhithe naseSodoma, lapho noKristu abethelwa khona. Ukufa kwabo kwaveza “ukujabula” kubalandeli bakadrako, kodwa kwaveza ukulila kuDaniyeli.

Umlando wokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane nawo wamelwa ukuvuswa kukaLazaru, okuvuswa kwakhe kwabonwa njengesenzo sokubekwa uphawu somsebenzi kaKristu; futhi yena, njengophawu lwalabo uKristu ababeka uphawu kubo, wahola

ukungena kokunqoba eJerusalema, okwakufanekisela ukuhamba koMkhali Waphakathi Kwamabili emlandweni wamaMillerite, nangokunjalo emlandweni wabeyizinkulungwane eziyikhulu namashumi amane nane. Ukuvuswa kukaLazaru kwenzeka ngesikhathi odadewabo, uMariya noMarta, besosizini, njengoba kwakunjalo ngoDaniyeli phakathi nezinsuku ezingamashumi amabili nanye esahlukweni seshumi. Esahlukweni seshumi, ukulila kukaDaniyeli kuphetha ngokwehla kukaMikayeli, yena impela lowo mfanekiso wobukhona “enezwi” elabuyisela uLazaru noMose ekuphileni. Ukuvuswa kofakazi ababili esahlukweni seshumi nanye seSambulo kwamelwa nguDaniyeli eguqulwa ngombono oyimbangela we-“marah.”

Esahlukweni seshumi, uDaniyeli umelela ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, okubuye kumelelwe futhi esahlukweni seshumi nanye seSambulo. Kuleso sahluko, uGabriyeli usho ngokusobala ukuthi wayeze kuDaniyeli ukuze amenze aqonde lokho okuyokwehlela abantu bakaNkulunkulu bezinsuku zokugcina. Umlayezo walokho okuyokwehlela abantu bakaNkulunkulu ezinsukwini zokugcina ubekwe ngokwesiprofetho ngaphakathi komongo womlayezo oqinisekiswa indlela yokubeka umugqa wesiprofetho phezu komugqa wesiprofetho. Ngaphakathi kwalokho kusetshenziswa, umthetho wokukhulunywa kokuqala ubonisa ukuthi ukuqonda okuyikho kuyobonwa kuphela yilabo ababona kokubili amaqiniso angaphakathi nangaphandle emigqeni ehlanganiswa ndawonye. Yibo labo abaqonda “umbono” kanye “nento”.

Izinkulungwane eziyikhulu namashumi amane nane ziyowuqonda umlayezo wesiprofetho, kodwa ziyophinde ziwuphile lowo mlayezo, ngokuba umlayezo nokuhlanganwe nakho akunakuhlukaniswa. Umlayezo yiwo ongewelisayo, ngokuba umlayezo uyiZwi likaNkulunkulu, noKristu uyiZwi likaNkulunkulu, kanti iZwi likaNkulunkulu liyiqiniso. Umlayezo waKhe uqinisekiswa njengeQiniso, ngoba umelelwa ngezimiso zokusetshenziswa kwesiprofetho ezingeyona into engaphezulu noma engaphansi kwezimiso zokuthi Ungubani nokuthi Uyini. UnguPalmoni, uMbalisizibalo Omangalisayo, uMbalimfihlakalo. UnguMchazimagama Omangalisayo, isiqalo nesiphetho, owokuqala nowokugcina, u-Alfa no-Omega. Yilezi zingxenye zokuthi Ungubani, ezichaza imithetho yesiprofetho emisela umlayezo wesiprofetho, futhi eziveza ukuhlanganwe nakho kwesiprofetho.

Ngaphambi kokuba i-Ulai ne-Hiddekel, imifula emibili emikhulu yaseShinari, ifinyelele eGulf yasePheresiya, yakha indawo enamaxhaphozi eduze kokuhlangana kwayo ebizwa ngokuthi iShatt al-Arab, kodwa ayihlangani ibe ngumfula owodwa. IShatt al-Arab iyidelta yomfula eyakhiwa ukuhlangana kwemifula i-Ewufathe neThigrisi, kanye neminye imifula emincane nemifudlana eminingana. Nokho, ngisho nangaphakathi kwesifunda sedelta, i-Ewufathe neThigrisi zigcina ubunjalo bazo obuhlukile futhi zingena eGulf yasePheresiya njengemifula ehlukeni. Imiyalezo yangaphakathi neyangaphandle yesiprofetho igcina ubudlelwane bayo obuhlukile, kodwa lapho ifinyelela esiphethweni sayo (ezinsukwini zokugcina), iveza idelta enemifula nemifudlana eminingana enegalelo kuyo. UJesu ufanekisa okomoya ngokwemvelo, futhi ezinsukwini zokugcina umphumela wawo wonke umbono wakha izwe lezikhukhula zedelta, nakuba leyo mifula emibili emikhulu igcina izindima zayo ezihlukile.

Isikhathi sezinsuku ezingamashumi amabili nanye zokulila siyahambisana nesikhathi lapho ofakazi ababili befle emgwaqweni, futhi lesi sikhathi siqala ngokudumala kokuqala, nangesikhathi sokulibala. Lesi sikhathi senzeka ngaphakathi kwesikhathi esikhulu kakhulu, lapho ukubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane kufezwa khona. Ukubekwa uphawu akuqalanga ngesikhathi sokuphela ngo-1989, kwaqala lapho uKristu, njengengelosi yesithathu, ehla ngoSeptemba 11, 2001. Waletha abantu baKhe ekuvakasheni kwabo kwesibili eKadeshi, futhi kulokhu labo abambalwa abalungileyo bazongena ezweni lesithembiso. Isipiliyoni sabantu bakaNkulunkulu kusukela ngesikhathi sokuphela ngo-1989 kuze kube nguSeptemba 11, 2001, asibabekelanga uphawu. Ukubekwa uphawu kwaqala lapho uKristu ehla futhi ezwakalisa inothi lokuqala lecilongo lesikhombisa lomaye wesithathu.

Ukukhala kwecilongo lesikhombisa kulapho imfihlakalo kaNkulunkulu iqedwa khona, futhi leyo mfihlakalo imelela ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, okwenzeka ngesikhathi sokukhala kwalelo cilongo. Lelo cilongo lishaya amanothi amathathu, ngokuba liyiQiniso. Inothi lokuqala kwakunguSeptemba 11, 2001, inothi lesibili kwakungu-Okthoba 7, 2023, kanti elesithathu kulawo manothi amathathu lisemthethweni weSonto ozayo maduze. Lawo manothi amathathu ayizinyathelo ezintathu ezihlala zikhona njalo eqinisweni. Ukuthintwa kukaDaniyeli kathathu esahlukweni seshumi kwaxhumanisa isipiliyoni sakhe nesikhathi somlando esimelwe amanothi amathathu ecilongo lesikhombisa.

Umyalezo wesiprofetho okhiqiza umphumela wokuguqulwa ube ngumfanekiso kaKristu, uDaniyeli awufanekisa esahlukweni seshumi, ungumyalezo walokho okwehlela abantu bakaNkulunkulu ezinsukwini zokugcina, kodwa hhayi ezinsukwini zokugcina ngomqondo ojwayelekile. Ungumyalezo abantu bakaNkulunkulu abawuqondayo futhi abawuzwayo ngesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane.

Njengoba uGabriyeli eqala ukwethula umlando wesiprofetho omelwe esahlukweni seshumi nanye, wethula imigqa ethile yesiprofetho. Amavesi amabili okuqala aqala ngoKoresi (njengoBush wokuqala), ngesikhathi sokuphela ngo-1989, aqhubekele phambili kuze kube semlandweni kaDonald Trump njengomongameli wamashumi amane nanhlano (owesithupha), futhi lapho umlando wesiprofetho uyama, kuze kube yilapho umlando weZizwe Ezihlangene (u-Alexander Omkhulu), njengombuso wesikhombisa, ukhulunywa emavesini esithathu nesesine. Ngakho-ke umlayezo kaDonald Trump njengomongameli wesithupha ocebile ovusa abezwe lonke abashisekela umbuso womhlaba, uyiqiniso eligcwaliseka ngesikhathi sokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane. Ngakho-ke, uyiqiniso lamanje.

Emavesini amahlano kuya kwelesishiyagalolunye, kwethulwa umlando wobupapa bumiswa esihlalweni sobukhosi, kusukela ngonyaka ka-538 kuze kufike ekulimaleni okubulalayo kanye nesikhathi sokuphela ngo-1798. Lokhu, ngokusobala, kuyiqiniso elibalulekile nelisemqoka, ngoba lisekela futhi liqinisekisa ivesi lamashumi amane, kodwa akunikezi ukulandisa okuthile okuqondile kwesiprofetho okwenzeka esikhathini sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Ivesi leshumi, njengamavesi amahlano kuya kwelesishiyagalolunye, liqinisekisa ubuqiniso bevesi lamashumi amane, kodwa alikhulumi ngomlando wesiprofetho ogcwaliseka ngesikhathi sokubekwa uphawu. Nokho, limaka u-1989,

ngakho-ke limisa, ngokushiywa ngaphandle, isikhathi sokuthula kusukela ku-1989 kuze kube semthethweni weSonto ngeSonto evesini lamashumi amane nanye.

Amavesi eshumi nanye kuya kweleshumi nanhlano aveza umlando ogcwalisekayo esikhathini sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane nane. Lawo mavesi angena emlandweni ofihlekile ophakathi kwevesi lesibili nelesithathu, naphakathi kuka-1989 evesini lamashumi amane nomthetho weSonto evesini lamashumi amane nanye. Lawo mavesi ayiqiniso lamanje kakhulu, futhi kumelwe aqashelwe ngaleyo ndlela uma sifuna ukuvuna izinzuzo ezihlosiwe zokuqonda lawo mavesi.

Izinzuzo ezihlosiwe zimbili, ngokuba lokhu kumela ukuqondwa komlando wesiprofetho omelwe kulokho, kanye nokuhlangenwe nakho okuvezwa ukuqonda amaqiniso alowo myalezo. Ukuqondwa komyalezo, okungukwanda kokugcina kolwazi, okugcwaliseka esikhathini sokubekwa uphawu, yilokho okungcwelisa labo abayokuba phakathi kwekhulu namashumi amane nane ezinkulungwane. Ngenxa yalesi sizathu, kubalulekile ukubheka la mavesi ngokombono wangaphakathi nowangaphandle.

“Izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ziyingxenywe ngokuphelele yesikhathi sokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, ngoba imithandazo emibili kaDaniyeli, emelwe esahlukweni sesibili nasesesishiyagalolunye, imele umthandazo ophindwe kabili wokuba kuqondwe umlando wesiprofetho omelwe ngumfanekiso wesilo, futhi nokwamukela ulwazi oluvezwa yilabo abagcwalisa umthandazo kaLevitikusi amashumi amabili nesithupha wokuthethelelwa kwezono zabo nezono zawoyise. Umthandazo wangaphandle uveza umfanekiso wesilo, kanti umthandazo wangaphakathi uveza umfanekiso kaKristu.

Ukuqonda umlando omelwe ezindimeni ezahlukene kuDaniyeli ishumi nanye, ezikhuluma ngokukhethekile ngomlando ogcwaliseka ngesikhathi sokubekwa uphawu, kumelwe ngumkhuleko kaDaniyeli esahlukweni sesibili. Yena kanye nabathathu abathembekileyo bafuna ukuqonda umlayezo oyimfihlo wephupho likaNebukadinesari ngomfanekiso wezinsimbi. Lapho kuqashelwa ukuqonda okulungile komlando wesiprofetho omelwe ephusheni elifihlekile likaNebukadinesari, lokho kuqonda kukhomba kulabo abaqondayo ukuthi abanathemba, ngaphandle kokuba ngokwabo bafeze isipiliyoni sokuphenduka okuphelele esimelwe ngumkhuleko kaDaniyeli esahlukweni sesishiyagalolunye.

Ukuhlukanisa ulwazi olumelelwa nguDaniyeli esahlukweni seshumi, kulahlwe embikweni wesiprofetho wezehlakalo zesikhathi sokuphela esahlukweni seshumi nanye, kuwukwehluleka njengomfundi wesiprofetho. KuDaniyeli isahluko seshumi nanye, amavesi eshumi nanye neshumi nambili, impi yasemingceleni, iMpi yaseRafiya kanye nokunqoba kwenkosi yaseningizimu, kumela eyesibili yezimpi ezintathu ezimele ezenziwa ngabanye eziphawulwe eZwini likaNkulunkulu lesiprofetho. Isihluthulelo esiletha lesi sambulo seqiniso sibonakale yindlela uLimi Olumangalisayo asebenzisa ngayo inkosi yasenyakatho iphalaza idlule, ize ifike enqabeni (entanyeni), evesini leshumi. Wanikeza amanye amavesi amabili akhuluma ngokuphalaza nokudlula, futhi ngokwenza kanjalo uhlanganisa ndawonye umbiko wesiprofetho wezehlakalo

kanye nolwazi ukuqonda kwalezo zehlakalo okufanele kuveze.

Kepha amadodana akhe ayakuvuswa, abuthele ibutho elikhulu lamandla amaningi; futhi oyedwa uyakufika impela, agcwale, adlule; bese ebuyela, avuswe futhi, kuze kufike enqabeni yakhe. Inkosi yaseningizimu iyakunyakaziswa ulaka, iphume izolwa nayo, yebo, nenkosi yasenyakatho; yona iyakumisa isixuku esikhulu; kepha lesi sixuku siyakunikelwa esandleni sayo. Futhi lapho isisusile lesi sixuku, inhliziyo yayo iyakuphakama; iyakuwisa amashumi ezinkulungwane amaningi; kodwa ayiyikuqiniswa ngalokho. Daniyeli 11:10–12.

Ngo-2014, uPutin waqala impi e-Ukraine, futhi ukuze leli qiniso liqondwe njengoba limelelwe evesini leshumi nanye lesahluko seshumi nanye, umfundi wesiprofetho kumelwe kuqala akwazi ukubona ukuthi ivesi leshumi limelela umlando obonisa ingxenye yesibili yevesi lamashumi amane likaDaniyeli isahluko seshumi nanye. Lapho esekuqaphelile lokho, useyabona ukuthi lokho ivesi leshumi elikungezayo evesini lamashumi amane, ukuthi ngesikhathi iSoviet Union ikhukhulwa yasuswa ngo-1989, inkosi yasenyakatho yenyukela kuphela enqabeni yayo (“intamo”). Kodwa umfundi wesiprofetho wayengeke azi ukuthi lokho kwakusho ukuthini, aze abone u-Isaya isahluko sesishiyagalombili ivesi lesishiyagalombili. Khona-ke wayeyoba negunya lesiprofetho lokubona ukuthi womathathu la mavesi aboshwe ndawonye yinkulumo esetshenziswa kathathu kuphela eBhayibhelini.

Umfundi wayesedinga-ke ubufakazi besibili bokuthi izikhathi ezintathu lapho inkulumo ethi “ugcwale adlule” ivela khona eBhayibhelini, ziyimpindaphindo enenjongo. Ubufakazi besibili baleli qiniso bumiswa ngoba wonke la mavesi amathathu (ofakazi), akhomba inkosi yasenyakatho ihlasela inkosi yaseningizimu. Ngokuhlangene laba ofakazi abathathu, abaqinisekiswa njengomlando ofanayo ongokomfanekiso ngezinhlobo ezimbili zofakazi bangaphakathi, baholela umfundi wesiprofetho ukuba abese ebeka la mavesi amathathu wonke phezu kwelinye nelinye, ngendlela yomugqa phezu komugqa. Lokho kusetshenziswa kwandisa okuqukethwe yila mavesi, aveza impi phakathi kwenkosi yasenyakatho nenkosi yaseningizimu.

U-Isaya isahluko sesikhombisa, amavesi ayisishiyagalombili nelesishiyagalolunye, anikeza ukhiye wokuxazulula imfombe yokuthi “inqaba” evesini leshumi imele ini, ngoba igama lesiHebheru elisho “inqaba” liphinde libe “yinqaba” inkosi yaseningizimu eyangena kuyo evesini lesikhombisa lesahluko seshumi nanye. “Inqaba” liphinde lihunyushwe ngokuthi “amandla” enkulumweni ethi “indawo engcwele yamandla” evesini lamashumi amathathu nanye kuDaniyeli isahluko seshumi nanye. Kanjalo, la mavesi amabili (elesikhombisa nelamashumi amathathu nanye), anikeza ofakazi ababili bokuthi “inqaba” iyinhloko-dolobha yombuso noma inkosi. Njengoba lelo qiniso selimiswe ngofakazi ababili (bobabili besesahlukweni seshumi nanye), khona-ke lokho u-Isaya akuchaza endimeni yakhe eyimfihlakalo esahlukweni sesikhombisa, amavesi ayisishiyagalombili nelesishiyagalolunye, lapho emisa ngofakazi ababili bangaphakathi ukuthi inqaba iyinhloko-dolobha yombuso, noma inkosi yombuso, kumisa ukuthi ngaphambi kuka-1989, iSoviet Union, inhloko yayo eyayiyiRussia, nenhloko-dolobha yayo eyiMoscow, yayinenhloko eyayinguMikal Gorbachev. Akusikho ukwenzeka ngengozi ukuthi isici esabonakala kakhulu kuGorbachev kwakuyibunzi lakhe.

Umugqa phezu komugqa, isiphetho salokhu kusetshenziswa sigcizelela ukubaluleka kwaso lapho sithi, “Uma ningayikukholwa, impela aniyikumiswa.” UJesu wathi, “O ziphukuphuku, nezinhliziyi ezivilaphayo ukukholwa konke abaprofethi abakukhulumileyo.” [Bheka uLuka 24:25] U-Ezra waloba wathi, “Base bevuka ekuseni kakhulu, baphuma baya ehlane laseThekhowa; kwathi ekuphumeni kwabo uJehoshafati wema, wathi, Ngizweni, Juda nani zakhamuzi zaseJerusalema; kholwani eNkosini uNkulunkulu wenu, khona niyakumiswa; kholwani abaprofethi bakhe, khona niyakuphumelela.” [Bheka 2 IziKronike 20:20] Kasikhombisa encwadini yesAmbulo kunikezwa umyalo wokuba kuzwakale. “Onendlebe makezwe lokho uMoya akusho kuwo amabandla.”

Ukumiswa, kuwukuba phakathi kwezintombi ezihlakaniphileyo, ngokuba abayiziwula bayaphuza ngenhliziyi ukukholwa abaprofethi. Abahlakaniphileyo bayakhulwa yilokho uNkulunkulu akukhulumileyo ngabaprofethi baKhe, futhi bayamiswa, baphumelele, ngokuba bezwa lokho uMoya akushoyo emabandleni. Ukuhlonzwa kweRussia, nempi eyayiqala ngo-2014 imelene ne-Ukraine, yikho okumisa labo abayizifundi ezihlakaniphileyo zesiprofetho esikhathini lapho uKristu embula khona lelo qiniso kanye kanye.

Lelo qiniso lafika emlandweni ngo-2014, okuwungemva kuka-2001, ngakho-ke limi phakathi nesikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane. Ngonyaka olandelayo, u-2015, umongameli ocebe kakhulu, ongumongameli wesithupha kusukela esikhathini sokuphela ngo-1989, waqala ukuvusa abezwe lonke. Ivesi leshumi lichaza umlando ka-1989, kodwa futhi limisa iRussia njenge-“inqaba,” futhi emavesini amabili alandelayo, iRussia yayizoqala impi yesibili yezimpi ezimele, futhi uPutin uzoyinqoba leyo mpi. Iqiniso lala mavesi lembulwa lapho umlando eliwumelayo ugqwaliseka.

“UDaniyeli umi esabelweni sakhe nasendaweni yakhe. Iziprofetho zikaDaniyeli nezikaJohane kufanele ziqondwe. Zichazelana zona ngokwazo. Zinikeza umhlaba amaqiniso okumele wonke umuntu awaqonde. Lezi ziprofetho kufanele zibe ubufakazi emhlabeni. Ngokugqwaliseka kwazo kulezi zinsuku zokugcina, ziyozichaza ngokwazo.” The Kress Collection, 105.

Isiprofetho samavesi eshumi nanye neshumi nambili siyavulwa ngophawu ngokugqwaliseka kwaso emlandweni esikhathini sokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane, kodwa “umugqa phezu komugqa,” kukhona futhi elinye iqiniso elibalulekile elihlobene nala mavesi. Ukuze umfundi wesiprofetho ahlanganise lezi zindima ezintathu “zokuchichima, nezokwedlula,” umfundi kufanele futhi alethe isiprofetho seminyaka engamashumi ayisithupha nanhlanu emgqeni wesiprofetho. Isiprofetho seminyaka engamashumi ayisithupha nanhlanu siphawula ukuqala kweziprofetho ezimbili zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi sibonisa ukuthi ziqala zihlukaniswe ngeminyaka engamashumi amane nesithupha komunye nomunye. Ngokukhomba iminyaka engamashumi ayisithupha nanhlanu ekuqaleni, siphinde sikhombe nokuthi u-Alpha no-Omega babeyoveza iminyaka engamashumi ayisithupha nanhlanu ekugcineni.

Iminyaka engamashumi ayisithupha nanhlanu ekuqaleni nasekupheleni, ngayinye inophawu lwezimpawu zendlela ezintathu. Eyokuqala kwakungu-742 BC, kwase kuthi eminyakeni eyishumi nesishiyagalolunye kamuva kwaba ngu-723 BC, kwase kuthi eminyakeni engamashumi amane

nesithupha kamuva kwaba ngu-677 BC. Lezo zimpawu zendlela ezintathu zimelelwa ekupheleni ngu-1798, 1844, no-1863. Isikhathi seminyaka engamashumi amane nesithupha ekuqaleni (Alpha) simelela ukunyathelwa phansi kwethempeli nebutho, kanti iminyaka engamashumi amane nesithupha ekupheleni (Omega) imelela ukubuyiselwa kwengcwele nebutho, lapho isiThunywa seSivumelwano (esingu-Alpha no-Omega futhi), sasizangena ngokuzumayo ethempelini elalilivuse eminyakeni engamashumi amane nesithupha kusukela ku-1798 kuya ku-1844.

Iminyaka engamashumi amane nesithupha eyandulelwa yiminyaka eyishumi nesishiyagalolunye ngesikhathi u-Isaya ethula isiprofetho ngonyaka ka-742 BC, imele iminyaka engamashumi amane nesithupha ekuphetheni kwayo, ese ilandelwa futhi yiminyaka eyishumi nesishiyagalolunye ngesakhiwo se-chiasm. Iminyaka eyishumi nesishiyagalolunye kusukela ku-1844 kuya ku-1863 inikeza umfanekiso wezinhlalo zikaKristu ngabeyikhulu namashumi amane nane ezinkulungwane, okwashiyeka kungagcwalisekanga ngenxa yokuhlubuka okwenzeka kulowo mlando. Umsebenzi odingekayo kumfundi wesiprofetho ukuze ahlukane kahle izwi leqiniso mayelana namavesi eshumi kuya kweleshumi nambili esahlukweni seshumi nanye sikaDaniyeli, awugcini nje ngokumisa (uma ukholelwa) ukuthi iRussia yayizoqalisa impi e-Ukraine ngo-2014, kodwa futhi nokuthi leyo mpi yayizoqalwa ngesikhathi sokubekwa uphawu kwabayikhulu namashumi amane nane ezinkulungwane. Njengoba ubalulekile umlando wesiprofetho omelelwe kula mavesi, nomlando lapho iqiniso lalowo mlando livululwa khona nawo umelelwa ngumlando weminyaka eyishumi nesishiyagalolunye kusukela ku-1844 kuya ku-1863.

u-1844 uphawula ukufika kwengelosi yesithathu, futhi ufanekisela ukufika kwengelosi yesithathu ngoSeptemba 11, 2001. U-1863 umelela ukuhlubuka okufanekiselwa ukwakhiwa kabusha kweJeriko. Uphawu lwendlela luka-1863 luphinde lufanekise ukulalela kwabayikhulu namashumi amane nane bezinkulungwane abasetshenziswayo “ukudiliza izindonga zaseJeriko”, ngesikhathi somthetho weSonto osuzofika maduze. Emavesini esiwacabangelayo, ivesi leshumi nesithupha limelela umthetho weSonto e-United States. Ivesi leshumi nanye liphawula kusukela ku-2014 kuya ekunqobeni kokugcina kukaPutin. La mavesi ahlonza ukuqala kwempi yesibili yommeleli elandelwa yimpi yesithathu yommeleli, njengoba kufanekisiwe emavesini eshumi nantathu kuya kweleshumi nanhlano.

Lapho sihlanganisa ivesi lesibili namavesi ele-11 nele-12, sibona impi yase-Ukraine eyaqala ngo-2014, eyalandelwa ngumkhankaso wokhetho lukaMongameli wase-United States ngo-2015, kanye nokhetho olwalandela lukamongameli ocele kunabo bonke ngo-2016. Ivesi le-12 lilandelwa ukuphindisela kukamongameli wokugcina ngaphambi komthetho weSonto, empini yesithathu eyimpicabadala. Impi yesibili eyimpicabadala, okuyimpi yomngcele, yaqala ngaphambi nje kokhetho lukamongameli wesithupha nocele kunabo bonke.

Emlandweni ka-1844 kuya ku-1863, izinti ezimbili zikaHezekeli zazizohlangukiswa. Ukuhlangukiswa kwazo kwakumele ukuhlangukiswa kobuNkulunkulu nobuntu, okuwumsebenzi wokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane nane. Ngo-1844 ingelosi yesithathu yafika, yavula ukukhanya okuhlobene nendawo engcwele yasezulwini, umthetho kaNkulunkulu, iSabatha, kanye nengelosi yesithathu. Ngo-1849 iNkosi yelula isandla saYo ngokwesibili ukuba iqoqe umhlambi ohlakazekile owawuhlakazekile ekudumazekeni

okukhulu. Ngo-1850 Yahola abantu baYo ukuba balungise ishadi lesibili likaHabakuki, ukuze libonise ngokucacile umlayezo abantu baYo ababefanele ukuwushumayela njengoba Yayibahola ukuba “behlise izindonga zaseJeriko”. Lelo shadi lalihlanganisa “izikhathi eziyisikhombisa” njengoba kwakunjalo nange “shadi elidala”.

Ngo-1856, Wavula ukukhanya okwakuzobeka uphawu kubantu baKhe kusengaphambili kwe-“Mpi yaseJeriko”. Lokho kukhanya kwakuyisandiso sokukhanya kokuqala u-Alfa no-Omega ababekuveze kuWilliam Miller. Kwakuwukukhanya kwe-“zikhathi eziyisikhombisa,” njengoba kwakumelwe ngokuphindaphindiwe eMpini yasendulo yaseJeriko. Ukukhanya okwakuzobeka uphawu kubantu baKhe, kwakuyilo futhi umlayezo waseLawodikeya owawuzobavusa, ubaguqulele futhi ubabuyisele emuva futhi ekuhlangenwe nakho kwaseFiladelfiya. Lokho kukhanya kokugcina kwakuyisandiso sokukhanya kokuqala, kodwa abantu baKhe bakudebeselela ukukhanya, futhi ngokunganaki bakhetha ukuzulazula ehlane laseLawodikeya. U-1844, 1849, 1850, 1856 no-1863 bamele izimpawu zendlela ezinhlane ezimelwe emlandweni kaSeptemba 11, 2001 kuze kufike umthetho weSonto osuzayo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Manje iJeriko lalivalwe laqiniswa kakhulu ngenxa yabantwana bakwa-Israyeli; kwakungekho muntu ophumayo, futhi kwakungekho muntu ongenayo. INkosi yathi kuJoshuwa: Bheka, ngilnikele esandleni sakho iJeriko, nenkosi yalo, namadoda alo anamandla obuqhawe. Niyolizungeza-ke umuzi, nonke madoda empi, nihambe nizungeze umuzi kanye. Niyakwenza njalo izinsuku eziyisithupha. Abapristi abayisikhombisa bayakuthwala phambi komphongolo amacilongo ayisikhombisa ezimpondo zezinqama; kuthi ngosuku lwesikhombisa niwuzungeze umuzi kasikhombisa, abapristi bakhalise amacilongo. Kuyakuthi lapho bekhala isikhathi eside ngophondo lwenqama, nalapho nizwa izwi lecilongo, bonke abantu bayakumemeza ngokumemeza okukhulu; udonga lomuzi luyakuwa lubheke phansi, abantu benyuke, yilowo nalowo aqonde phambi kwakhe. UJoshuwa indodana kaNuni wabiza abapristi, wathi kubo: Thathani umphongolo wesivumelwano, abapristi abayisikhombisa bathwale amacilongo ayisikhombisa ezimpondo zezinqama phambi komphongolo weNkosi. Wayesethi kubantu: Dlulani niwuzungeze umuzi, ohlomile adlule phambi komphongolo weNkosi. Kwathi uJoshuwa eseqedile ukukhuluma kubantu, abapristi abayisikhombisa ababethwele amacilongo ayisikhombisa ezimpondo zezinqama badlula phambi kweNkosi, bakhalisa amacilongo; umphongolo wesivumelwano seNkosi wawubalandela. Amadoda ahlomileyo ahamba phambi kwabapristi ababekhalisa amacilongo, abangemuva beza emva komphongolo, abapristi beqhubeka behamba futhi bekhalisa amacilongo. UJoshuwa wayeyalile abantu, ethi: Ningamemezi, ningalenzi izwi ngelizwi lenu, kungaphumi ngisho nelilodwa izwi emlonyeni wenu, kuze kube usuku engiyakuniyala ngalo ukuba nimemeze; khona-ke niyakumemeza.

Ngakho umphongolo kaJehova wazungeza umuzi, wawuhamba wawuzungeza kanye; base bengena ekamu, balala ekamu. UJoshuwa wasevuka ekuseni kakhulu, abapristi bathwala umphongolo kaJehova. Abapristi abayisikhombisa, bethwele amacilongo ayisikhombisa ezimpondo zezinqama phambi komphongolo kaJehova, baqhubeka njalo, bevuthela amacilongo; amadoda ahlomileyo ahamba phambi kwabo; kepha abagada ngemuva babelandela emva komphongolo kaJehova, abapristi beqhubeka bevuthela amacilongo.

Ngosuku lwesibili bawuzungeza umuzi kanye, babuyela ekamu; benza njalo izinsuku eziyisithupha. Kwathi ngosuku lwesikhombisa bavuka ekuseni ngesikhathi kusa, bawuzungeza umuzi ngaleyo ndlela kasikhombisa; kuphela ngalolo suku bawuzungeza umuzi kasikhombisa. Kwathi ngesikhathi sesikhombisa, lapho abapristi bevuthela amacilongo, uJoshuwa wathi kubantu: Memezani; ngokuba uJehova uninike umuzi.

Umuzi uyakuba ngowokuqalekiswa, wona nawo konke okukulo, kube ngokukaJehova; kuphela uRahabi isifebe oyakusinda, yena nabo bonke abakanye naye endlini, ngoba wafihla izithunywa esazithuma. Kepha nina, nganoma iyiphi indlela, ziqapheleni entweni eqalekisiweyo, funa nani nizenze niqalekисwe, lapho nithatha entweni eqalekisiweyo, nenze inkambu yakwa-Israyeli ibe yisiqalekiso, niyihluphe. Kepha yonke isiliva negolide, nezitsha zethusi nezensimbi, kungcweliselwe kuJehova; kuyakungena emnothweni kaJehova. Ngakho abantu bamemeza, lapho abapristi bekhala ngamacilongo; kwathi-ke, lapho abantu bezwa umsindo wecilongo, abantu bamemeza ngokumemeza okukhulu, udonga lwawa lwacabeka phansi, abantu benyukela emzini, yilowo nalowo waqonda phambi kwakhe, bawuthumba umuzi.

Base beqothula ngokuphelele konke okwakukulo muzi, owesilisa nowesifazane, omncane nomdala, nezinkabi, nezimvu, nezimbongolo, ngenkamba ebukhali. Kodwa uJoshuwa wayeseshilo kulawo madoda amabili ayeyohlola izwe, wathi: Ngenani endlini yesifebe, nikhiphe lapho lowo wesifazane, nakho konke anakho, njengalokho nafunga kuye. Lawo majaha ayeyizinhlozi angena, amkhipha uRahabi, noyise, nonina, nabafowabo, nakho konke ayenakho; bakhipha nezihlobo zakhe zonke, bababeka ngaphandle kwekamu lakwa-Israyeli. Base beshisa umuzi ngomlilo, nakho konke okwakukuwo; kodwa isiliva negolide nezitsha zethusi nezensimbi bakufaka engcebweni yendlu yeNkosi. UJoshuwa wamsindisa ephila uRahabi isifebe, nendlu kayise, nakho konke ayenakho; yena usehlala kwa-Israyeli kuze kube namuhla; ngokuba wafihla izithunywa uJoshuwa ayethumele ukuyohlola iJeriko. UJoshuwa wayesebabophezela ngaleso sikhathi ngesifungo, ethi: Uqalekisiwe phambi kweNkosi umuntu ovukayo akhe kabusha lo muzi iJeriko; uyakubeka isisekelo sawo ngendodana yakhe yamazibulo, futhi emasizini akhe amancane uyakumisa amasango awo. Ngakho iNkosi yaba noJoshuwa; nodumo lwakhe lwasakazeka kulo lonke izwe. UJoshuwa 6:1–27.