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UKristu Okhazinyulisiwe: Ukuhambisana Okungokwesiprofetho kuDaniyeli nakuSambulo

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Umbono kaKristu kuDaniyeli isahluko seshumi uyefana nalowo mbono uJohane awubona encwadini yesAmbulo. Kwakuwumbono we-“marah”, okuyindlela yesifazane yenkulumo ethi “mareh” mayelana nokubonakala kukaKristu. “Mareh” ungumbono weminyaka eyizinkulungwane ezimbili namakhulu amathathu, futhi incazelo yawo eyinhloko ithi “ukubonakala.” “Ukubonakala” kukaKristu kuDaniyeli nakuJohane kwakuyimibono kaKristu okhazinyulisiwe.

Ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngiseceleni komfula omkhulu, onguHidekeli; ngase ngiphakamisa amehlo ami, ngabhaka, bhaka, nansi indoda ethile yembethe ilineni, okhalo lwayo luboshwe ngegolide elicwengekileyo lase-Ufaz. Umzimba wayo wawunjengeberili, nobuso bayo bunjengokubonakala kombani, namehlo ayo enjengezibani zomlilo, nezingalo zayo nezinyawo zayo zinjengokukhazimula kwethusi eliphucuziweyo, nezwi lamazwi ayo linjengezwi lesixuku. Daniyeli 10:4–6.

Igama elithi “mareh” elisho “ukubonakala” lihunyushwe ngokuthi “ukubonakala kombani” kulesi siqephu. Leli gama lisetshenziswe kane esahlukweni seshumi, futhi kabili lihunyushwe ngokuthi “umbono”, kanti kabili lihunyushwe ngokuthi “ukubonakala.” Lisetshenziswe futhi kwezinye izikhathi ezintathu ngesimo salo sobulili besifazane. Igama elithi “marah” liyindlela yobulili besifazane yombono “wokubonakala.” Lichazwa ngokuthi “isibuko”, futhi liyisandiso “esibangela” into ukuba yenzeke lapho sibonwa.

Isandiso esichazayo esibangelaumphumela sisuselwa esiphawulini esidala ukuba okuthile kwenzeke noma sikhiqizeumphumela. Olimini nasohlelweni lolimi, sivame ukubhekisela ezenzweni noma ezakhiweni eziveza umqondo wokubangela umuntu noma into ukuba yenze isenzo noma ibe sesimweni esithile.

Ngokwesibonelo, emshweni othi “Wamenza wahleka,” isenzo esithi “wenza” siyimbangela ngoba sibonisa ukuthi umenzi (yena wesifazane) wenza umenziwa (yena wesilisa) ukuba enze isenzo (ukuhleka).

“Ngilungise imoto yami.” (Kulo musho, isihloko esithi “mina” sibangele ukuba omunye umuntu enze isenzo sokulungisa imoto.)

“Wenza abafundi bakhe bafundele ukuhlolwa.” (Lapha, umenzi “Yena” wenza ukuthi abafundi bakhe bangene esenzweni sokufundela ukuhlolwa.)

“Wagunda izinwele.” (Kulokhu, umenzi “Yena” wenza ukuba omunye umuntu enze isenzo sokumgunda izinwele.)

“Inkampani yalungisa isakhiwo ngokwenza ukuba omunye umuntu enze umsebenzi wokulivuselela.” (Kulo musho, inkampani yenza ukuba omunye umuntu enze isenzo sokuvuselela isakhiwo.)

“Sizokwenza abantwana basize ngemisebenzi yasekhaya.” (Lapha, isihloko esithi “Thina” sihlela ukubangela ukuthi abantwana bahlanganyele esenzweni sokusiza ngemisebenzi yasekhaya.) Kulesi nalesi salezi zibonelo, izenzo eziyimbangela (had, made, got, get) zibonisa ukuthi isihloko sibangela omunye umuntu ukuba enze isenzo esichazwe isenzo esiyinhloko (repaired, study, cut, renovated, help).

Umbono we“mareh” wokubonakala, lapho uvezwa ngesimo sesifazane esithi “marah”, futhi njengoba uchazwa ngokuthi “isibuko”, ukhomba ukuthi umbono kaKristu okhazinyulisiweyo uyakhiqizwa kabusha kulabo abawubonayo lowo mbono. Ngesikhathi uDaniyeli ebona “ukubonakala” kukaKristu kunjengombani, isigaba esithile sabantu sabaleka ngokwesaba, kodwa kuDaniyeli kwaveza uguquko oluyisimangaliso ngaphakathi kuye.

Mina Daniyeli ngedwa ngabona lo mbono; ngoba amadoda ayenami awawubonanga umbono; kodwa ukwesaba okukhulu kwehlela phezu kwawo, aze abaleka ayocasha. Ngakho ngasala ngedwa, ngabona lo mbono omkhulu, akwase kusala mandla kimi; ngoba ubuhle bami baguquka phakathi kwami baba yinkohlakalo, angaze ngagcina amandla. Daniyeli 10:7, 8.

Iqiniso limelwe yigama lesiHeberu elithi “iqiniso,” elakhiwa uhlamvu lokuqala, olweshumi nantathu, nolokugcina lwezinhlamvu zesiHeberu. Uhlamvu lokuqala nolokugcina luhlala lufana ngoKristu, njengoba u-Alfa no-Omega njalo emele ukuphela kanye nesiqalo. Uhlamvu oluphakathi noma olweshumi nantathu lumelela ukuvukela. UDaniyeli uthi, “Mina Daniyeli ngedwa ngabona umbono,” kodwa amadoda ayenoDaniyeli, ayephila ekuvukeleni, “awubonanga umbono.” Ngakho-ke uDaniyeli “yedwa” “wabubona umbono omkhulu.” Ekuqaleni nasekupheleni uDaniyeli yedwa wabona umbono, futhi ukubhekiswa kwesibili kwabangela ukuba labo ababaleka baveze ukuvukela kwabo. UDaniyeli umelela abantu bakaNkulunkulu ezinsukwini zokugcina abaguqulelwa emfanekisweni kaKristu ngenqubo yokubuka umfanekiso waKhe. Kufanele sibuke umbono “wesibuko.”

“Kufanele sibe nolwazi ngoNkulunkulu ngokuhlangenwe nakho okuphilayo. Uma siqhubeka ukumazi uJehova, siyokwazi ukuthi ukuphuma kwakhe kulungisiwe njengokusa. UKristu usibizela ekugwalisweni yikho konke ukugwala kukaNkulunkulu. Khona-ke singamela ngeqiniso ukuphelela kwenkolo yobuKristu. ‘Lowo ophuza amanzi engiyomnika wona,’ kusho uMsindisi, ‘akayikulamba naphakade; kodwa amanzi engiyomnika wona ayakuba kuye umthombo wamanzi aphuphuma aze aye ekuphileni okuphakade.’ UKristu ufuna ukuba sibe yizisebenzi ezisebenza kanye naye. Uma sesikhishiwe ukuzithanda, uyosinika umusa wakhe ukuba siwudlulisele kwabanye. Amagatsha amabili omnqumo, athi ngemibhobho emibili yegolide akhiphe amafutha egolide kuwo uqobo, ngokuqinisekile ayakupha izitsha ezihlanzekileyo ukukhanya nenduduzo nethemba nothando kulabo abaswele. Kufanele sinikele

kuNkulunkulu okungaphezu kwenkonzo yesikhashana esingaguququki. Kodwa lokhu singakwenza kuphela ngokufunda kuJesu, sigcine ubumnene bakhe nokuthobeka kwenhliziyo. Masizifihle kuNkulunkulu. Masibe nokuthembela kuye. Masihlale kuKristu. Khona-ke sonke, ‘sobuso obungembethe lutho, sibuka njengasesibukweni inkazimulo yeNkosi, siguqulwa sibe yiso leso sifaniso sisuka enkazimulweni siye enkazimulweni,’—sisuka esimilweni siye esimilweni. UNkulunkulu akalindeli okungenakwenzeka kuwe noma kimi. Ngokumbuka, singaguqulwa sibe sesifanisweni sakhe.” Signs of the Times, April 25, 1900.

Esahlukweni seshumi nesesahlukweni sesishiyagalolunye sikaDaniyele, uGabriyele unika uDaniyele incazelo yemibono yangaphandle neyangaphakathi yesiprofetho, futhi isitatimende sokuqala sikaDaniyele evesini lokuqala lesahluko seshumi siwukuthi wayenokuqonda kwazo zombili lezo zibonakaliso, ezimelwe ngokuthi “into” kanye “nombono.” Walamukela lolo qonda ekupheleni kwezinsuku ezingamashumi amabili nanye ayesezichithe esekhaleni. Lezo zinsuku ezingamashumi amabili nanye zaphetha ngokufika kukaMikayeli, ingelosi enkulu. Inani elingamakhulu amabili namashumi amabili, kanye nenani elingamashumi amabili nambili, eliyinxenye yeshumi noma isishiyagalombili sika-amakhulu amabili namashumi amabili, liyisibonakaliso sokuhlanganiswa kobuNkulunkulu nobuntu, futhi kwakungosuku lwamashumi amabili nambili lapho uDaniyele aguqulwa khona waba semfanekisweni kaKristu.

Angidlanga sinkwa esimnandi, kwangangeni nenyama nawayini emlonyeni wami, futhi angizigcobanga nhlobo, kwaze kwaphela amasonto amathathu ephelele. Kwathi ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngisecezeni komfula omkhulu, oyiHezekeli; ngase ngiphakamisa amehlo ami, ngabheka, bheka, kwakukhona umuntu othile embethe ilineni, ukhalo lwakhe luboshwe ngegolide elicwengekileyo lase-Ufaz. Daniyele 10:3–5.

UDaniyele umele abantu bakaNkulunkulu bezinsuku zokugcina abaye baqaphela ngezwi likaNkulunkulu lesiprofetho ukuthi bahlakazekile, futhi abalila ngenxa yesimo sabo sokuhlakazeka futhi befuna ukukhanya. Isimo sabo sokuhlakazeka sifanekiswa njengesigodi samathambo omile afileyo kuHezekeli isahluko samashumi amathathu nesikhombisa. Amathambo afile, futhi ahlakazekile, kodwa abonakaliswa njengendlu ka-Israyeli. Indlu ka-Israyeli yezinsuku zokugcina iyibo abayizinkulungwane eziyikhulu namashumi amane nane. Bahlakazekile, njengoba nje uDaniyele aqaphela ezincwadini zikaJeremiya noMose. KuHezekeli, abafuleyo bakhomba ukuthi bayasiqaphela isimo sabo.

Wayesethi kimi: Ndodana yomuntu, la mathambo ayindlu yonke yakwa-Israyeli; bheka, wona athi: Amathambo ethu omile, nethemba lethu liphelile; sinqunywe ezingxenyeni zethu. Hezekeli 37:11.

Indlu ka-Israyeli, engamathambo, imemezela ukuthi “sinqunywe ezingxenyeni zethu.” Baye baqaphela isimo sabo sokuhlakazeka. Indlu ka-Israyeli yezinsuku zokugcina igcwalisa umfanekiso wezintombi eziyishumi ngokunembile ngokuphelele, futhi emlandweni wamaMillerite ukugcwaliseka kokuqaphela ukuthi babenqunywe ezingxenyeni zabo kwabonakala lapho izintombi ezihlakaniphileyo zifika ekuqondeni ukuthi zazisesikhathini sokulibala, nokuthi futhi isikhathi sokulibala sasingsinye isikhathi esiqondile salowo mfanekiso. Labo abakwiHezekeli abaqaphela isimo sabo sokuhlakazeka yilabo okwathi emva kokudumala kokuqala baqaphela

ukuthi babesesikhathini sokulibala.

Kokubili, amathambo kaHezekeli, kanye nabahlakaniphileyo bomfanekiso wezintombi eziyishumi, bamelwa ukukhala kukaDaniyeli phakathi nezinsuku ezingamashumi amabili nanye. Emva kwezinsuku ezingamashumi amabili nanye, ngosuku lwamashumi amabili nambili, uMikhayeli wehlela phansi, uDaniyeli wanikwa umbono kaKristu okhazinyulisiwe owaguqula uDaniyeli waba semfanekisweni kaKristu. Izintombi ezihlakaniphileyo kanye namathambo afileyo nazo kumelwe zidlule kulokho kuguqulwa okufezwa ngumbono wesibuko.

UDaniyeli, amathambo afileyo kaHezekeli, nezintombi ezihlakaniphileyo zomlando wamaMillerite, konke kuyahambisana nofakazi ababili ababuleweyo encwadini yeSambulo isahluko seshumi nanye. UMose no-Eliya babulawa, kodwa kwakumelwe bavuswe ekupheleni kwezinsuku ezintathu nesigamu ezingokomfanekiso. UMose wavuswa nguMikayeli njengoba kukhonjisiwe encwadini kaJuda.

Kepha uMikayeli ingelosi enkulu, ngesikhathi ephikisana noSathane, ebanga ngomzimba kaMose, akazange alokothe alethe ukumangalela okuthukayo ngakuye, kodwa wathi: INkosi mayikukhuze. Jude 1:9.

Esahlukweni seshumi sikaDaniyeli, uDaniyeli wamukela umbono wesibuko lapho uMikayeli ehla emva kwezinsuku ezingamashumi amabili nanye zokulila. Yizwi likaMikayeli elivusa abafileyo.

Ngokuba iNkosi uqobo iyakwehla ivela ezulwini ngokumemeza okukhulu, ngezwi lengelosi enkulu, nangecilongo likaNkulunkulu; abafileyo kuKristu bayakuvuka kuqala. 1 Thesalonika 4:16.

Isahluko seshumi sikaDaniyeli sibonisa uguquko lokunyakaza lwaseLawodikeya lwengelosi yesithathu lube ukunyakaza lwaseFiladelfiya lwengelosi yesithathu. Sivumelana nofakazi ababili besAmbulo isahluko seshumi nanye, namathambo afileyo kaHezekeli isahluko samashumi amathathu nesikhombisa, nezintombi ezihlakaniphileyo emfanekisweni wezintombi eziyishumi, kanye namaMillerite agcwalisa lowo mfanekiso. UGabriyeli wanikeza ukhunyunyushwa kombono omkhulu wesibuko, kanti ngesikhathi eqedela umsebenzi wokuhumusha ayeqalile esahlukweni sesishiyagalolunye. Lokho kuhunyunyushwa kwafezwa ngokuthi uGabriyeli akhombe umlando wesiprofetho otholakala esahlukweni seshumi nanye, oqhubeka empeleni kuze kufike emavesini amathathu okuqala esahluko seshumi nambili. Khona-ke evesini lesine lesahluko seshumi nambili, uDaniyeli utshelwa ukuba asivale incwadi yakhe.

KuDaniyeli isahluko seshumi, “umugqa phezu komugqa”, uDaniyeli umelela abantu bakaNkulunkulu bezinsuku zokugcina, abaphinde bamelwe kuDaniyeli isahluko sesibili njengabafuna ngokuzimisela okukhulu (ngaphansi kosongo lokufa) ukuqonda umlayezo ongokwesiprofetho wangaphandle omelelwa yisithombe esiyimfihlakalo sezilo sikaNebukadinesari. Uphinde afune ukuqonda umbono womlayezo ongokwesiprofetho wangaphakathi omelelwa yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu. Emva kwezinsuku ezingamashumi amabili nanye ezingokomfanekiso zokulila esahlukweni seshumi, ekugcineni umelelwa njengoqonda zombili lezi zambulo. Ukuqonda kwakhe kufezwa lapho

ingelosi enkulu yehla, futhi ethintwa kathathu.

Okuhlangenwe nakho kwakhe noMikayeli, umbono kaMikayeli awubona yena yedwa, kumlungisela ukwamukela ukuhunyushwa okuphelele kwemibono yomibili yangaphakathi nangaphandle yesiprofetho. Lokho kuhlangenwe nakho kwethulwa, umugqa phezu komugqa, ngendlela eningilizwe kakhulu lapho kuhlanganiswa noHezekeli isahluko samashumi amathathu nesikhombisa, IsAmbulo isahluko seshumi nanye, kanye no-Isaya isahluko sesithupha. Ivesi esahlukweni seshumi nanye lapho uGabriyeli ehlanganisa khona le mibono emibili yivesi leshumi, ngoba lapho inkosi yasenyakatho iqhubekela phezulu iye enqabeni, kodwa ingeqi lapho. Inqaba iyisizwe, noma inhloko-dolobha, noma inkosi yaseGibhithe kulelo vesi, njengoba kuchazwe u-Isaya esahlukweni sesikhombisa.

Ngokuba inhloko yeSiriya iyiDamaseku, nenhloko yeDamaseku inguRezini; kungakapheli iminyaka engamashumi ayisithupha nanhlano u-Efrayimi uyakwephulwa, aze angabi yisizwe. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, ngokuqinisekileyo aniyikumiswa. Isaya 7:8, 9.

Evesini leshumi, esahlukweni seshumi nanye sikaDaniyeli, inkosi yasenyakatho ifika emngceleni waseGibhithe, futhi lelo vesi lichaza lowo mngcele njenge-“inqaba” yaseGibhithe (inkosi yaseningizimu). Ivesi leshumi lingakhonjiswa njengelimele unyaka ka-1989, lapho iSoviet Union yakhukhulwa yanyamalala ubupapa kanye nebutho laso elimele lona, i-United States. Kwakuyiyokuqala kwezimpi ezintathu zokumelela, ezagcina seziphenduka iMpi Yezwe III empini yesithathu yokumelela (iPanium). Impi yesibili yokumelela imelwe amavesi eshumi nanye neshumi nambili, futhi seyenzeka manje e-Ukraine, lapho iRussia imele inkosi yaseningizimu, njengoba nje iSoviet Union yamele inkosi yaseningizimu ekunqotshweni kwayo ngo-1989.

Esikhathini esedlule ngisebenzise inkulumbo ethi “impi ebandayo” ukwenza umehluko phakathi kwalezi zimpi ezintathu ezizizimpi zabameleli nezimpi zomhlaba. Empeleni impi yangempela iyaqhubeka e-Ukraine, ngakho-ke akusiyo ngempela impi ebandayo, kodwa iyimpi yabameleli phakathi kobupapa nabalingani balo kanye neRussia. Kodwa kuyoba khona impi yesithathu yomhlaba, lapho cishe zonke izizwe ziyobhekwa njengezihlosiwe.

“O sengathi abantu bakaNkulunkulu babengaba nomuzwa wembubhiso esondelayo yezinkulungwane zemizi, esecishe yanikelwa ekukhonzeni izithombe! ...”

“Ukweqa umthetho sekucishe kwafinyelela emkhawulweni wako. Isiphithiphithi sigcwele umhlaba, futhi ukwesabeka okukhulu sekuseduze ukuwela phezu kwabantu. Ukuphela sekuseduze kakhulu. Thina esilaziyo iqiniso kufanele sizilungiselele lokho osekuseduze ukwenzeka emhlabeni njengokumangala okukhulu okumangalisayo.” Review and Herald, September 10, 1903.

Emavesini eshumi nanye naseshumi nambili, iRussia, inkosi yaseningizimu, iyolinqoba ibutho elibambela ubupapa, elimelwe umbuso wamaNazi oqondisa umzamo wempi yase-Ukraine, futhi osekela yibutho langaphambilini elalibambela ubupapa, i-United States. EMpini Yezwe II, ibutho elalibambela ubupapa, inkosi yasenyakatho, limelene neRussia yamaKhomanisi, kwakungumbuso wamaNazi waseJalimane, futhi lelo butho elibambelayo lanqotshwa, njengoba

liyophinde linqotshwe futhi e-Ukraine esikhathini esiseduze esizayo.

Impi yesithathu yommeleli imelwe emavesini eshumi nantathu kuya kweleshumi nanhlanu, futhi yagcwaliseka emlandweni wasendulo ngempi yasePanium. Impi yesithathu yommeleli iyokwenziwa yi-United States, ibutho lommeleli lobupapa, futhi inkosi yasenyakatho iyokwehlula kuleyo mpi ilwe nokungakholelwa kuNkulunkulu, njengoba yenza empini yokuqala yommeleli (impi ebandayo). Empini yokuqala neyesithathu yommeleli, inkosi yasenyakatho—ubupapa—yehlula inkosi yaseningizimu (iSoviet Union), bese yehlula neZizwe Ezihlangene. Ibutho layo lommeleli kulezo zimpi zombili laliyilo, futhi liyoba njalo futhi, yi-United States.

Emva kokunqoba kukaPutin e-Ukraine, uTrump uzophinde akhethwe njengomongameli wesishiyagalombili, okungukuthi ongowomongameli abayisikhombisa ababusile e-United States kusukela impi yokuqala yommeli (impi ebandayo) yagcwaliseka ngo-1989, okuyisikhathi sokuphela senhlangano yezinguquko yengelosi yesithathu. UTrump umele uphondo lweRepublican esilwaneni somhlaba, futhi wamukeliswa inxeba elibulalayo ezandleni zesilo sobu-atheismu “woke” ngo-2020, ekugcwalisekeni kofakazi ababili besAmbulo isahluko seshumi nanye ababulawa emgwaqweni.

I-Future for America imele uphondo lwangempela lwamaProthestani phakathi komlando ofanayo, futhi ngo-2020, i-Future for America yamukela inxeba elibulalayo ezandleni zesilo sokungakholelwa kuNkulunkulu se-“woke.” Ngo-2023, eminyakeni engamashumi amabili nambili emva kuka-2001, uMikayeli wehlela phansi ukuba aqale inqubo emelwe nguHezekeli, uJohane, uDanyeli no-Isaya yokuvusa ibutho elinamandla eliyophakanyiswa njengophawu ngesikhathi somthetho weSonto osuzayo masinyane.

Ngo-1856, inhlangotho yamaMillerite yaseFiladelfiya yaguqukela enhlanganweni yamaMillerite yaseLawodikeya, futhi khona lapho yenqaba ulwazi olwandisiwe lwezikhathi eziyisikhombisa, yabe isiqedela ngokuphelele ukuvukela kwayo ngo-1863. AmaMillerite asuka esimweni esimelwe yibandla lesithupha laseFiladelfiya, aya ekuhlangenwe nakho kwebandla lesikhombisa, futhi leyo ndawo yokuguquka ihambisana nomlando ka-2023, lapho inhlangotho yaseLawodikeya ye-Future for America isuka ekuhlangenwe nakho kwebandla lesikhombisa, ibuyele ekuhlangenwe nakho kwebandla lesithupha laseFiladelfiya. Kulesi senzo sesiprofetho, uphondo lwangempela lwamaProthestani, njengophondo lwamaRiphabhulikhi, luba olwesishiyagalombili, olwalungolwabayisikhombisa.

Isihluthulelo sokuqaphela ukuthi impi yase-Ukraine iyimpi yesibili yokulwelana ngezithunywa, “inqaba” yevesi leshumi, kanye nevesi lesikhombisa. Evesini lesikhombisa, elalimelela upapa ethola inxeba lakhe elibulalayo ngo-1798, inkosi yaseningizimu yangena “enqabeni” yenkosi yasenyakatho, futhi lokhu kwagcwaliseka lapho ujenene kaNapoleon engena eVatican futhi ethumba upapa. Inkosi yaseningizimu yayisiyingenile enqabeni. Evesini leshumi inkosi yasenyakatho, emele ubupapa kanye nebutho layo eliyisithunywa i-United States, yasusa ngesikhukhula uhlaka lwe-Soviet Union, kodwa yashiya “inqaba” imi. “Inqaba” yayiyinhloko, inhlokodolobha—yayiyiRussia.

Kodwa “inhloko,” noma inqaba, ingamiswa kuphela phezu kofakazi ababili noma abathathu ngokusebenzisa u-Isaya isahluko sesikhombisa, amavesi esikhombisa nesishiyagalombili. U-Isaya isahluko sesikhombisa, ivesi lesishiyagalombili nelesishiyagalolunye, kwakuyiphuzu eliyinhloko lokubhekisela ochungechungeni lwezihloko zikaHiram Edson ezimayelana “nezikhathi eziyisikhombisa” ezashicilelwa ngo-1856. La mavesi amabili amisa ukuthi iRussia iyona nqaba enqobayo empini yamanje yase-Ukraine, ayilo futhi lawo mavesi amabili amisa indawo yokuqala yazo zombili “izikhathi eziyisikhombisa,” ezamelana nemibuso yakwa-Israyeli yasenyakatho neyaseningizimu. Ivesi leshumi lesahluko seshumi nanye likhomba umbono wangaphandle, uDadewethu White afundisa ukuthi usekelwe ekukhuphukeni nasekuweni kwemibuso.

“Ekuphakameni nasekuweni kwezizwe njengoba kwenziwe kwacaca ezincwadini zikaDaniyeli neSambulo, sidinga ukufunda ukuthi alinalutho kangakanani udumo lwangaphandle nolwezwe kuphela. IBabiloni, kanye nawo wonke amandla nobukhazikhazi balo, okungakaze izwe lethu liphinde likubone kusukela ngaleso sikhathi,—amandla nobukhazikhazi okwabonakala kubantu baleyo nkathi kuzinzile futhi kuhlala njalo,—sekudlule ngokuphelele kangakanani! Njengokuthi ‘imbali yotshani,’ libhubhile. Jakobe 1:10. Ngaleyo ndlela kwabhubha nombuso wamaMede namaPheresiya, kanye nemibuso yamaGrecki neRoma. Kanjalo kubhubha konke okungenaye uNkulunkulu njengesisekelo sako. Kuphela lokho okuboshelwe enhlosweni yaKhe, nokwembula isimilo saKhe, okungahlala njalo. Izimiso zaKhe yizona kuphela izinto eziqinile izwe lethu elizaziyo.” Prophets and Kings, 548.

Izimpi zokumela ezintathu “zenziwa zacaca ezincwadini zikaDaniyeli neseSambulweni,” futhi isihluthulelo saleli qiniso “yinqaba” yevesi leshumi, kuDaniyeli ishumi nanye. Kodwa ivesi leshumi libuye likhulume ngombono wangaphakathi, ngokuba indawo yokuqala yazo zombili “izikhathi eziyisikhombisa,” nayo ikhonjisiwe ku-Isaya isahluko sesikhombisa amavesi esishiyagalombili nesishiyagalolunye. Okwangaphandle nokwangaphakathi akunakuhlukaniswa, futhi nezikhathi ezimbili zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili nazo ziyizinti ezimbili zikaHezekeli, okuthi, lapho zihlanganiswa ndawonye, zimelele ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, okuyinhlanganisela yoBunkulunkulu nobuntu.

Okuhlangenwe nakho kukaDaniyeli ngombono oyimbangela “marah” kumele umugqa wesiprofetho lapho uMikhayeli ehla avuse abantu baKhe bezinsuku zokugcina. Lokho kuvuka kumele izinyathelo uKristu azifezayo zokuhlanganisa ubuNkulunkulu baKhe nobuntu babantu baKhe bezinsuku zokugcina. Kufeziwe ngokuhlanganiswa kwengqondo yoBunkulunkulu nengqondo yomuntu ukuze babe nengqondo eyodwa, futhi kufezelwa egumbini lesihlalo sobukhosi, eNdaweni Engcwelengewele kakhulu, okuyi“nqaba” uDade White ayichaza njenge“citadel” (inqaba) yomphefumulo.

Egumbini lesihlalo sobukhosi abantu bakaNkulunkulu bezinsuku zokugcina bamukela umqondo kaKristu, bese behlalisa kanye noKristu ezindaweni zasezulwini. Indawo yasezulwini lapho uKristu ehleli khona iynqaba noma ikhanda lethempeli. Ithempeli lomzimba linemvelo ephansi, okuyinyama, noma umzimba. Futhi linenye imvelo ephakeme, okuyingqondo. Evesini leshumi lesahluko seshumi nanye sikaDaniyeli, ukhiye ophawula inqaba yombono wangaphandle, uphinde

uphawule inqaba yombono wangaphakathi, futhi ngokwenza lokho uhlonza umlando lapho izimpondo zoBurephabliki nezobuProthestani ziguqukela khona zibe umfanekiso wesilo (uBurephabliki), noma umfanekiso kaNkulunkulu (ubuProthestani beqiniso). Zombili izimpondo zibe seziba ngowesishiyagalombili ophuma kwabayisikhombisa.

Uphondo lweqiniso lobuProthestani, ngalokho, luyilolo phondo laseFiladefiya eliyibutho elinamandla likaHezekeli, nesibhengezo sika-Isaya esiphakanyiswayo empini yokulwa nesithombe sesilo, kuqala e-United States bese kuba semhlabeni. UDaniyeli 11, ivesi 10, ukhomba iphuzu emlandweni ongewele lapho ukuhlanganiswa kwezinduku kuqala khona. Impi yase-Ukraine yaqala ngo-2014, kodwa kwaze kwaba ngu-2022 lapho iRussia yaqala khona ukuhlaselela i-Ukraine. Ngo-2023, eminyakeni engamashumi amabili nambili ngemva kuka-2001, uMikayeli waqala umsebenzi Wakhe wokuvusa labo ababebhekane nokudumala kwabo kokuqala ekugcwalisekeni komfanekiso wezintombi eziyishumi ngo-2020. Waqale wavusa “izwi” manje eselikhala ehlane. NgoJulayi 2023, lelo zwi laqala ukukhala, futhi kwakuyilo kanye izwi elavuswa ekuqaleni kwenhlangano yokulungisa yengelosi yesithathu ngo-1989, ngokuba uJesu uhlale ebonisa isiphetho ngesiqalo.

“Izwi” elimemeza ehlane laqala ukuzwakala ngokwethula IsAmbulo isahluko sokuqala, lapho ukuhlanganiswa koBunkulunkulu nobuntu kumelwe khona njengeSambulo sikaJesu Kristu, isambulo esivulwa khona kanye ngaphambi kokuba umnyango womusa uvalwe. UDaniyeli wabhekana naleso sambulo esahlukweni seshumi, ngombono “oyimbangela.” Ukuhlanganiswa koBunkulunkulu nobuntu emavesini okuqala eSambulo kumelela iqiniso elibaluleke kunawo wonke, kusekelwe emthethweni wokukhulunywa kokuqala. Ukuhlanganiswa koBunkulunkulu nobuntu, okuyikubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, kufezwa ngeZwi likaNkulunkulu. Lelo Zwi linikezwa lisuka kuYise liye eNdodaneni, yona elinikeza ingelosi yaYo, bese yona inikeza umlayezo kummeli ongumuntu. Izinyathelo ezimbili zokuqala zimelelwa nguBunkulunkulu. Lezo zinyathelo ezimbili zinokwehluka okuthi isinyathelo sesibili sobuNkulunkulu simelela ubuNkulunkulu obadala zonke izinto. Izinyathelo ezimbili ezilandelayo zimelelwa yizidalwa zikaNkulunkulu. Isinyathelo sokuqala siyingelosi engawanga, kanti ukubonakaliswa kwesibili kwendalo kaNkulunkulu kwakuyilowo owayenikwe amandla okudala kabusha ngokohlobo lwakhe. Leso sinyathelo sesine, esimela ubuntu, sasesizakuthatha umlayezo siwuthumele emabandleni, ukuze amabandla “afunde ezwe” lezo zinto ezalotshwa lapho.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

ISambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasithumela, wasivezela ngengelosi yakhe encekwini yakhe uJohane: owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangazo zonke izinto azibonayo. Ubusisiwe ofundayo, nabezwayo amazwi alesi siprofetho, nabagcina okulotshwe kuso; ngokuba isikhathi sesisondele. UJohane kuwo amabandla ayisikhombisa ase-Asiya: Makube kini umusa nokuthula okuvela kulowo okhona, nowayekhona, nozayo; nakuyo imimoya eyisikhombisa ephambi kwesihlalo sakhe sobukhosi; nakuJesu Kristu, ongufakazi othembekileyo, nezibulo labafuleyo, nombusi wamakhosi omhlaba. Kuye

owasithandayo, wasigeza ezonweni zethu ngegazi lakhe uqobo, wasenza amakhosi nabapristi kuNkulunkulu nakuYise; makube kuye inkazimulo nombuso kuze kube phakade naphakade. Amen. Bhekani, uyeza namafu; yilo lonke iso eliyakumbona, nabo abamgwaza; futhi zonke izizwe zomhlaba ziyokhala ngenxa yakhe. Yebo, Amen. Ngingu-Alfa no-Omega, isiqalo nesiphetho, kusho iNkosi, ekhona, neyayingekhona, nezayo, uSomandla. Mina Johane, ongumfowenu futhi ongumhlanganyeli nani ekuhluphekeni, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhatmose ngenxa yezwi likaNkulunkulu, nangenxa yobufakazi bukaJesu Kristu. NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, elinjengelamacilongo, lithi, Ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi, Okubonayo kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa ase-Asiya; e-Efesu, naseSmirna, nasePergamu, naseThiyatira, naseSardesi, naseFiladelfiya, naseLawodisiya. Isambulo 1:1–11.