

# **Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Ayisishiyagalolunye Nantathu**

*Ukwambulwa Kwezikhathi Zokugcina: Kusukela Esiphethweni SeRussia kuya Ekubuyeni KukaTrump naseKwakhekeni Komfanekiso Wesilo*

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Esikhathini esiseduze iRussia izophelisa impi yase-Ukraine ngokunqoba, futhi lokho kunqoba kuyoba yisiqalo sokuphela kukaPutin neRussia. Njengoba nje uGorbachev wahlela kabusha (perestroika) umbuso wakhe wabe esebalekela eZizweni Ezihlangene, iRussia yezepolitiki izobekwa ngaphansi kwegunya leZizwe Ezihlangene, kuyilapho iRussia yenkolo izolethwa ngaphansi kokulawulwa ngupapa. UTrump uzokhethwa ngo-2024, futhi anqobe amaDemocrat angabameli bomhlaba wonke kanye nabamaRepublican abazisholo bona abangabameli bomhlaba wonke, futhi uzokwakha umfelandawonye nabameli bomhlaba wonke beZizwe Ezihlangene, ngenhloso yokuxazulula imiphumela yokuwa kukaPutin neRussia. Khona-ke isifebe saseTire siyobe sesincengela iRussia.

Empini yasePanium, umlando wempi yokuqala kweziyimpi ezintathu zevesi lamashumi amane uyaphindwa. Empini yokuqala, emelwe ukuwa kweSoviet Union ngo-1989, owokuqala kubamongameli abayisishiyagalombili bokugcina wasebenza njengebutho elimele upapa. Lowo mongameli wokuqala wayengoweQembu lamaRiphabhulikhi, okukhombisa ukuthi nowokugcina naye uyoba ngumongameli weRiphabhulikhi. Lowo mongameli wokuqala wayaziwa ngenkulumo yakhe ephathelene nodonga lwekhethini lensimbi, olwehla njengophawu lwesiprofetho lapho uDonga lwaseBerlin lwehla ngoNovemba 9, 1989. Umongameli wokugcina weRiphabhulikhi uyokwaziwa ngenkulumo yakhe ephathelene nodonga olusemngceleni oseningizimu ye-United States, futhi uphawu oluyobeka ubufakazi bukaTrump bokwakha udonga luyoba ngumthetho weSonto, lapho “udonga lokwahlukanisa ibandla nombuso” olungokomfanekiso lususwa khona.

Lowo mongameli wokuqala wayeyinkanyezi yangaphambili yezindaba, eyaziwa ngamakhono ayo akhaliphile okukhuluma nangomuzwa wayo wokuhlekisa. Lowo mongameli wokugcina uyinkanyezi yangaphambili yezindaba, eyaziwa ngamakhono ayo akhaliphile okukhuluma nangomuzwa wayo wokuhlekisa. Unyaka ka-1989 waphawula ukuhlakazeka kombuso owaziwa ngokuthi yiSoviet Union, kanti impi yokugcina kwezintathu zevesi lamashumi amane imele ukuhlakazeka kombuso owaziwa ngokuthi yiRussia.

Impi yasePanium iyimpi yesithathu neyokugcina yevesi lamashumi amane, futhi yafanekiswa yimpi yokuqala. Lapho impi yokuqala isiphelile, umhlaba wonke wavuma ukuthi amandla amakhulu okuwukuphela kwawo emhlabeni kwakuyi-United States. Lokho kubusa komhlaba kuyophindwa ekuphetheni kwempi yokugcina, ngoba kulapho, naphezu kobumbano olwakhiwa phakathi kuka-Antiochus III noPhilip waseMakedoniya, (i-United States ne-United Nations), i-United States (umprofethi wamanga) izomiswa njengenkosi ephambili yamakhosi ayishumi

(udrako—i-United Nations.)

Izimpi ezintathu zevesi lamashumi amane ziphethe uphawu lwe-“Qiniso,” ngokuba eyokuqala imelela eyokugcina, kanti impi ephakathi imelela ukuhlubuka. Ibutho lokuqala nelokugcina elinqobayo elisebenza ngommeleli (i-United States) liyanqoba, kodwa ibutho lesibili elisebenza ngommeleli liyehlulwa, futhi lelo butho lesibili elisebenza ngommeleli linguBuNazi, uphawu lomhlaba wonke lokuhlubuka.

Imikhankaso emithathu yezombusazwe kaDonald Trump iphethe uphawu lwe-“Qiniso,” ngoba unqoba ukhetho emkhankasweni wakhe wokuqala nowokugcina, kodwa emkhankasweni ophakathi wehlulwa yisilo sokungakholelwa kuNkulunkulu, esingamandla kadrako, siphinde futhi sibe uphawu lokuvukela olumelelwa uhlamvu lweshumi nantathu lwezinhlamvu zesiHebheru, okuthi lapho luhlanganiswa nohlamvu lokuqala nolokugcina kwakhe igama lesiHebheru elithi “Qiniso.”

Ivesi yeshumi kuDaniyeli ishumi nanye ikhomba isikhathi sokuphela ngo-1989, futhi ivesi yeshumi nesithupha likhomba umthetho weSonto ozayo maduze. Amavesi ayishumi kuya kweleshumi nanhlane amele umlando ofihlekile wevesi lamashumi amane, okuyingxenye yencwadi kaDaniyeli eyayivalelwe uphawu kwaze kwaba sezinsukwini zokugcina. Lapho amavesi ayishumi kuya kweleshumi nanhlane ebekwa (umugqa phezu komugqa) emlandweni ofihlekile wevesi lamashumi amane, leyo ngxenye kaDaniyeli ephathelene nezinsuku zokugcina iyambulwa. Leyo ngxenye yambulwa nje ngaphambi kokuba isikhathi somusa siphela kwabagcina iSabatha emthethweni weSonto ozayo maduze. Ngakho-ke imele uphawu lokugcina, noma uphawu lwesikhombisa.

Kwathi esevule uphawu lwesikhombisa, kwaba khona ukuthula ezulwini cishe ingxenye yehora. Ngase ngibona izingelosi eziyisikhombisa ezazimi phambi kukaNkulunkulu; zanikezwa amacilongo ayisikhombisa. Kwase kufika enye ingelosi yima e-altare, iphethe isitsha segolide sempepho; yanikwa impepho eningi, ukuze iyinikele kanye nemikhuleko yabo bonke abangcwele e-altare legolide elaliphambi kwesihlalo sobukhosi. Intuthu yempepho, eyakhuphuka kanye nemikhuleko yabangcwele, yenyukela phambi kukaNkulunkulu ivela esandleni sengwezi. Ingelosi yase ithatha isitsha sempepho, yasigcwalisa ngomlilo wase-altare, yawuphonsa emhlabeni; kwase kuba khona amazwi, nokuduma kwezulu, nokubaneka, nokuzamazama komhlaba. Izingelosi eziyisikhombisa ezazinamacilongo ayisikhombisa zase zizilungiselela ukuwakhala. IsAmbulo 8:1–6.

Izingelosi eziyisikhombisa ezinezimpondo eziyisikhombisa zimelela ukwahlulelwa okusebenzayo okuqala emthethweni weSonto e-United States, futhi zimelela ukwahlulelwa okusebenzayo okuqala lapho uMikayeli esukuma futhi isikhathi sokuvininywa komuntu sivala. Isikhathi sokuqala, kusukela emthethweni weSonto kuze kube yilapho uMikayeli esukuma, izahlulelo zikaNkulunkulu zixutshaniswa nesihe, kodwa-ke izinhlupeho eziyisikhombisa zokugcina ziyizahlulelo zikaNkulunkulu ezingaxutshaniswanga nesihe. Ukuvulwa kophawu lwesikhombisa yilapho izahlulelo ezisebenzayo zilungiselelwa khona, njengoba zimelelwe yizingelosi eziyisikhombisa.

Izahluko zesibili nezesishiyagalolunye zikaDaniyeli ziveza “imithandazo yabangwele” njengomthandazo wokuzuzwa ukuqonda ngezehlakalo ezihlobene nephupho eliyimfihlakalo likaNebukhadinezari lomfanekiso wezilwane, kanye nokuphenduka nokuvuma okuhlobene “nezikhathi eziyisikhombisa,” zesahluko samashumi amabili nesithupha sikaLevitikusi. Imithandazo exutshani nemphepo “esitsheni segolide sokushunqisa impepho” eyenyukela phambi kukaNkulunkulu, iyakhulekwa yilabo ababizelwe ukuba babe phakathi kwabayikhulu namashumi amane nane ezinkulungwane, abathi ngaleso sikhathi bamukele uphawu lukaNkulunkulu ophilayo, lapho umlilo wase-altare uphonselwa emhlabeni.

KuHezekeli isahluko sesishiyagalolunye, labo abangwele abafanayo bayabubula futhi bakhale ngenxa yezinengiso ezenziwa ezweni nasebandleni, futhi njengoba beveza ukuzisola kwabo okujulile ngesono, ingelosi yokubeka uphawu ibeka uphawu emabunzini abo. Njengasesahlukweni sesishiyagalombili seSambulo, izahlulelo ezimelwe yizingelosi ezibhubhisayo zikhona lapho emuva zilindele umyalo wokuthi umsebenzi wokubeka uphawu usuqediwe.

“Ngokunemba okungaphambuki, oNgapheli usaqhubeka egcina umlando wesikweletu sazo zonke izizwe. Ngenkathi umusa waKhe usanikwa kanye nokubizelwa ekuphendukeni, lo mlando uyohlala uvulekile; kodwa lapho izibalo sezifinyelela esilinganisweni esithile uNkulunkulu asimisile, inkonzo yolaka lwaKhe iyaqala. Umlando uyavalwa. Ukubekezela kobuNkulunkulu kuyaphela. Akusekho ukunxusela umusa ngenxa yazo.”

“Umprofethi, ebheka ezikhathini ezizayo, waboniswa lesi sikhathi embonweni wakhe. Izizwe zalesi sikhathi zibe ngabamukeli bezihawu ezingakaze zibonwe. Ezikhethweni ezinhle kakhulu zezibusiso zasezulwini zinikwe zona, kodwa ukubhala icala elimelene nazo kubonisa ukwanda kokuzidla, ukuhaha, ukukhonza izithombe, ukudelela uNkulunkulu, nokungabongi okuyisisekelo. Ziyashesha ukuvala i-akhawunti yazo noNkulunkulu.

“Kodwa okungenza ngithuthumele yileli qiniso lokuthi labo ababenokukhanya okukhulu kakhulu namalungelo amakhulu sebengcoliswe ububi obandile obukhona. Bethonywe ngabangalungile ababazungezile, abaningi, yebo ngisho nabanye balabo abathi babambebele eqinisweni, sebande futhi becindezelwa ngumfundlana onamandla wobubi. Ukuklolodelwa okujwayelekile okuphonswa phezu kokuzinikela kweqiniso nobungwele kuholela labo abangazihlanganisi eduze noNkulunkulu ekulahlekelweni ukuhlonipha kwabo umthetho waKhe. Ukube bebelandela ukukhanya futhi belalela iqiniso ngokusuka enhliziyweni, lo mthetho ongwele ubuyobonakala uyigugu nakakhulu kubo lapho udelelwa futhi ubekelwa eceleni ngaleyo ndlela. Njengokuba ukungahloniphi umthetho kaNkulunkulu kubonakala ngokusobala ngokwengeziwe, umugqa wokwahlukanisa phakathi kwabawugcinayo nomhlaba uba sobala ngokwengeziwe. Uthando ngemithetho yaphezulu luyakhula kwesinye isigaba njengoba ukwedelela yona kukhula kwesinye isigaba.”

“Inkinga isondela ngokushesha. Izibalo ezikhula ngokushesha zibonisa ukuthi isikhathi sokuvakasha kukaNkulunkulu sesicishe safika. Nakuba engathandi ukujezisa, nokho uzokujezisa, futhi lokho masinyane. Labo abahamba ekukhanyeni bayozibona izibonakaliso zengozi esondelayo; kodwa akufanele bahlale ngokuthula, belindele ngokunganaki ukubhujiswa, beziduduza ngenkolelo yokuthi uNkulunkulu uyobavikela abantu baKhe

ngosuku lokuvakasha. Kude nalokho. Kufanele baqonde ukuthi kuwumsebenzi wabo ukusebenza ngenkuthalo ukuze basindise abanye, bebheka kuNkulunkulu ngokukholwa okuqinile befuna usizo. ‘Umkhuleko oqotho, oshisekayo womuntu olungileyo unamandla kakhulu.’”

“Imvubelo yobungcwele ayikalahlekelwa ngokuphelele amandla ayo. Ngesikhathi lapho ingozi nokudangala kwebandla kukhulu kakhulu, iqembu elincane elimile ekukhanyeni liyobe libubula futhi likhala ngenxa yezinengiso ezenziwa ezweni. Kodwa ikakhulukazi imikhuleko yabo iyokhuphuka ngenxa yebandla, ngoba amalungu alo enza ngokwendlela yezwe.

“Imikhuleko eqotho yalaba abambalwa abathembekile ayiyikuba yize. Lapho iNkosi iphuma njengomphindiseli, iyakuza futhi njengomvikeli wabo bonke labo abaye balondoloza ukholo ebumsulweni balo, bazigcina bengenabala livela ezweni. Yilesi sikhathi lapho uNkulunkulu athembise khona ukuphindiselela abakhethiweyo baKhe, abakhala kuYe imini nobusuku, nakuba ebabekezelela isikhathi eside.

“Umyalo uthi: ‘Dabula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini amadoda abubulayo nabakhalayo ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo.’ Laba ababubulayo, bekhala babebambebele phambili amazwi okuphila; babekhuza, beluleka, futhi bencenga. Abanye ababedelela uNkulunkulu baphenduka futhi bathobisa izinhliziyi zabo phambi kwaKhe. Kodwa inkazimulo yeNkosi yayisisukile kwa-Israyeli; nakuba abaningi babesaqhubeka nezinhlobo zenkolo, amandla nokuba khona kwaYo kwakungekho.”

Testimonies, umqulu 5, 208–210.

Amavesi eshumi kuya kweleshumi nanhlanu avula umlando ofihlekile wevesi lamashumi amane, futhi ngokwenza lokho ngesikhathi esifanayo aveza ukuthi ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane manje sekwenziwa phezu kwalabo asebehangabezane nezimfuneko zemikhuleko emelwe nguDanilyeli kanye namadoda amathathu afaneleyo esahlukweni sesibili, nangokukaDanilyeli esahlukweni sesishiyagalolunye. Umehluko phakathi kwale mithandazo emibili ungabonakala njengomthandazo wokuqonda izehlakalo zangaphandle zesiprofetho (Danilyeli 2), nomthandazo wokufinyelela ekuqapheliseni okuhlangenwe nakho kwangaphakathi kwesiprofetho (Danilyeli 9). Omunye umehluko ngokuthi abangcwele, njengomzimba wonke, bafuna ukuqonda umlayezo wokuvivinya womfanekiso wesilo (Danilyeli 2), kodwa ngamunye ngamunye kubo kumelwe afeze umsebenzi wokuphenduka okuphelele (Danilyeli 9). Imikhuleko yabo kumelwe ibe esimweni sikaHezekeli 9, ngoba kumelwe badabuke ngenxa yezono ezweni nasebandleni.

“Ngesikhathi lapho ulaka lwaKhe luyophuma ngezahlelelo, laba balandeli bakaKristu abathobekileyo, abazinikeleyo bayokwehlukaniswa kwabanye bezwe ngokuhlupheka kwemiphefumulo yabo, okuvezwa ngokukhala nokulila, ngokusola nangezixwayiso. Ngenkathi abanye bezama ukwembathisa ububi obukhona ngengubo, futhi bathethelele ububi obukhulu obusabalele yonke indawo, labo abanokushisekela udumo lukaNkulunkulu nothando lwemiphefumulo abayikuthula ukuze bathole umusa wanoma ubani. Imiphefumulo yabo elungileyo iyahlushwa usuku nosuku yimisebenzi nengxoxo engcwelekiyo yabangalungile. Abanamandla okumisa isifufula sobubi esigelezayo ngamandla, ngakho-ke bagcwala usizi

nokwesaba. Bayakhala phambi kukaNkulunkulu ukubona inkolo idelelwa khona kanye emakhaya alabo abaye baba nokukhanya okukhulu. Bayalila futhi bahluphe imiphefumulo yabo ngoba ukuziqhenya, ukuhaha, ubugovu, nenkohliso cishe yazo zonke izinhlobo kusebandleni. UMoya kaNkulunkulu, ovesela ukusola, ucindezelwa ngaphansi kwezinyawo, kuyilapho izinceku zikaSathane zinqoba. UNkulunkulu uyahlaziswa, iqiniso lenziwa lingabi namphumela.”

“Isigaba sabantu abangazizwa bedabukile ngenxa yokwehla kwabo ngokomoya, futhi abangakhali ngezono zabanye, siyakusala singenalo uphawu lukaNkulunkulu. INkosi ithuma izithunywa zaYo, amadoda aphethe izikhali zokubulala ezandleni zawo, ithi: ‘Hambani nimlandele phakathi komuzi, nibulale; iso lenu malingahawukeli, futhi ningabi namusa: bulalani niphelelise abadala nabancane, izintombi, nezingane ezincane, nabesifazane: kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale endlini yami engcwele. Base beqala ngamadoda amadala ayengaphambi kwendlu.”

“Lapha siyabona ukuthi ibandla—indlu engcwele yeNkosi—laba ngelokuqala ukuzwa isibhaxu solaka lukaNkulunkulu. Amadoda amadala, labo uNkulunkulu ayebanike ukukhanya okukhulu futhi ayemi njengabalindi bezintshisekelo ezingokomoya zabantu, ayephule ukwethenjwa kwawo. Ayesezamukele isikhundla sokuthi akufanele silindele izimangaliso nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zangaphambili. Izikhathi sezishintshile. La mazwi aqinisa ukungakholwa kwawo, futhi athi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inesihe kakhulu ukuba ihambele abantu bayo ngokwahlulela. Kanjalo ‘Ukuthula nokulondeka’ kuyisikhalo esivela kubantu abangasoze baphinde baphakamise izwi labo njengecilongo ukuze babonise abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ezingafunanga ukukhonkotha yizo ezizwayo impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, izintombi, nabantwana abancane bonke bayabhubha ndawonye.” Testimonies, volume 5, 210, 211.

Ivesi yokuqala neyesibili kaDaniyeli 11 ziqala ngesikhathi sokuphela ngo-1989, njengoba kwenza nevesi leshumi. Ivesi lesibili lihambisa umlando liwuyise esikhathini sokuqala sokubusa kukaDonald Trump, bese lishiya umlando ofihlekile kusukela kulowo mongameli wesithupha ocebe kakhulu kuze kufike embusweni wesikhombisa (iZizwe Ezihlangene), omelwe ngu-Aleksanda Omkhulu. Phakathi kukaXerxes inkosi ecebileyo evesini lesibili, no-Aleksanda Omkhulu, kwakukhona amakhosi asePheresiya ayisishiyagalombili. Umlando ofihlekile wevesi lesibili kuze kufike evesini lesithathu umele amakhosi ayisishiyagalombili. Ngakho-ke, kusukela ekupheleni kwesikhathi sokuqala sokubusa kukaTrump kuze kufike embusweni wesikhombisa wesiprofetho seBhayibheli kukhona inani eliphelele lamakhosi ayishumi ahlanganisa umlando ofihlekile wevesi lesibili kuya kwelesithathu lesahluko seshumi nanye sikaDaniyeli.

Inani leshumi liwuphawu lovivinyo, futhi uvivinyo olwenzeka kulowo mlando uqobo lwalo luwukwakheka komfanekiso wesilo. Umongameli wesithupha ocebe kakhulu uvusa ama-globalist eqala ngomkhankaso wakhe wokuqala ngowe-2015, futhi ngokwenza lokho ubeka uphawu lokuqala komzabalazo phakathi kofakazi ababili besAmbulo isahluko seshumi nanye nesilo esiyidrako sokungakholelwa kuNkulunkulu, ongapheli kuze kube ngumthetho weSonto wamavesi

eshumi nesithupha namashumi amane nanye. Ngaphakathi kwaleyo mpi uDonald Trump wayengumongameli wokuqala ukuvusa udrako futhi futhi ungowokugcina. UTrump ungumongameli wokugcina wesilo somhlaba, futhi uTrump uzoba ngumholi wokuqala wombuso wesikhombisa. Ngokwenza kanjalo, uTrump umelela owokuqala nowokugcina wamakhosi ayishumi, futhi ishumi limelela uvivinyo.

U-1776, u-1789, no-1798 bumele izigaba ezintathu zomlando ezimisela ukuthi umongameli wesishiyagalombili ungowabayisikhombisa. U-1776 umelela ukushicilelwa kweSimemezelo Sokuzimela, kanye nomlando weNgqungquthela Yezwekazi yokuQala neyesiBili. U-1789 umelela inkathi yomlando lapho kwakhishwa khona i-Articles of Confederation. Leyo nkathi yaqala ngo-1781, yaphetha ngokushicilelwa koMthethosisekelo ngo-1789. U-1798 umelela ukushicilelwa kwe-Alien and Sedition Acts, kanye nokuqala kwesilo somhlaba njengombuso wesithupha wesiprofetho seBhayibheli.

AmaKhongolose Ezwekazi ahlukaniwe izikhathi ezimbili zesiprofetho: ingqungquthela yokuqala nengqungquthela yokugcina. I-First Continental Congress yaba nabongameli ababili, futhi uPeyton Randolph wayengumongameli wokuqala. I-Second Continental Congress yaba nabongameli abayisithupha. UPeyton Randolph wayengumongameli wokuqala kokubili we-First kanye nowe-Second Continental Congresses. Kwaba khona inani eliphelele labongameli abayisishiyagalombili phakathi nomlando we-First ne-Second Continental Congresses. UPeyton Randolph wayengumongameli wokuqala kokubili we-First ne-Second Continental Congresses, isikhathi sesiprofetho lapho kwakukhona khona abongameli abayisishiyagalombili, kodwa umongameli wokuqala wesikhathi ngasinye kulezo zikhathi ezimbili wayengumuntu oyedwa. Ngakho-ke, nakuba kwakukhona izikhathi zobumongameli eziyisishiyagalombili, empeleni kwakukhona abongameli abayisikhombisa kuphela. Umongameli wokuqala wayengowokuqala kabili phakathi kwabantu abayisikhombisa ababengabongameli, ngakho-ke uRandolph umele owesishiyagalombili, owayengowabayisikhombisa, futhi phezu kofakazi ababili ufanekisa umongameli wokuqala wangempela, owayenguGeorge Washington.

IWashington imelwe nguRandolph, ngakho-ke uRandolph, njengophawu lweWashington, udlulisa kokubili izimpawu zesiprofetho zikaRandolph umongameli wokuqala, nokuthi uRandolph wayengowesishiyagalombili, owayevela kwabayisikhombisa. Kanjalo-ke uGeorge Washington, njengomongameli wokuqala noMkhuzi Omkhulu wokuqala, naye ngokwesiprofetho wayengowesishiyagalombili, futhi wayevela kwabayisikhombisa; futhi uTrump, njengomongameli wokugcina, naye uyoba ngowesishiyagalombili, okungukuthi, ovela kwabayisikhombisa.

Umongameli wesibili we-Second Continental Congress kwakunguJohn Hancock. I-Second Continental Congress yaphela ngo-1781. Kusukela ngo-1781 kuya ku-1789, kukhonjwa umlando we-Articles of Confederation. Leso sikhathi sifanekiselwa usuku luka-1789, ngokushicilelwa koMthethosisekelo. Kuleso sikhathi kwakukhona nabongameli abayisishiyagalombili. I-Articles of Confederation yayimele uMthethosisekelo wokuqala, kodwa ubuthakathaka be-Articles of Confederation baholela ekutheni ithathelwe indawo, nasekuqinisekiseni nguwo amakoloni ayishumi nantathu koMthethosisekelo ngo-1789.

Kuleso sikhathi omongameli abayisishiyagalombili babehlanganisa omongameli abayisikhombisa ababengebona omongameli emlandweni wesikhathi esasimelwe yiMikhandlu emibili yangaphambili yaseZwekazini, kanye noyedwa owayengumongameli kuleso sikhathi sokuqala sesiprofetho. UJohn Hancock wasebenza kokubili eMkhandlwini wesibili waseZwekazini, futhi nasesikhathini esasimelwe yi-Articles of Confederation. Ezizingeni lesiprofetho, kwakukhona amadoda ayisikhombisa kuphela ayengomongameli phakathi neMikhandlu emibili yaseZwekazini; ngalokho ngokwesiprofetho uJohn Hancock wayengomunye wabayisishiyagalombili esikhathini se-Articles of Confederation, kodwa futhi wayengomunye wamadoda ayisikhombisa avela esikhathini esandulelayo. Ngakho-ke wayengowesishiyagalombili, owayevela kwabayisikhombisa.

Inkathi yesibili yesiprofetho, emelwe ngu-1781 kuya ku-1789, njengenkathi yokuqala, yayinomongameli (uHancock) owayengowesishiyagalombili, futhi engowabayisikhombisa, njengoba noRandolph wayenjalo enkathini yokuqala yesiprofetho emelwe ngu-1776.

Kuzo zombili izikhathi zabapresidente abayisishiyagalombili, kufanekiswa imfihlakalo yokuthi owesishiyagalombili ungowabayisikhombisa. Lezo zikhathi ezimbili zinikeza ubufakazi bokuthi umongameli wokuqala oqotho (uWashington) naye wayenamathiselwe emfanekisweni wakhe leyo mfihlakalo yesiprofetho, ngokufanekiselwa kwakhe okwakumelwe nguRandolph. Laba bofakazi abathathu bakhuluma ngoTrump. UTrump, njengoba emelwe emavesini okuqala nelesibili esahlukweni seshumi nanye, uvezwa kuphela ngesikhatsi sakhe sokuqala sokubusa, esaphela lapho ukhetho lwesibili lwebiwa yisilo esivela emgodini ongenasiphelo.

Umlando owagcwalisa lawo mavesi uhlanganisa umlando ofihlekile phakathi kwalelo qophelo lenkosi ecebe kakhulu (uXerxes) nokwethulwa kuka-Alexander Omkhulu, omelela umthetho weSonto, lapho amakhosi ayishumi abe ngumbuso wesikhombisa isikhashana. Phakathi kwenkosi ecebile namakhosi ayishumi avumelana ngokunikela umbuso wawo wesikhombisa kupapa, kwakukhona amakhosi ayisishiyagalombili. Lawo makhosi ayisishiyagalombili akha umlando ofihlekile wevesi lesibili kuze kube yivesi lesithathu, athola ofakazi ababili bamapresidenti ayisishiyagalombili emlandweni ka-1776, 1789 no-1798.

Lowo mlando uphetha uphawu olungokomfanekiso lweminyaka engamashumi amabili nambili, okuwukhomba njengomlando wokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, lapho ubuNkulunkulu buhlanganiswa nobuntu. Uphinde futhi uphathe ubufakazi be-“Qiniso,” ngokuba isiqalo siphawula ukuzimela, kanti ukuphela kuphawula ukususwa kokuzimela, kuyilapho eminyakeni eyishumi nantathu emva kuka-1776, amakoloni ayishumi nantathu aqinisekisa uMthethosisekelo. Futhi ukhomba izikhathi ezimbili zamakhosi ayisishiyagalombili (omongameli) ezombili eziqukethe imfihlakalo yokuthi owesishiyagalombili ungowabayisikhombisa.

UTrump njengomongameli wesithupha ngo-2016, futhi njengomholi wokugcina wombuso wesithupha, ubuye amekele owokuqala nowokugcina wamakhosi ayishumi alandelanayo. Inani elithi ishumi likhomba inqubo yokuvivinywa kwalowo mlando, kanti uvivinyo olwandulela futhi oluphetha emthethweni weSonto yilona ukwakheka komfanekiso wesilo. Umfanekiso wephupho lesilo likaNebukadinesari umelela imibuso eyisishiyagalombili, futhi ngokwenza kanjalo unikeza

ubufakazi bokuthi uvivinyo lomfanekiso wesilo lumelwa inani elithi “isishiyagalombili”.

Emlandweni wokuvivinywa komugqa wakwaMaccabees, omelela umugqa wophondo lobuProthestani obuhlubukayo kanye nomugqa wophondo lweRiphabhulikhi ehlubukayo olumelwa ngu-Antiochus III, imigqa nezimpondo kuhlangu kube uphondo olulodwa, olungumfanekiso wobupapa. Kulo mlendo ofanayo, umfanekiso kaNkulunkulu uzalaniswa ngokuphelele nangokuphakade kulabo abamelelwa njengabayikhulu namashumi amane nane ezinkulungwane.

Umlando ofihlekile wevesi lamashumi amane wembulwa phakathi komlando ofihlekile wevesi lesibili kuze kube ivesi lesithathu, nomlando wamavesi ayishumi kuya kweleshumi nanhlano. Lapho uTrump eba ngumongameli wesishiyagalombili ongowabayisikhombisa ekugcotshweni kwakhe ngoJanuwari 20, 2025, amakhosi ayisishiyagalombili aphakathi kukaXerxes no-Alexander Omkhulu aphawula ukufika kokubunjwa komfanekiso wesilo, futhi uTrump umelela owokuqala nowokugcina wamakhosi ayishumi alandelayo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Ngase ngibona esandleni sokunene sohlezi esihlalweni sobukhosi incwadi ebibhalwe ngaphakathi nangasemhlanane, inamatheliswe izimpawu eziyisikhombisa. Ngase ngibona ingelosi enamandla imemeza ngezwi elikhulu, ithi: Ngubani ofaneleyo ukuvula incwadi nokuxegisa izimpawu zayo na? Kwakungekho muntu ezulwini, noma emhlabeni, noma ngaphansi komhlaba, owayenamandla okuvula incwadi, noma ukuyibheka. Ngase ngikhala kakhulu, ngokuba kwakungatholakali muntu ofaneleyo ukuvula nokufunda incwadi, noma ukuyibheka. Omunye wabadala wayesethi kimi: Ungakhali; bheka, iNgonyama yesizwe sakwaJuda, iMpande kaDavide, inqobile ukuvula incwadi nokuxegisa izimpawu zayo eziyisikhombisa. Ngase ngibona, bheka, phakathi kwesihlalo sobukhosi naphakathi kwezidalwa ezine, naphakathi kwabadala, kwakumi iWundlu kungathi lihlathshiwe, linezimpondo eziyisikhombisa namehlo ayisikhombisa, okuyiMimoya eyisikhombisa kaNkulunkulu ethunyelwe emhlabeni wonke. Lafika lathatha incwadi esandleni sokunene sohlezi esihlalweni sobukhosi. Kwathi seliyithathile incwadi, izidalwa ezine nabadala abangamashumi amabili nane bawa phansi phambi kweWundlu, yilowo nalowo ephethe ihabhu nezitsha zegolide ezigcwele impepho, okuyimikhuleko yabangcwele. Bahlabelela ingoma entsha, bethi: Ufanelekile ukuthatha incwadi nokuvula izimpawu zayo; ngokuba wahlatshwa, wasihlenga ukuba sibe ngabakaNkulunkulu ngegazi lakho, kubo bonke ubuzalo, nezilimi, nabantu, nezizwe; futhi usenze saba ngamakhosi nabapristi kuNkulunkulu wethu; siyakubusa emhlabeni. IsAmbulo 5:1–10.