

Incwadi kaDaniyeli - Inombolo Yamashumi Amathathu Nanye

*Isexwayiso laseMelika: Ukubaluleka Kokuhunyushwa KukaDaniyeli
Kwanamuhla*

Jeff Pippenger
2023-12-26

Umbhalo osodongeni, nokuchazwa kwawo nguDaniyeli kuBelishasari, kumela isimemezelo sokugcina esimelene kokubili nophondo lwaseRiphabhulikhi oluhlubukile kanye nophondo lwamaProthestani oluhlubukile lwe-United States. Umlando wokuqala wabobabili, okungukuthi obobaba abasungula i-United States kanye namavulandlela e-Adventism, uqoshwe ngokucacile; nokho, izifundo nezixwayiso eziqokethwe lapho ziye zabekelwa eceleni phakathi “kwezizukulwane ezine”. UBelishasari umela leli qiniso ngokupheleleyo.

Akudingekile ukuchaza isikhathi esiqondile ukuze kunqunywe ukuthi isizukulwane silingana nani, ngoba iZwi likaNkulunkulu alihluleki nanini, futhi likhuluma ngokuqondile ukuthi kuse sizukulwaneni sesine lapho uNkulunkulu evala izincwadi phezu kwezizwe ezihlubukele intando yaKhe eyambuliweyo.

UNkulunkulu wakhuluma wonke lawa mazwi, wathi: NginguJehova uNkulunkulu wakho, owakukhipha ezweni laseGibhithe, endlini yobugqila. Awuyikuba nabanye onkulunkulu ngaphandle kwami. Ungazenzeli isithombe esibaziweyo, noma umfanekiso wanoma yini esezulwini phezulu, noma esemhlabeni phansi, noma esemanzini ngaphansi komhlaba; ungazikhothameli kuzo, ungazikhonzi; ngokuba mina Jehova uNkulunkulu wakho nginguNkulunkulu onomhawu, ngiphindisela ububi bawoyise phezu kwabantwana kuze kube sesizukulwaneni sesithathu nesesine sabangizondayo; futhi ngibonisa umusa ezinkulungwaneni zabangithandayo, nabagcina imiyalo yami. Eksodusi 20:1.

Esizukulwaneni sokugcina, ngakho-ke esizukulwaneni esingokwesiprofetho “sesine” sika-Israyeli wasendulo, kokubili uJohane uMbhapathizi noKristu basichaza lesi sizukulwane njengesizukulwane sezinyoka ezinobuthi.

O sizukulwane sezinyoka ezinobuthi, ningakhuluma kanjani izinto ezinhle, lokhu nina nibabi na? Ngokuba umlomo ukhuluma okuvela ekugcwaleni kwenhliziyo. Umuntu omuhle ukhipha okuhle engebweni enhle yenhliziyo; nomuntu omubi ukhipha okubi engebweni embi. Kepha ngithi kuni, onke amazwi ayize abantu abayowakhuluma bayakuziphendulela ngawo ngosuku lokwahlulelwa. Ngokuba ngamazwi akho uyakuthiwa ulungile, nangamazwi akho uyakuhlala. Mathewu 12:34–37.

Esizukulwaneni sokugcina sesilo somhlaba, sikhuluma njengodrako (inyoka enobuthi). Kusukela ngowe-1863 kuze kube ngumthetho weSonto, uphondo lweRiphabhulikhi luye lwaphambuka kuMthethosisekelo wase-United States. Izibusiso uNkulunkulu azethululela phezu kwesizwe zaphambukisa izinhliziyi zezakhamuzi nabaholi emthwalweni wabo wokuvikela izimiso

ezakhiqiza ingcebo nokuchuma abase bekufinyelele bakujabulela, base bekhohlwa isisusa esaqondisa oyise abasungula ekukhiqizeni lowo mbhalo ongcewele owakhiqiza leyo ngcebo nokuchuma okwathi kamuva bakuvumela ukuba kubakhohlise. Abagcinanga ngokukhohlwa inhloso yalowo mbhalo ongcewele kuphela, kodwa futhi bakhohlwa nomthwalo wabo wokulondoloza izimiso eziqokethwe ngaphakathi kwalowo mbhalo.

Kusukela ngo-1863 kuze kube semthethweni weSonto, uphondo lweqiniso lwamaProthestani (i-Adventism) lwaphambuka emaqinisweni alo ayisisekelo amiswe nguNkulunkulu ngenkonzo kaWilliam Miller. Izibusiso uNkulunkulu azinika i-Adventism zaphendulela izinhliziyi zezakhamuzi nabaholi kude nomthwalo wazo wokuvikela izimiso ezazikhiqize ingcebo yomoya abasebeyithokozela, futhi bakhohlwa injongo yamaphayona ekukhiqizeni umlayezo omelwe emashadini amabili angcewele, owawuhloselwe ukumisa ingcebo yesiprofetho ababefanele ukuyigcina nokuyimemezela.

Lapho iNkosi ingena esivumelwaneni no-Israyeli wasendulo eNtabeni iSinayi, yanika izibhebhe ezimbili ezingcewele eziqokethe imithetho yaYo eyishumi, ezazizokuba uphawu lobudlelwane besivumelwano saYo nabantu baYo. Lapho imisa imikhosi yaminyaka yonke, yayala ukuthi ngePhentekoste kube khona umnikelo wezinkwa ezimbili, ezazizophakanyiswa. Umnikelo wokuzuliswa wezinkwa ezimbili wawuwukuphela komnikelo enkonzweni yasendlini engcewele okwakufanele ube nemvubelo (uphawu lwesono somuntu, ububi benhliziyi, ukona, nobuzenzisi) efakiwe ekulungisweni kwawo.

Ukuzigabisa kwenu akukuhle. Anazi yini ukuthi imvubelo encane ivubela inhlama yonke? Ngakho susani imvubelo endala, ukuze nibe yinhlama entsha, njengalokhu ningenamvubelo. Ngokuba noKristu, iPhasika lethu, unikelwe ngenxa yethu; ngakho-ke asiligcine idili, kungabi ngemvubelo endala, kungabi nangemvubelo yobubi nenkohlakalo; kodwa kube ngesinkwa esingenamvubelo sobuqotho neqiniso. 1 Korinte 5:6-8.

Phakathi naleso sikhathi, lapho sekubuthene isixuku sabantu esingenakubalwa, kangangokuthi babehudulana ngezinyawo, waqala ukukhuluma kubafundi bakhe kuqala, ethi: Xwayani imvubelo yabaFarisi, okuwubuzenzisi. Luka 12:1.

Izinkwa ezimbili zokuzuliswa ezaphakanyiswa njengomnikelo wokuzuliswa, zaziye sibonakaliso sophawu lwabayizinkulungwane eziyikhulu namashumi amane nane, okwathi, nakuba beyizoni, ngamandla kaNkulunkulu, bakhipha imvubelo yabo yobubi, nokukhohlakala, nokuhanahanisa. Imvubelo eyayikulezo zinkwa yayimele abantu (izoni), ababenqobe isono ngenqubo yokuhlanzwa emelwe njengokuthi “babhakiwe” ngomlilo wesithando wesithunywa sesivumelwano kuMalaki isahluko sesithathu. Lezo zinkwa futhi zazimele “isinkwa sasezulwini”, ngoba, lapho zinikelwa, kwakufanele ziphakanyiselwe ezulwini njengomnikelo wokuzuliswa.

NgePentekoste, lapho kufika ukugcwaliseka komfanekiso wezinkwa ezimbili ezazinikwe eminyakeni yonke emkhosini wePentekoste, abafundi bakaKristu baqala umsebenzi wokubiza elinye iqembu (isinkwa sesibili) liphume ezweni labaZizwe. Khona-ke kwakuyoba nezinkwa ezimbili, zombili ezihlanjululwe esonweni (imvubelo).

Amapuleti amabili eMithetho Eyishumi aba uphawu bobudlelwano besivumelwano buka-Israyeli wasendulo, futhi izinkwa ezimbili zokunyakaziswa zimelela ubudlelwano besivumelwano nebandla lamaKristu okuqala. Ekuqaleni komlando wesilo somhlaba, amapulungwe amabili angcwele kaHabakuki anikezwa njengophawu lobudlelwano besivumelwano buka-Israyeli wanamuhla, uphondo lweqiniso lwamaProthestani, njengoba nje noMthethosisekelo ongcwele wanikezwa uphondo lwamaRiphabhulikhi. INkosi manje ibiza abayizinkulungwane eziyikhulu namashumi amane nane ukuba basukume njengempi enamandla, futhi lapho benza kanjalo, bayakuphakanyiswa njengomnikelo wokunyakaziswa (ibhanela) njengoba bephonswa esithandweni somlilo oshiswe ngokuphindwe kasikhombisa.

Lelo phawu limelela umthetho weMiyalo eliShumi; liphinde limelele labo abahamba emlilweni wesithando neSinkwa esiphilayo saseZulwini siseceleni kwabo, futhi nalabo abaphakamisa izimfundiso eziyisisekelo ezifanekiselwa ematsheni amabili angcwele kaHabakuki. Lezo zimpawu zonke zimelelwa kofakazi ababili beSambulo isahluko seshumi nanye.

Isahlulelo sikaBelishasari simela ubufakazi obumelene nazo zombili izimpondo zesilo somhlaba. Ngesikhathi saleso sahlulelo, kwakukhona owesifazane oyedwa (ibandla), owaqonda ukuthi indoda eyodwa kuphela embusweni eyayingakwazi ukubona nokuhumusha umbhalo osesandleni kwakunguDaniyeli.

Futhi ngizwile ngawe ukuthi uyakwazi ukuhumusha, nokuxazulula ukungabaza; manje uma ukwazi ukufunda lo mbhalo, ungenzele ngazi ukuhunyushwa kwawo, uyakwembathiswa okububende, ufakelwe uchungechunge lwegolide entanyeni yakho, futhi ube umbusi wesithathu embusweni. Khona-ke uDaniyeli waphendula wathi phambi kwenkosi: Izipho zakho mazibe kuwe, nemivuzo yakho uyinike omunye; nokho ngizowufundela inkosi lo mbhalo, futhi ngiyazise ukuhunyushwa kwawo.

Wena nkosi, uNkulunkulu oPhezukonke wanika uNebukadinesari uyihlo umbuso, nobukhosi, nenkazimulo, nodumo; ngenxa yobukhosi amnika bona, zonke izizwe, nezinhlanga, nezilimi, zazamazama zesaba phambi kwakhe; ayefuna ukumbulala wayembulala; ayefuna ukumshiya ephila wayemshiya ephila; ayefuna ukumphakamisa wayemphakamisa; ayefuna ukumehlisa wayemehlisa. Kodwa lapho inhliziyo yakhe isiphakanyisiwe, nomoya wakhe usuwenziwe lukhuni ngokuzidla, wasuswa esihlalweni sakhe sobukhosi, nenkazimulo yakhe bayisusa kuye; waxoshwa phakathi kwabantwana babantu; inhliziyo yakhe yenziwa yaba njengeyezezilwane, nendawo yakhe yokuhlala yaba kanye nezimbongolo zasendle; bamondla utshani njengezinkabi, nomzimba wakhe wamanziwa ngamazolo asezulwini, kwaze kwaba yilapho azi khona ukuthi uNkulunkulu oPhezukonke uyabusa embusweni wabantu, nokuthi ubeka phezu kwawo lowo athanda ukumbeka.

Wena, ndodana yakhe, Belishasari, awuzange uthobise inhliziyo yakho, nakuba wawukwazi konke lokhu; kepha uziphakamisile ngokumelana neNkosi yezulu; kwaletwa phambi kwakho izitsha zendlu yayo, wena, nezikhulu zakho, omkakho, nezancinza zakho, naphuza iwayini kuzo; wadumisa onkulunkulu besiliva, negolide, bethusi, bensimbi, bokhuni, nabetshe, abangaboni, nabangezwa, nabangazi lutho; kodwa uNkulunkulu osesandleni sakhe umoya wakho, nokungezakhe zonke izindlela zakho, awuzange umdumise. Khona-ke kwathunyelwa

okuvela kuye umunwe wesandla, kwalotshwa lo mbhalo. Nanku umbhalo owawulotshiwe: MENE, MENE, TEKELI, UPHARISINI. Nansi incazelo yalokho: MENE; uNkulunkulu ubalile umbuso wakho, wawuqeda. TEKELI; ulinganisiwe ezikalini, wafunyanwa ulula. PERESI; umbuso wakho uhlukanisiwe, wanikwa amaMede namaPheresiya.

Khona-ke uBelshazari wayala, base bemgqokisa uDaniyeli ngokububende, bamfaka uchungechunge lwegolide entanyeni yakhe, bamemezela ngaye ukuthi abe ngumbusi wesithathu embusweni. Ngalobo busuku uBelshazari inkosi yamaKaledi yabulawa. UDariyu umMede wayesethatha umbuso, eseneminyaka ecishe ibe ngamashumi ayisithupha nambili. Daniyeli 5:16–31.

Ngomthetho weSonto e-United States, indebe yobubi kanye nendebe yesikhathi sokuhlolwa kuyobe sekugcwele, ngenxa yesizwe nangenxa yophondo lweRiphabhulikhi oluhlubukayo kanye nophondo lwamaProthestani oluhlubukayo, ngokuba uNkulunkulu uyobe “ebalile” “umbuso” (wesithupha), “awuqede.” Zombili lezi zimpondo, kanye nesizwe, kuyobe “zilinganisiwe ezikalini” (zesahlulelo esiqhubekayo endaweni engcwele) “zafunyanwa zinesisindo esishodayo.” I-United States iyakube “sehlukaniwe,” njengoba kuzoqala impi yombango nokubusa kobudlova, bese inikelwa embusweni wesikhombisa nowesishiyagalombili wesiprofetho seBhayibheli.

“NgaMa-Amori iNkosi yathi: ‘Esizukulwaneni sesine bayakubuyela lapha futhi; ngokuba ububi bama-Amori abusakagcwali.’ Nakuba lesi sizwe sasivelele ngenxa yokukhonza izithombe nokonakala kwaso, sasingakagcwalisi indebe yobubi baso, futhi uNkulunkulu wayengeke anike umyalo wokubhujiswa kwaso okuphelele. Abantu kwakumelwe babone amandla obuNkulunkulu ebonakaliswa ngendlela ecacile ngokukhethekile, ukuze bangasali nank excuse. UMDali onozwelo wayezimisele ukubekezelela ububi babo kuze kube yisizukulwane sesine. Khona-ke, uma kwakungabonakali ushintsho oluya kokungcono, izahlulelo zaKhe zaziyokwehlela phezu kwabo.”

“Ngokunemba okungaphazamiseki, oNgapheliyo usaqhubeka nokubala izizwe zonke. Ngesikhathi umusa waKhe usethulwa kanye nokubizelwa ekuphendukeni, lolu hlu luzohlala luvulekile; kodwa lapho izibalo sezifinyelela esilinganisweni esithile uNkulunkulu asimisile, inkonzo yolaka lwaKhe iyaqala. Uhlelo luyavalwa. Ukubekezela kwasezulwini kuyaphela. Akusekho ukunxusela umusa ngenxa yabo.

“Umprofethi, ebheka phansi phakathi neminyaka, wabona lesi sikhathi sibekwe phambi kombono wakhe. Izizwe zalesi sikhathi zamukele izihawu ezingakaze zibonwe ngaphambili. Ziphiwe ezikhethweni ezinhle kakhulu zezibusiso zasezulwini; kodwa ukumelana nazo kulotshiwe ngazo ukwanda kokuzidla, ukuhaha, ukukhonza izithombe, ukweyisa uNkulunkulu, nokungabongi okuphansi nokuhlazisayo. Ngokushesha ziyasivala isibalo sazo noNkulunkulu.

“Kodwa lokho okungenza ngithuthumele yilokhu kokuthi labo abaye baba nokukhanya okukhulu kakhulu namalungelo amakhulu kakhulu sebengcoliswe ububi obubusayo. Bethonywe yilabo abangabalungile ababazungezile, abaningi, yebo ngisho nakwabathi baphethe iqiniso, sebandele emoyeni futhi bacindezelwa ngumfudlana onamandla wobubi. Ukweyiswa okujwayelekile okuphonswa phezu kokuzinikela kweqiniso nobungcwele kuholela

labo abangazihlanganisi ngokuseduze noNkulunkulu ekulahlekelweni yinhlonipho yabo ngomthetho waKhe. Ukube babebulandela ukukhanya futhi belalela iqiniso ngokusuka enhliziyweni, lo mthetho ongewele ubuyobonakala uyigugu kakhulu kubo lapho udelelwa kanjalo futhi ubekwa eceleni. Njengoba ukungahloniphi umthetho kaNkulunkulu kubonakala ngokusobala ngokwengeziwe, umugqa wokwehlukana phakathi kwabawugcineleyo nomhlaba uba sobala ngokwengeziwe. Uthando ngemithetho yaphezulu luyanda kwelinye iqembu ngokwesilinganiso sokwanda kokwedelelwa kwayo kwelinye iqembu.”

“Inhlekelele isisondelela ngokushesha. Izibalo ezikhula ngokuphuthuma zibonisa ukuthi isikhathi sokuhanjelwa kukaNkulunkulu sesicishe safika. Nakuba enqikaza ukujezisa, nokho uyakujezisa, futhi lokho ngokushesha. Labo abahamba ekukhanyeni bayakuzibona izibonakaliso zengozi esondelayo; kodwa akumelwe bahlale ngokuthula, belindele ngokunganaki ukubhujiswa, beziduduza ngenkolelo yokuthi uNkulunkulu uyakubasithela abantu baKhe ngosuku lokuhanjelwa. Kude nalokho. Kumelwe baqonde ukuthi kuwumsebenzi wabo ukusebenza ngokukhuthala ukusindisa abanye, bebheka kuNkulunkulu ngokukholwa okuqinile ukuba abasize. ‘Umkhuleko oqotho novuthayo wolungileyo uyasiza kakhulu.’”

“Imvubelo yobungcwele bukaNkulunkulu ayikalahlekelwa ngokuphelele amandla ayo. Esikhathini lapho ingozi nokucindezeleka kwebandla kukhulu kakhulu, iqembu elincane elime ekukhanyeni liyobe libubula futhi likhala ngenxa yezinengiso ezenziwa ezweni. Kodwa ikakhulukazi imithandazo yalo iyokwenyukela ngenxa yebandla, ngoba amalungu alo enza ngokwesimilo sezwe.

“Imikhuleko eqotho yalaba abayidlanzana abathembekile ngeke ibe yize. Lapho iNkosi iphuma njengomphindiseli, iyakufika futhi njengomvikeli wabo bonke labo abagcine ukholo ebumsulweni balo, futhi bazigcina bengenasi ezweni. Kungalesi sikhathi lapho uNkulunkulu ethembise khona ukuphindiselela abakhethiweyo baKhe, abakhala kuYe imini nobusuku, noma ebabekezelela isikhathi eside.

“Umyalo uthi: ‘Dlula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini amadoda ababubulayo nabakhalayo ngenxa yazo zonke izinengiso ezenziwa phakathi kwalo.’ Laba ababubulayo nabakhalayo babebekwe obala amazwi okuphila; babesolile, belulekile, futhi bancengile. Abanye ababebelazisa uNkulunkulu baphenduka, bathobisa izinhliziyi zabo phambi Kwakhe. Kodwa inkazimulo yeNkosi yayisisukile kwa-Israyeli; nakuba abaningi babesaqhubeka ngezimo zenkolo, amandla Nobukhona Bayo kwakungekho.” Testimonies, umqulu 5, 208–210.

Labo abamelwe nguDanilyeli ngesikhathi emi phambi kukaBelishasari, abazi “Ikusasa laseMelika”, bayakwamukela-ke “ingubo ebomvu ngokunsomi” kaDanilyeli, “umgexo wegolide”, futhi kumenyezwe ngabo ukuthi “bangababusi besithathu embusweni.” Umbala obomvu ngokunsomi uyisibonakaliso nombala wamazibulo, amukela isabelo esiphindwe kabili sefa likaYise, abangabayikhulu namashumi amane nane ezinkulungwane.

Labo yilabo abangazange bangcoliswe ngabesifazane; ngokuba bayizintombi. Labo yilabo abalandela iWundlu nomaphi lapho liya khona. Labo bahlengwa phakathi kwabantu, bengolibo lokuqala kuNkulunkulu nakuWundlu. IsAmbulo 14:4.

Ezinkweleni ezimbili eziphakanyiswayo zibe yisibonakaliso, yizibulo (izithelo zokuqala) ezibekelwa intambo ebomvu esandleni sazo.

Kwathi ngesikhathi ebeletha, omunye wakhipha isandla sakhe; umbelethisi wasesithatha, wasibophela intambo ebomvu esandleni sakhe, wathi: Lo uphume kuqala. Kwase kusithi lapho esehoxisa isandla sakhe, bheka, umfowabo waphuma; yena wasethi: Uqhamuke kanjani ngokudabula na? Lokhu kudabuka makube phezu kwakho; ngalokho igama lakhe labizwa ngokuthi uPheresi. Emva kwalokho kwaphuma umfowabo, owayentambo ebomvu esandleni sakhe; igama lakhe labizwa ngokuthi uZera. UGenesisise 38:28–30.

Ukukhulunywa kokuqala ngokuthi “okubomvu klebhu” emiBhalweni kwenzeka lapho “uZarah,” oyizibulo, ogama lakhe lisho ukuthi ‘ukukhanya okuphakamayo,’ ephuma kuqala emaweleni azalwa nguJuda. Unina, uTamari (owake wazenza isifebe), wayengumka indodana kaJuda eseshonile, embi. UZarah, ‘ukukhanya okuphakamayo,’ wavela esizweni sakwaJuda, futhi wayentambo ebomvu klebhu esandleni sakhe. “UPharez” kusho ukuphahluka, futhi umelela labo abahlukana nobupapa, baphume eBabiloni ngesikhathi senhlekelele yomthetho weSonto.

“Intambo ebomvu kle” nayo yaba yisibonakaliso esavikela isifebe saseJeriko, ngesikhathi umuzi waseJeriko ubhujiswa.

Bhekani, lapho sesingena ezweni, uyakubopha lolu cezu lwentambo ebomvu efasiteleni osisuse ngalo sehlela phansi; futhi uyakuletha kuyihlo, nonyoko, nabafowenu, nayo yonke indlu kayihlo, kuwe endlini. Kuyakuthi-ke, yilowo nalowo ophuma eminyango yendlu yakho aye emgwaqweni, igazi lakhe liyakuba phezu kwekhanda lakhe, thina sibe msulwa; kodwa yilowo nalowo oyakuba nawe endlini, igazi lakhe liyakuba phezu kwekhanda lethu, uma kukhona isandla esimthintayo. Kepha uma uveza lolu daba lwethu, khona siyakukhululeka esifungweni sakho osifungise sona. Wayesethi, Makube njengamazwi enu. Wase ebamukisa, bahamba; wayesebopha intambo ebomvu efasiteleni. Joshuwa 2:18–21.

Ingubo kaDaniyeli ebomvu ngokunsomi ikhomba ukuthi ngaleso sikhathi umele abayizinkulungwane eziyikhulu namashumi amane nane, abangabokuqala bezinkwa ezimbili zokunikela eziphakanyiswayo. Njengezinkwa zesinkwa bamele iSinkwa sasezulwini, esanikezwa isembatho esibomvu ngokunsomi egcekeni elivamile endleleni yaSo eya ekubethelweni. Eholo ledili likaBelshazzari, elalingumfanekiso wegceke elivamile lapho uJesu anikezwa khona isembatho esibomvu ngokunsomi, sinikwa labo abaqonda inhlekelele esiseduze kakhulu ngaphambili “ngeFuture for America”.

Khona-ke amasosha ombusi athatha uJesu amngenisisa endlini enkulu yesigodlo, aqoqela kuye lonke ibutho lamasosha. Amhlabula, amgqokisa ingubo ebomvu klebhu. Mathewu 27:27, 28.

Ingubo enikezwa labo abamelwe nguDaniyeli ingubo kaKristu yokulunga, emhlophe.

Masijabule futhi sithokoze, simnike inkazimulo; ngokuba umshado weWundlu usufikile, nomkalo uselungisile. Wanikwa ukuba embathiswe ilineni elicolekileyo, elihlanzekileyo nelimhlophe; ngokuba ilineni elicolekileyo liyizenzo zokulunga zabangcwele. IsAmbulo 19:7, 8.

Ingubo enikwa labo abamelwe njengoDanyeli ibomvu futhi imhlophe, ngokuba izingubo zabo zigezwe ngensipho yomcoci wezingubo, ngumcoci wezingubo kaMalaki isahluko sesithathu, lapho ehlanza khona amadodana kaLevi.

Kepha ubani ongamelana nosuku lokuza kwakhe na? futhi ubani oyakuma lapho ebonakala na? ngokuba unjengomlilo womncibilikisi, futhi unjengensipho yomhlanzi: Uyakuhlala njengomncibilikisi nomhlanzi wesiliva; ayihlanze amadodana kaLevi, awacwenge njengegolide nesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Malaki 3:2, 3.

Ingubo imhlophe, kodwa kuphela ngoba yahlanzwa egazini elibomvu kle leWundlu.

NakuJesu Kristu, ongufakazi othembekileyo, nezibulo kwabafileyo, nombusi wamakhosi omhlaba. Koyena owasithandayo, wasihlambulula ezonweni zethu ngegazi lakhe uqobo, Wasenza amakhosi nabapristi kuNkulunkulu noYise; makube kuye inkazimulo nombuso kuze kube phakade naphakade. Amen. IsAmbulo 1:5, 6.

Ukukhulunywa kokuqala kweketanga legolide kwenzeka lapho uJosefa emiselwa ebuholini baseGibhithe.

UFaro wathi kuJosefa: Bheka, ngikumisile phezu kwezwe lonke laseGibhithe. UFaro wase esusa indandatho yakhe esandleni sakhe, wayifaka esandleni sikaJosefa, wamembathisa izingubo zelineni elicolekileyo, wabeka uchungechunge lwegolide entanyeni yakhe; wamgibalisa enqoleni yesibili ayenayo; bamemeza phambi kwakhe bathi: Khothamani; wamenza umbusi phezu kwezwe lonke laseGibhithe. UFaro wase esusa indandatho yakhe esandleni sakhe, wayifaka esandleni sikaJosefa, wamembathisa izingubo zelineni elicolekileyo, wabeka uchungechunge lwegolide entanyeni yakhe. UGenesisise 41:41–43.

Isizathu sokuba uJosefa abekwe nguFaro njengombusi phezu kweGibhithe, kwakungenxa yokuthi uJosefa wayekwazi ukuhumusha iphupho likaFaro “lezikhathi eziyisikhombisa,” lihambisana nesivunguvungu esibhubhisayo “somoya wasempumalanga.”

UFaro wathi kuJosefa: Ephusheni lami, bheka, ngangimi osebeni lomfula; kwase kuphuma emfuleni, bheka, izinkomo eziyisikhombisa, ezikhuluphele, ezibukeka kahle; zadla emadlelweni. Kwase kuphuma emva kwazo, bheka, ezinye izinkomo eziyisikhombisa, ezacile, ezibukeka kabi kakhulu, nezingondile, engingakaze ngibone ezinjalo kubi kwazo kulo lonke izwe laseGibithe. Izinkomo ezingondile nezibukeka kabi zadla lezo zinkomo eziyisikhombisa ezikhuluphele zokuqala. Kwathi sebezidlile, kwakungaziwa ukuthi bazidlile; kodwa zazisabukeka kabi, njengasekuqaleni. Ngase ngivuka. Ngase ngibona ephusheni lami, bheka, kwakhula izikhwebu eziyisikhombisa esiqwini sinye, zigwele futhi zizinhle. Kwase kukhula emva kwazo, bheka, izikhwebu eziyisikhombisa, ezibunile, ezizacile, nezishiswe ngumoya wasempumalanga. Izikhwebu ezizacile zagwinya izikhwebu eziyisikhombisa ezinhle. Ngakutshela lokhu kubathakathi; kodwa kwakungekho noyedwa owayengangichazela khona. UJosefa wayesethi kuFaro: Iphupho likaFaro lilodwa; uNkulunkulu umbonisile uFaro lokho asezakukwenza. Genesisise 41:17–25.

UJosefa wahumusha iphupho likaFaro ngomgomo wokuthi “umugqa phezu komugqa,” ngoba waqala ngokwazisa uFaro ukuthi la maphupho amabili ayeyinto eyodwa. Wabe eshumusha igama

elithi “isikhombisa,” elalihlotshani swa “nezinkomo,” kanye “nezikhwebu,” njengezimpawu. Igama elithi “isikhombisa” kulesi siqephu yilona kanye igama elihunyushwe ngokuthi “izikhathi eziyisikhombisa,” kuLevitikusi amashumi amabili nesithupha. UJosefa wahumusha “isikhombisa” njengophawu lweminyaka eyisikhombisa, noma izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. UJosefa noDaniyeli bobabili babehumusha uphawu “Iwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Ephusheni likaFaro, indlala yabangelwa yizikhwebu zikakolweni “ezashiswa umoya wasempumalanga.” Umugqa phezu komugqa, njengoba uJosefa esebenzisa ngokuqondile, “umoya wasempumalanga” ukhomba ukuthi ubuSulumane yibo obukhiqiza isikhathi sendlala nokuwa komnotho okuqala lapho uJosefa noDaniyeli benikwa umgexo wegolide, omelela ukuphakanyiswa kwesibonakaliso ezweni (iGibhithe likaJosefa), nokubiza omunye umhlambi kaNkulunkulu ukuba uphume eBhabhiloni lika (Daniyeli).

Izimpondo ezimbili zase-United States zimelelwa yiyo yonke imibuso yesiprofetho seBhayibheli emelwe njengezizwe ezimbili. Lokhu kungafaka iFrance, ngokwesiprofetho eyakhiwe yiSodoma neGibhithe, kanye no-Israyeli owakhiwa yimibuso yasenyakatho neyaseningizimu, futhi futhi noMbuso wamaMede namaPheresiya. Izimpondo ezimbili zoMbuso wamaMede namaPheresiya kuDaniyeli isahluko sesishiyagalombili zibonisa ukuthi olunye lwezimpondo zalo mbuso lwavela kamuva.

Khona-ke ngaphakamisa amehlo ami, ngabona; bheka, phambi komfula kwakumi inqama eyayinezimpondo ezimbili; zombili izimpondo zazizinde, kodwa olunye lwalulude kunolunye, kanti olude kakhulu lwavela ekugcineni. Danieli 8:3.

Izimpondo ezimbili zamaMede namaPheresiya zimelela izimpondo ezimbili zesilo sasemhlabeni, ngakho-ke enye yezimpondo zesilo sasemhlabeni kufanele ibe phezulu kunenye futhi ivele ekugcineni. Ngesikhathi sokuphela ngowe-1798, umbuso wesilo sasemhlabeni waqala, futhi uphondo lobuProthestani lwayiswa eNtabeni iKarmeli ngu-Elija umprofethi, emelwe nguWilliam Miller. Kwakuzoba khona umbango owabonakalisa umehluko phakathi komprofethi weqiniso nomprofethi wamanga, okwakuzofezwa esivivinyweni saseNtabeni iKarmeli, esenzeka kusukela mhla ziyi-11 kuNcwaba 1840 kwaze kwaba mhla zingama-22 kuMfumfu 1844.

I-Adventism yamaMillerite yahlonzwa ngokuqondisa kokuhlinzekwa kukaNkulunkulu njengomprofethi weqiniso, ngesikhathi esifanayo lapho izinkolo zobuProthestani zase-United States zabuyela kuRoma wobupapa, futhi zaba ngamadodakazi ayo. Ngo-1863, uphondo lweqiniso lobuProthestani lwe-Adventism yamaMillerite lwabuyela kulokho kuhlanguyela okufanayo nobuProthestani obuhlubukile ngokubuyela endleleni eyonakele yokutadisha iBhayibheli njengobuProthestani obuhlubukile, njengoba baqala umsebenzi wabo oqhubekayo wokwenqaba umlayezo ka-Eliya. Kuleso sikhathi esifanayo kwaqala iMpi Yombango yase-U.S. (Qaphela ukuthi lapho uMoya oNgwele wenqatshwa, khona-ke omunye umoya uthatha indawo, futhi impi ihlala iyumphumela.) Izwe ngaleso sikhathi lase selihlukaniswe ngokoqobo, kwezombusazwe nangokwesiprofetho. Uphondo lweRepublicanism, kusukela kuleso sikhathi kuya phambili, lwaluyoba semzabalazweni okhulayo phakathi kwamaqembu ezombusazwe amabili ayinhloko.

Kusukela ngowe-1863, uphawu lokwehlukana, ngokuba lowo nyaka wawuyisikhungo uqobo sempi yombango phakathi kweNyakatho neNingizimu, kwaba khona amaqembu amabili ezombusazwe ophondweni lweRiphabhulikhi kanye namaqembu amabili ophondweni lwamaProthestani ayeyizihlangano zeqembu lamaDemokhrasi nelamaRiphabhulikhi, kanye namaProthestani ayizihlubuki agcina iSonto nawugcina iSabatha. Lokho kwehlukana okuphindwe kabili kwanoma yiluphi uphondo kwafaniswa ngezinsuku zikaKristu ngabaSadusi nabaFarisi. Esinye isigaba sazilahla sobala izimiso ezasungula, kanti esinye sazisho ukuthi siyazisekela izimiso ezasungula, kodwa ekugcineni sazishintsha ngemikhuba namasiko abantu.

NgoSeptemba 11, 2001, isikhathi sokuvinjanywa komfanekiso wesilo saqalwa ngokwesiprofetho, futhi sifinyelela esicongweni saso emthethweni weSonto, noma edilini likaBelshazzari lokudakwa. Umthetho weSonto uwuphawu olubonisa ukuthi ukuhlangana kwebandla nombuso sekukhule ngokugcwele. Ngaleso sikhathi, izimpondo ezimbili zobuRiphabhulikhi obuhlubukileyo nobuProthestani obuhlubukileyo ziba yimpongo eyodwa ehlubukileyo, futhi kulapho uDaniyeli enziwa uphondo lwesithathu, noma umbusi wesithathu, noma uphondo lweqiniso lwamaProthestani oluqhamuka ekugcineni futhi oluphakeme, ngokuba kulapho ephakanyiswa khona njengesibonakaliso.

UJosefa noDaniyeli bangumugqa ofanayo wesiprofetho, ngoba umugqa phezu komugqa, bonke abaprofethi bakhomba izinsuku zokugcina. Bobabili baqaphela “izikhathi eziyisikhombisa,” lapho beyibona. “Umoya wasempumalanga” wobuSulumane uyangena ngaphansi kodonga, njengoba benikeza ukuhumusha kwabo kuBelishasari nakuFaro ngalokho okuyi “Future for America.” Bembethe “ingubo ebomvu klebhu” yokulunga kukaKristu, okuyi “ingubo emhlophe” eyenziwa ibe njalo ngegazi likaKristu. Baphakanyiswa njengophawu lokumiswa, futhi bamelwa njengomqhele, noma uchungechunge lwegolide, njengoba beba ngababusi besithathu abenyukela phezulu futhi benyuka ekugcineni.

Sizoqhubeka ngoDaniyeli isahluko sesithupha, esihlokweni esilandelayo.

“Ngalobo busuku bokugcina bobuwula obuhlanyayo, uBhelishasari nezikhulu zakhe base begcwalise isilinganiso secala labo kanye necala lombuso wamaKhaledi. Isandla sikaNkulunkulu esivimbelayo sasingasakwazi ukuxosha okubi okwase kusondele. Ngobuhlinzeko obuningi bokuphatha kwakhe, uNkulunkulu wayefune ukubafundisa ukuhlonipha umthetho waKhe. ‘Besingayiphulukisa iBhabhiloni,’ wamemezela ngalabo ukwahlulelwa kwabo okwase kufinyelela ezulwini, ‘kodwa aliphulukiswanga.’ Jeremiya 51:9. Ngenxa yokuphambuka okuyisimanga kwenhliziyo yomuntu, uNkulunkulu wayese ekugcineni ebone kunesidingo sokudlulisa isigwebo esingenakuguqulwa. UBhelishasari kwakumelwe awe, nombuso wakhe kwakumelwe udluliselwe kwezinye izandla.” Prophets and Kings, 530.