

# Incwadi kaDaniyeli - Inombolo Amashumi Amathathu Nantathu

*“Uphawu” lukaNkulunkulu Olugxiviziwe Ngesikhathi Somthetho WeSonto  
Omiswe Ngomthetho: Ukuhlaziywa Kwesiprofetho kweSahluko 6  
sikaDaniyeli*

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“Uphawu” lukaNkulunkulu olungabonakala, lugxunyekiswa ngesikhathi kukhishwa isimemezelo somthetho weSonto.

“Akekho noyedwa kithi oyoke amukele uphawu lukaNkulunkulu ngesikhathi izimilo zethu zisenezici noma ibala elilodwa phezu kwazo. Kusele kithi ukulungisa iziphambeko ezisezimilweni zethu, ukuhlanza ithempeli lomphfumulo kukho konke ukungcoliseka. Khona-ke imvula yakamuva iyosehla phezu kwethu njengoba imvula yokuqala yehla phezu kwabafundi ngoSuku lwePhentekoste....”

“Nenzani, bazalwane, emsebenzini omkhulu wokulungiselela? Labo abazihlanganisa nezwe bamukela isimo sezwe futhi bazilungiselela uphawu lwesilo. Labo abangazethembi, abazithobayo phambi kukaNkulunkulu futhi abahlanza imiphfumulo yabo ngokulalela iqiniso, yibo abamukela isimo sasezulwini futhi bazilungiselela uphawu lukaNkulunkulu emabunzini abo. Lapho isimemezelo siphuma futhi uphawu lugxivizwa, isimilo sabo siyohlala simsulwa, singenasici kuze kube phakade.” Testimonies, volume 5, 214, 216.

UDaniyeli wamukela uphawu olubonakalayo ngesikhathi ephonswa emgodini wezingonyama; ngaleyo ndlela lesi sahluko simela isimemezelo somthetho weSonto.

Khona-ke la madoda ahlanguana enkosini, athi enkosini: Yazi, nkosi, ukuthi umthetho wamaMede namaPheresiya uthi akukho isimemezelo noma umthetho inkosi ewumisayo ongaguqulwa. Khona inkosi yayala, baletha uDaniyeli, bamphonsa emgodini wezingonyama. Inkosi yakhuluma yathi kuDaniyeli: UNkulunkulu wakho omkhonzayo njalo, yena uyakukhulula. Kwase kulethwa itshe, labekwa emlonyeni womgodi; inkosi yalivala ngophawu lwayo uqobo, nangophawu lwababusi bayo; ukuze lokho okwakwenzelwe uDaniyeli kungaguqulwa. Daniyeli 6:15–17.

Indaba ayigcini lapho, kodwa igcina lapho iqala khona. Umugqa kaDaniyeli isahluko sesithupha ubonakalisa umfelandawonye owawuholwa ikakhulukazi yizikhulu eziyikhulu namashumi amabili, kanye nabongameli ababili abasezikhundleni eziphansi, kodwa wawuhlanganisa nabeluleki, izinduna, nababusi. Lo mbimbi onamaphiko amahlanu wabunjelwa ukukhohlisa inkosi ukuze ishushise uDaniyeli. Indaba iphetha ngokwahlulelwa kwabo, ngoba bamele ukwahlulela okukhethekile okwenzeka ngesikhathi somthetho weSonto; ukwahlulela okungaqondiswe kulabo abamele uDaniyeli noma inkosi, kodwa kulabo abakhohlisa inkosi.

Inkosi yayala, baletha lawo madoda ayemangalele uDaniyeli, bawaphonsa emgodini wezingonyama, wona, abantwana bawo, nabafazi bawo; izingonyama zabahlula, zachoboza wonke amathambo abo, bengakafiki ngisho phansi emgodini. Daniyeli 6:24.

Esimweni esingokwesiprofetho kuhlale kuyibandla elikhohlisa umbuso, futhi isahluko sesithupha sikhomba inkohliso eyenziwa enkosini. Ngemva kokuba u-Ahabi ebone ukubonakaliswa okukhulu kwamandla kaNkulunkulu eNtabeni iKarmeli, u-Eliya wamhola edabula emvuleni embuyisela kuJezebeli. U-Ahabi wayengenazizathu zokucabanga ukuthi uJezebeli wayengeke ahlatshe umxhwele ubufakazi obunamandla bamandla kaNkulunkulu, kodwa u-Ahabi wayekhohlisiwe mayelana nenzondo kaJezebeli ejulile, egzile ngaphakathi, ayenayo ngo-Eliya. Indaba ka-Eliya ekubhekaneni no-Ahabi noJezebeli iphinde iphindwe endabeni kaJohane uMbhapathizi (owayengu-Eliya), noHerodi noHerodiya.

Ngosuku lwakhe lokuzalwa, lapho uHerode odakiwe ethembisa uSalome (indodakazi kaHerodiasi) ingxenye yombuso wakhe, wayengalindele ukuthi uHerodiasi wayezofuna ikhanda likaJohane. Amakhosi, noma kungaba ngu-Ahabi, uHerode noma uDariyu, ayakhohliswa ngumfazi ongcolile ngomdanso wabaprofethi bamanga bakaJezebeli, noma ngomdanso wendodakazi kaHerodiasi, noma ngenhlangano ehlangene ephindwe kahlanu endabeni kaDaniyeli. NoPilatu wakhwabaniswa ubupristi obonakele, obabumele “ibandla” lamaJuda, kanti ibandla lifanekiselwa ngumfazi.

Inkohliso iyisici sesimo sesiprofetho, futhi i-Islamo yoMaye wesithathu iyamanga elisetshenziswayo ukukhohlisa iZizwe Ezihlangene ezinsukwini zokugcina ngokwesabisa. Kokubili “inkohliso” kanye “namanga” akhiqiza leyo nkohliso, kukhonjisiwe eZwini likaNkulunkulu lesiprofetho. Indima ye-Islamo, kanye nobupapa obuba yikhanda lesishiyagalombili phakathi kwamakhanda ayisikhombisa, sekuvele kwakhonjwa njengengxenye yomlayezo ovulwa ezinsukwini zokugcina, okuyiSambulo sikaJesu Kristu. Ngakho-ke, ukwembula inkohliso kaDariyu kuDaniyeli isahluko sesithupha kuyingxenye yomlayezo owakha umyalezo Wokukhala Kwaphakathi Nobusuku. Inkohliso iyona nto ephulukisa ngokuphelele inxeba elibulalayo, ngaleyo ndlela ivuselele ubupapa njengombuso wesishiyagalombili nowokugcina. Enkohlisweni kaDariyu, omongameli ababili abahlubukayo kanye nezikhulu eziyikhulu namashumi ababili bangabamele umfelandawonye wenkohliso oqhathaniswa noDaniyeli.

Ikhulu namashumi ababili liyisibonakaliso sabafundi bakaNkulunkulu ngePhentekoste.

Kulezo zinsuku uPetru wasukuma phakathi kwabafundi, wathi, (isibalo samagama sonke sasingaba yikhulu namashumi ababili.) Izenzo 1:15.

IPentekoste iyisifaniso somthetho weSonto lapho uphawu lufakwa khona, kanti izikhulu eziyikhulu namashumi ababili ezakhohlisa uDariyu ziyisibonakaliso sobupristi bamanga emthethweni weSonto. Izigaba ezimbili zalabo abakhohlisa inkosi zivezwa ngabaphathi ababili abahlubukayo nangezikhulu eziyikhulu namashumi ababili ezihlubukayo. Laba baphathi ababili babalwa kanye noDaniyeli, ongumprofethi. Lezi zigaba ezimbili ezakhohlisa uDariyu zimelela iqembu labaprofethi bamanga neqembu labapristi abonakele.

Maye kubelusi ababhubhisa futhi basakaze izimvu zedlelo lami! usho uJehova. Ngakho usho kanje uJehova, uNkulunkulu ka-Israyeli, ngababelusi abondla abantu bami, uthi: Nisakazile umhlambi wami, nawuxosha, futhi aniwuvakashelanga; bhekani, mina ngizanijezisa ngobubi bezenzo zenu, usho uJehova. Ngiyakuqoqa insali yomhlambi wami iphume kuwo wonke amazwe engibaxoshele kuwo, ngibabuyisele ezibayeni zabo; bayakuthela izithelo bande. Ngiyakubamisa abelusi phezu kwabo abayakubelusa; abayikwesaba futhi, abayikuthuka, futhi abayikuswela lutho, usho uJehova. Bhekani, izinsuku ziyeza, usho uJehova, lapho ngiyakuvusela uDavide iGatsha elilungileyo, neNkosi iyakubusa iphumelele, yenzé ukwahlulela nokulunga emhlabeni. Ezinsukwini zayo uJuda uyakusindiswa, no-Israyeli uyakuhlala ngokulondeka; futhi nali igama layo eyakubizwa ngalo ukuthi: UJEHOVA UKULUNGA KWETHU. Ngakho-ke, bhekani, izinsuku ziyeza, usho uJehova, lapho bengasayikusho ukuthi: UJehova uyaphila, owakhipha abantwana bakwa-Israyeli ezweni laseGibhithe; kodwa bayakusho ukuthi: UJehova uyaphila, owakhuphula nowahola inzalo yendlu ka-Israyeli yayiphuma ezweni lasenyakatho, nakuzo zonke izizwe engangibaxoshele kuzo; bayakuhlala ezweni labo siqu. Inhliziyo yami iphukile phakathi kimi ngenxa yabaprofethi; wonke amathambo ami ayathuthumela; nginjengomuntu odakiwe, njengomuntu ohlulwe yiwayini, ngenxa kaJehova nangenxa yamazwi obungcwele bakhe. Ngokuba izwe ligcwele iziphingi; ngokuba ngenxa yokufunga izwe liyalila; izindawo ezinhle zasogwadule zomile, nendlela yabo imbi, namandla abo awalungile. Ngokuba kokubili umprofethi nompristi bangcolile; yebo, ngifumene ububi babo endlini yami, usho uJehova. Ngalokho indlela yabo iyakuba kubo njengezindlela ezishelelayo ebumnyameni; bayakuxoshwa bawele khona; ngokuba ngiyakubehlisela okubi, wona umnyaka wokuhanjelwa kwabo, usho uJehova. Jeremiya 23:1–12.

“Unyaka wokuhanjelwa” kaJeremiya ungukwahlulelwa kwabazunguzi abakhohlisa uDariyu. Ukwahlulelwa kwabaprofethi bamanga nabapristi kuyisihloko seZwi lesiprofetho. Futhi njengoba ubupristi obonakele bahola baphuma bayokhohlisa iziphathimandla zamaRoma ukuba zimelane noKristu, uzungu olukuDaniyeli isithupha lukhuluma ngalelo qiniso lesiprofetho uqobo.

Imigqa ephrofethayo yesahluko sesihlanu sikaDaniyeli iveza ukwahlulela kokuphatha okwenziwa ophondweni lweRiphabhulikhi nasesizweni sase-United States ngesikhathi somthetho weSonto. Lokho kwahlulela kufezwa yi-Islamu yoMaye wesithathu, eye yangena ngokunyanya embusweni ngodonga lwaseningizimu olungagadiwe. Umugqa womthetho weSonto esahlukweni sesithathu sikaDaniyeli ukhomba abantu bakaNkulunkulu bephakanyiswa njengophawu esizweni sonke somhlaba ngaso lesi sikhathi. Isahluko sesithupha sigxile ekwahluleleni okwenziwa kubaprofethi bamanga kulowo mlendo ofanayo kanye kanye.

Emthethweni weSonto e-United States, uphondo lwamaProthestani ahlubukayo lwakhiwa izigaba ezimbili, esinye esisekela iSonto njengosuku lokukhonza, kanti esinye sizisho ngeze ukuthi sisekela iSabatha njengosuku lokukhonza. Ozakwabo balo phakathi kophondo lweRiphabhulikhi amaqembu eDemocrat neleRepublican. Ngayinye yalezi zimpiko ezimbili ezihubukile yabonakaliswa ngabaSadusi nabaFarisi esikhathini sikaKristu. Omongameli ababili abahubukile kanye nabapristi abayikhulu namashumi amabili enkohlisweni kaDariyu nabo bamele lezi zigaba ezimbili zophondo oluhubukile lobuProthestani. Nakuba empeleni babengabantu bezombusazwe

ngesikhathi lapho lesi sigameko senzeka, umongo wesiprofetho uveza ukuthi ngamandla enkolo ahlubukile akhohlisa umbuso.

Indaba, njengoba iboniswe eNtabeni iKarmeli, izeza izinhlobo ezimbili zabaprofethi bamanga; abaprofethi bakaBali nabaprofethi besigodi esingewele (u-Ashtaroti). Ngokuhlangene bafanekisela ukuhlanganiswa kwebandla nombuso, ngokuba uBali ungunkulunkulu wesilisa kanti u-Ashtaroti ungunkulunkulukazi wesifazane. U-Eliya wagcina esebulele abaprofethi bamanga baseNtabeni iKarmeli, njengoba nje umfelandawonye kaDanilyeli isahluko sesithupha waphonswa emgodini wezingonyama.

UEliya wayesethi kubo: Bambani abaprofethi bakaBhali; makungaphunyuki noyedwa kubo. Base bebabamba; uEliya wasebehlisela emfuleni waseKishoni, wababulalela khona. 1 AmaKhosi 18:40.

Kuyo leyo ndaba efanayo yaseNtabeni iKarmeli, emelwe nguJohane uMbhapathizi, amandla akhohlisayo ayindodakazi. Zombili lezi zindaba ziveza abakhohlisi njengabadanisayo, kungaba bezungeza umnikelo wabo eNtabeni iKarmeli, noma emkhosini wokuzalwa kaHerode owawudakwe, lapho uSalome enza khona umdanso wakhe wokukhohlisa. Ngokuhlangene, le migqa emibili izeza inhlanganisela yebandla nombuso eyakheka ngokugcwele emthethweni weSonto, nokuthi amabandla ase-United States aphambukile ayizingane zamadodakazi kaHerodiya, onguJezebeli, bobabili abamele ubuKatolika. Usuku lokuzalwa lukaHerode luphawula ukuphela kombuso wesithupha wesilo somhlaba, kodwa ngesikhathi esifanayo luphawula usuku lokuzalwa kombuso wesikhombisa wesiprofetho seBhayibheli (i-United Nations).

Esithembisweni uqobo asenza kuSalome, uHerode uyavuma ukunika uSalome ingxenye yombuso wakhe, ngaleyo ndlela ekhomba ukuthi umbuso wesikhombisa umele inhlanganisela yengxenye eyodwa yesonto nengxenye eyodwa yombuso. Lowo mbuso uqala lapho ikhanda likaJohane lilethwa kuHerodiyase. Ngenxa yalesi sizathu, umbuso wesikhombisa umelelwa kusAmbulo isahluko seshumi nesikhombisa, njengoqhubeka isikhathi esifushane kuphela. Kungomthetho weSonto lapho ubunye obuphindwe kathathu bumiswa khona, ngoba lapho amakhosi ayishumi avuma ukunikeza isilo umbuso wawo wesikhashana “ihora” elilodwa. Lelo “hora” elilodwa, “ihora” lenhlekelele yomthetho weSonto, eliqala e-United States liphele lapho uMikayeli esukuma khona.

Futhi izimpondo eziyishumi ozibonileyo zingamakhosi ayishumi, angakawamukeli umbuso; kodwa amukela amandla njengamakhosi ihora linye kanye nesilo. Lawa anhliziyonye, anikela amandla awo namandla awo esilweni. Lawa ayakulwa neWundlu, kodwa iWundlu liyakuwanqoba; ngokuba liyiNkosi yamakhosi, noMbusi wababusi; nalabo abakhona kanye nalo babiziwe, bakhethiweyo, bathembekileyo. IsAmbulo 17:12–14.

Amakhosi ayishumi, amelwe nguHerode, ayavuma ngosuku lokuzalwa lombuso wesikhombisa ukuba anike isilo ingxenye yombuso wawo ngesikhathi senhlekelele yomthetho weSonto, emelwe ngokuthi “ihora elilodwa.” Kulelo “hora,” kubhalwa umbhalo odongeni lukaBelishasari. Kulelo “hora,” uShadiraki, uMeshaki no-Abhedinego baphonswa esithandweni somlilo, bese bephakanyiswa efwini njengofakazi ababili besAmbulo isahluko seshumi nanye. Inyunyana

ephindwe kathathu ihlanganiswa ndawonye ngenkohliso eyenziwa yisilo somhlaba, esehlisele umlilo phansi uvela ezulwini phambi kwamehlo abantu.

Ngase ngibona esinye isilo sikhuphuka sivela emhlabeni; sasinezimpondo ezimbili ezifana nezewundlu, kepha sakhuluma njengodrako. Futhi sisebenzisa wonke amandla esilo sokuqala phambi kwaso, senza umhlaba nalabo abahlezi kuwo bakhonze isilo sokuqala, esaphulukiswa isilonda saso esibulalayo. Futhi senza izimangaliso ezinkulu, size sehlisele nomlilo phansi emhlabeni uvela ezulwini phambi kwabantu, futhi sidukisa abahlezi emhlabeni ngezibonakaliso esaphiwa amandla okuzenza phambi kwesilo; sithi kulabo abahlezi emhlabeni mabasenzele isilo umfanekiso, sona esaba nesilonda senkemba, kodwa saphila. IsAmbulo 13:11–14.

Izwe liyakhohliswa, hhayi kakhulu ngezibonakaliso, kodwa “ngendlela yalezo zibonakaliso” ayenamandla okuyenza. Inkulumbo ethi “indlela yalezo zibonakaliso” iyisisho esengeziwe, kodwa ibeka ukugcizelela okuyikho phezu kwezibonakaliso, okufanele kuqashelwe ngokucophelela. Indlela umyalezo wamanga (umlilo ovela ezulwini) okhohlisa ngayo izwe ibalulekile ukuba iqashelwe, ngokuba manje sesisemlandweni uqobo lapho izixuku zabantu emhlabeni zifakwa ekulalelweni kwengqondo ngomgwaqo omkhulu wolwazi “information super-highway” olawulwa futhi lusetshenziswe ngobuqili ngabathengisi bomhlaba abangama-globalist. Leso sihloko sizosishiya kuze kube yizihloko ezizayo, kodwa okwamanje siphawula nje ukuthi inkohliso yabomongameli nezikhulu eyenziwa kuDariyu iyisifundo esithile sesiprofetho, esiqukethe izingxeny ezingingana ezihlobene okufanele ziqashelwe.

Inyunyana ephindwe kathathu yahlanganiswa ngokukhohliswa komdanso kaSalome ovusa inkanuko phambi kwababusi emkhosini wokugubha usuku lokuzalwa lukaHerode. Inkohliso eyaphoqelelwa kuPilatu, eyayinemvelo ephindwe kabili, okungukuthi ukumangalelwa kokuthi uKristu wayebangela futhi ekhuthaza ukuvukela umbuso wombuso wezwe, kanye nokuthi wayehlambalaza amandla enkolo. Kulo lowo mlendo izitha ezintathu zahlangana ndawonye. Amandla amaRoma (umbuso), uBaraba, uKristu wamanga (umprofethi wamanga), kanye nebandla lamaJuda elihlubukile (isilo). Ibandla elihlubukile lakhohlisa igunya lamaRoma (umbuso), ngamanga aphindwe kabili okuvukela umbuso nokuhlambalaza.

Lapho ekugcineni uDariyu evuselwa ekuqondeni isisusa sabakhohlisi bakhe, uphoqeleka ukuba aphonse uDaniyeli emgodini wamabhubesi. UDaniyeli wephula umthetho wombuso ngokulalela kwakhe umthetho kaNkulunkulu. Amanga ethulwa kuDariyu agcwaliseka ngokuphakanyiswa kokuzidla kukaDariyu, ngaleyo ndlela emvimbela ukuba aqaphele isisusa sabakhohlisi bakhe. Amanga nokukhohlisa endabeni kaDaniyeli nomgodi wamabhubesi kukhomba ukulalela uNkulunkulu njengokuhlambalaza nokuvukela umbuso, okuyikho kanye lokho kukhohlisa okuyizigaba ezimbili kwesiphambano; futhi uphawu lwendlela lwesiphambano luyavumelana nophawu lwendlela lomthetho weSonto.

Isijeziso samandla enkolo akhohlisayo siyisihloko sesiprofetho seBhayibheli, kanjalo neqiniso lokuthi amandla enkolo akhohlisa amandla ombuso.

“Abantu bayabona ukuthi bakhohlisiwe. Basolana ngokuthi omunye uholele omunye ekubhujisweni; kodwa bonke bahlangana ekuthululeni ukulahlwa kwabo okubabayo kunakho konke phezu kwabefundisi. Abelusi abangathembekanga baprofethile izinto ezithambisayo; baholele ababezwa kubo ekwenzeni umthetho kaNkulunkulu ube yize nasekushushiseni labo ababeyowugcina ungcwele. Manje, ekuphelelweni yithemba kwabo, laba bafundisi bayavuma phambi kwezwe umsebenzi wabo wenkohliso. Izixuku zigcwala ulaka. ‘Silahlekile!’ kumemeza zona, ‘futhi nina niyimbangela yokubhujiswa kwethu;’ bese ziphendukela kubelusi bamanga. Yibo kanye labo abake babathanda kakhulu abayobamemezela iziqalekiso ezesabekayo kunazo zonke. Izandla zona kanye ezake zabethwesa imiqhele yodumo ziyophakanyiselwa ukubabhubhisa. Izinkemba ezazizobulala abantu bakaNkulunkulu manje sezisetshenziselwa ukubhubhisa izitha zabo. Yonke indawo kunokuxabana nokuchitheka kwegazi.” The Great Controversy, 655.

Abaholi benkolo baphendukelwa ngemva kokuvalwa komusa, ngoba imihlambi yabo iyaqaphela ukuthi yayikhohliswe ngamanga asakazwa ngabaholi benkolo. Omongameli nezikhulu, kanye nemindeni yabo, bonke bahlupheka ngaphansi kwesahlulelo esifanayo sokuphindisela ngenxa yamanga abasakaza. Lapho u-Eliya ebulala abaprofethi bamanga eNtabeni iKarmeli, lokho kuphindisela okufanayo kumelwe “ukuzamazama komhlaba okukhulu” kweAmbulo isahluko seshumi nanye, lapho “izinkulungwane eziyisikhombisa” ziwiswa phansi.

Ngalelo lolo hora kwaba khona ukuzamazama komhlaba okukhulu, kwase kuwa ingxenye yeshumi yomuzi; kwabulawa ekuzamazameni komhlaba abantu abayizinkulungwane eziyisikhombisa; abaseleyo bethuka, badumisa uNkulunkulu wezulu. IsAmbulo 11:13.

Ekugcwalisekeni kokuzamazama komhlaba okukhulu kweNguquko yaseFrance, abayizinkulungwane eziyisikhombisa ababulewayo babemele ubukhosi baseFrance. “Ngehora” lokuzamazama komhlaba okukhulu, okungumthetho weSonto, abayizinkulungwane eziyisikhombisa ababulewayo bamele ama-Adventist oSuku lwesiKhombisa akhothamela iRoma, ngokuba yilabo kuphela abaqonda ukuphenduleka kweSabatha yosuku lwesikhombisa abamukela uphawu lwesilo lapho kufika umthetho weSonto.

“Ukuguqulwa kweSabatha kuwuphawu noma isibonakaliso segunya lebandla laseRoma. Labo abathi, beqonda okufunwa umyalo wesine, bakhethe ukugcina iSabatha lamanga esikhundleni seqiniso, ngalokho banikeza inhlonipho kulawo mandla okuyiwona kuphela ayalile lokho. Uphawu lwesilo luyiSabatha lobupapa, elamukelwe yizwe esikhundleni sosuku olumiswe nguNkulunkulu.

“Kodwa isikhathi sokwamukela uphawu lwesilo, njengoba sibekiwe esiprofethweni, asikafiki. Isikhathi sokuvivinywa asikafiki. Kukhona amaKristu eqiniso kuwo wonke amabandla, kungakhishwa ngisho nobudlelwane beSonto lamaRoma Katolika. Akekho olahlwayo kuze kube yilapho esethole ukukhanya futhi esebonile isibopho somyalo wesine. Kodwa lapho isimemezelo sesiphumile siphophelela iSabatha yomgunyathi, nalapho ukukhala okukhulu kwengelosi yesithathu kuyakuxwayisa abantu ngokukhonza isilo nomfanekiso waso, umugqa uyakudwetshwa ngokucacile phakathi kwamanga neqiniso. Khona-ke labo abasaqhubeka ekweqeni umthetho bayakwamukela uphawu lwesilo emabunzini abo noma ezandleni zabo.

“Ngezinyathelo ezisheshayo sisondelela kulesi sikhathi. Lapho amabandla amaProthestani eyohlangana namandla ombuso ukuze asekele inkolo yamanga, inkolo leyo okwakuthi ngenxa yokuyiphikisa okhokho bawo babekezelela ukushushiswa okunzima kakhulu, khona-ke iSabatha lobuPapa liyophoqelelwa ngegunya elihlangene lesonto nombuso. Kuyoba khona ukuhlubuka kwesizwe, okuyophela kuphela ngokubhujiswa kwesizwe.” Bible Training School, February 2, 1913.

“Izinkulungwane eziyisikhombisa” ezichithwa “ngesikhathi” sokuzamazama komhlaba okukhulu, okungukuthi umthetho weSonto, zifaniswa futhi “nezinkulungwane eziyisikhombisa” ezenqaba ukukhothamela uJezebeli ngesikhathi sika-Eliya.

Kodwa ngizishiyele abayizinkulungwane eziyisikhombisa kwa-Israyeli, wonke amadolo angakhothamelanga uBhali, nayo yonke imilomo engamange yona. 1 AmaKhosi 19:18.

Ukukhulunywa kokuqala ngezinkulungwane eziyisikhombisa kukhomba iqembu elithembekileyo elalengqaba ukukhothama kuJezebeli, kanti ukukhulunywa kokugcina kumelela insali ekhothemela uJezebeli. Lapho upapa nqoba izwe elikhazimulayo (isilo sasemhlabeni sesiAmbulo 13), ngesikhathi somthetho weSonto, isigaba esisodwa “siyachithwa,” kanti esinye isigaba siphunyuka esandleni sokulawula kweBhabhiloni, ngokuba ngaleso sikhathi umlayezo wokuphuma eBhabhiloni uyaqala.

Uyakungena futhi ezweni elikhazimulayo, futhi amazwe amaningi ayochithwa; kepha laba bayakuphunyuka esandleni sakhe, u-Edomi, noMowabi, nenhloko yabantwana bakwa-Amoni. Daniyeli 11:41.

Igama elithi “countries” liyigama elengeziwe, ngokuba amazwe amaningi awawiswa phansi ngesikhathi somthetho weSonto, kodwa abanengi ngabanye bama-Seventh-day Adventist bayawiswa, ngoba ngaleso sikhathi yibo bodwa ababekwe icala ngokukhanya kwengelosi yesithathu. Yibo “abaningi,” ngokuba yibona ababebizelwe ukuba babe phakathi kwalabo abamukela uphawu lukaNkulunkulu, kodwa balengqaba lolo bizo.

Wathi kuye, Mngane, ungene kanjani lapha ungenayo ingubo yomshado na? Yena wathula wangabi nakuphendula. Khona inkosi yathi ezincekwini, Mbophani izandla nezinyawo zakhe, nimthathe nimuke naye, nimphonse ebumnyameni obungaphandle; khona kuyakuba khona ukukhala nokugedla amazinyo. Ngokuba baningi ababizweyo, kodwa bayingcosana abakhethiweyo. Mathewu 22:12–14.

Inkohliso yezikhulu nababusi kuDaniyeli isahluko sesithupha ikhomba isijeziso samandla enkolo akhohlisa amandla ombuso.

Inkosi yayala, base beletha lawo madoda ayemangalele uDaniyeli, bawaphonsa emgodini wezingonyama, wona, abantwana bawo, nabafazi bawo; izingonyama zabahlula, zephula wonke amathambo abo abe yizicucu bengakafiki phansi emgodini. Daniyeli 6:24.

Sizoqhubeka nencwadi kaDaniyeli esihlokwini esilandelayo.

Pho-ke ngisathini na? Ngokuba isikhathi besinganganele ukulandisa ngoGideyoni, nangoBaraki, nangoSamsoni, nangoJefta; nangoDavide futhi, noSamuweli, kanye nabaprofethi: bona okwathi ngokukholwa banqoba imibuso, benza ukulunga, bazuza izithembiso, bavala imilomo yamabhubesi. Hebheru 11:32, 33.