

Incwadi kaDaniyeli - Inani Leshumi

Inkqubo

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Kwisahluko sokuqala sikaDaniyeli, uDaniyeli wasiwa ekuthinjweni kweminyaka engamashumi asixhenxe okwaxelwa kwangaphambili nguYeremiya, waza waqhubeka de kwangunyaka wokuqala kaKoreshi.

Kwaye uDaniyeli waqhubeka kwada kwangunyaka wokuqala wokumkani uKoreshi. Daniyeli 1:21.

Ngoko ke uDaniyeli waphila kuyo yonke imbali yeminyaka engamashumi asixhenxe yokuthinjwa, kwada kwafika ummiselo owavumela ukubuyiswa kukaSirayeli wamandulo ukuze kwakhiwe kwakhona yaye kubuyiselwe iYerusalem.

Ke kaloku ngomnyaka wokuqala kaKoreshi, ukumkani wasePersi, ukuze lizaliseke ilizwi likaYehova elathethwa ngomlomo kaYeremiya, uYehova wavusa umoya kaKoreshi, ukumkani wasePersi, ukuba enze isibhengezo kubo bonke ubukumkani bakhe, asibhale kananjalo, esithi. Ezra 1:1.

Ngoko ke uDaniyeli uluphawu lwenkqubo yokuvavanywa yamawaka alikhulu anamashumi amane anesine eyaqala ngoSeptemba 11, 2001, yaye iyaqhubeka kude kube “ngummiselo,” ophawula ubizo lokuphuma eBhabhiloni.

Ndaza ndeva elinye ilizwi livela ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngamadlelane ezonweni zakhe, nokuze ningamkelwa zizibetho zakhe. Kuba izono zakhe zifike zaya ezulwini, yaye uThixo uzikhumbule izenzo zakhe zobugwenxa. ISityhilelo 18:4, 5.

Iminyaka engamashumi asixhenxe yokuthinjwa lixesha lokuvavanywa nokuhlanjululwa kwekhulu elinamashumi amane anesine amawaka. Ngomhla we-11 kuSeptemba, 2001, kwafika uYeha lwesithathu lwamaSilamsi. Oku kuqondwa kuphela ngabo bankela iinyaniso ezisisiseko zobuAdventisti. UYeha lokuqala noYeha lwesibini omabini achongwa ngokuchanekileyo njengobuSilamsi ngoovulindlela. Kuzo zombini iitshathi zooovulindlela zango-1843 nezango-1850, ezamkelwa nguEllen White, nezichongwa njengokuzaliseka kukaHabakuki isahluko sesibini, ubuSilamsi buchongwa njengamaxilongo esihlanu nelesithandathu. Amaxilongo amathathu okugqibela ngamaxilongo eYeha.

Ndaza ndabona, ndeva ingelosi ibhabha phakathi kwezulu, isithi ngelizwi elikhulu, Yeha, yeha, yeha, kubemi bomhlaba ngenxa yamanye amazwi exilongo eengelosi ezintathu ezisasele ukuvuthela! ISityhilelo 8:13.

Ukuba kukho amaxilongo amathathu eeYeha, yaye ixilongo lokuqala nelesibini leeYeha yiSilamsi, kulula kakhulu ukuqonda ukuba ixilongo lesithathu leeYeha nalo liyiSilamsi. Inxalenye yomfuziselo weSilamsi njengamaXilongo eeYeha, kukuthintelwa kwawo, kuze ke kuthi emva

koko akhululwe. USister White uchaza imimoya emine yeSityhilelo sesixhenxe, njenge “hashe elinomsindo,” elifuna “ukugqabhuka” lize “lizise ukufa nentshabalalo” emkhondweni walo.

“Izithunywa zezulu zibambe imimoya emine, emelwe lihashe elinomsindo elifuna ukuqhawuka lize ligaleleke phezu kobuso bomhlaba uphela, lizisa intshabalalo nokufa endleleni yalo.

“Singalala kusini na emdeni kanye nehlabathi elingunaphakade? Singaba buthuntu, sibande, size sife? Owu, akwaba besinawo emabandleni ethu uMoya nomphfumlo kaThixo uphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo baphile. Kufuneka sibone ukuba indlela imxinwa, nesango licuthe. Kodwa ke njengoko sidlula ngesango elicutheneyo, ububanzi balo abunamda.” Manuscript Releases, volume 20, 217.

Iingelosi ezine ezibamba imimoya yomine zibamba “ihashe elinomsindo” lesiprofeto seBhayibhile elizalisa ukufa nentshabalalo. KwisiTyhilelo isahluko sesithoba, apho kuchazwa khona iXilongo lokuqala neleSibini leYeha, kukho ukumkani ochongiweyo. Uchongiwe kwisiTyhilelo “9:11”.

Kwaye babenokumkani phezu kwabo, onguye ingelosi yomngxuma ongenasiphelo, ogama lakhe ngolwimi lwesiHebhere linguAbhadon, kodwa ngolwimi lwesiGrike igama lakhe linguApoliyon, njengokuba ephezu kwabo. ISityhilelo 9:11.

Igama, yaye ngoko nesimilo sokumkani wamaSilamsi, nguAbhadon ngesiHebhere nangoApoliyon ngesiGrike. Kuzo zombini iTestamente eNdala neNtsha, ezimelwe sisiHebhere nesiGrike, isimilo sobuSilamsi sifumaneka kwintsingiselo yala magama mabini. Kuzo zombini ezi ziqalo zamagama intsingiselo ithi “ukufa nentshabalalo.” UDade White uthi “ihashe elinomsindo” abathi iingelosi ezine zilibambe ngelixa ikhulu elinamashumi amane anesine amawaka litywinwa, lifuna ukuqhawuka lizise “ukufa nentshabalalo” endleleni yalo.

Isalathiso sokuqala esiBhalweni esiBhekisa kwiSilamsi nguIshmayeli, uyise wabo bagcina inkolo yeSilamsi. Kuleso salathiso sokuqala uchongwa njengendoda yasendle, yaye igama eliguqulelwe ngokuthi “yasendle” lithetha “iesile lasendle lama-Arabhi”. Isalathiso sokuqala sesiprofeto kwiSilamsi singumfuziselo wosapho lwehashe, yaye ihashe yindlela oovulindlela abayibonakalisa ngayo iSilamsi seYeha yokuqala neyesibini kwezo tshathi zimbini ezingcwele. Imimoya emine yeSityhilelo isahluko sesixhenxe, ibanjwa ingaqhubi, okanye “ithintelwe”, de uThixo atywine abantu baKhe. Inkqubo yokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka ikwayinkqubo yokuvavanywa nenkqubo yokuhlanjululwa.

Yonke le mizekeliso yesiprofeto imelwe kukuthinjwa kukaDanilyeli iminyaka engamashumi asixhenxe, kuqalwa ngoYehoyakim, umqondiso wokuxhotyiswa kwesigidimi sokuqala, kude kube “ngummiselo” obizela amadoda nabafazi ukuba baphume eBhabheli. Ukuthintelwa kuqala, kuze emva koko kukhululwe, kobuSilamsi luphawu lwesiprofeto lobuSilamsi njengomqondiso wesiprofeto seBhayibhile.

Xa kubhekiselwa kuzo njengee-“mimoya ezine”, zibanjwa zingasebenzi ngoxa abakhonzi bakaThixo betywinwa. Ekuqaleni koYeha lwesibini, kwisiprofeto sexesha seminyaka emakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu esazalisekiswa

ngo-Agasti 11, 1840, iingelosi ezine, ezimela ubuSilamsi boYeha lwesibini, “zakhululwa.” Ekupheleni kweso siprofeto, “zathintelwa”.

Esithi kwisithunywa sesithandathu esasinesigodlo, Khulula ezo zithunywa zine zibotshelelweyo emlanjeni omkhulu i-Ewufrahe. Zaza ezo zithunywa zine zakhululwa, ezazilungiselelwe iyure, nomhla, nenyanga, nonyaka, ukuze zibulale isahlulo sesithathu sabantu. ISityhilelo 9:14, 15.

Ngomhla we-11 kuSeptemba, 2001, umyalezo wokuqala kwimbali yabangamakhulu alikhulu anamashumi amane anesine amawaka wanikwa amandla, xa ubuSilamsi boMashwangusha wesithathu “bakhululwa.” Kodwa ngoko nangoko “babanjwa.” USister White uchaza isizathu sokuba oku kwenzekwe, kodwa kuqala sifanele sikhumbule ukuba injongo yobuSilamsi ekukhankanyweni kwabo kokuqala eBhayibhileni yayikukuvuthela umsindo iintlanga; kuba isandla sikaIshmayeli siya kuba nxamnye nabantu bonke, nesandla sabantu bonke sibe nxamnye nobuSilamsi.

Yathi ingelosi yeNkosi kuye, Yabona, ukhulelwe, yaye uya kuzala unyana, umthiye igama elingulshmayeli; ngokuba iNkosi ikuvile ukubandezeleka kwakho. Kwaye yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nomntu wonke, nesandla somntu wonke sibe nxamnye naye; yaye uya kuhlala phambi kwabazalwana bakhe bonke. Genesis 16:11, 12.

Injongo yobuSilamsi kwisiprofeto seBhayibhile kukumanya zonke iintlanga ngokuchasene nobuSilamsi, phambi kokuba iZizwe eziManyeneyo zijike ingqumbo yazo phezu kwabagcina iSabatha. Ngomhla we-11 kuSeptemba, 2001, wonke umntu oqondayo u-9/11 njengophawula ukuqala kokuphindwa kolandelelwano lweziganeko zamaMillerite, uye waba njengo “Daniyele” xa wasiwa eBhabheli iminyaka engamashumi asixhenxe. UYehoyakim uchaza ukuqala kwaloo nkqubo yokuvavanywa, yaye ubuSilamsi boYeha yesithathu bandula ukukhululwa, kodwa ngoko nangoko babanjwa, ukuze uThixo akwazi ukutywina abantu baKhe.

“Lo mbono wanikwa ngowe-1847 xa kwakukho abazalwana bama-Adventi abambalwa kakhulu abagcina iSabatha, yaye naphakathi kwabo babembalwa ababeqonda ukuba ukuyigcina kubaluleke ngokwaneleyo ukutsala umgca phakathi kwabantu bakaThixo nabangakholwayo. Ngoku ukuzaliseka kwalo mbono kuqalile ukubonakala. ‘Ukuqalisa kwelo xesha lembandezelo,’ ekukhankanywa ngalo apha, akubhekiseli kwixesha aya kuqalisa ngalo ukugalelwa izibetho, koko kubhekisela kwixesha elifutshane elingaphambi kokuba zigalelwe, ngoxa uKristu esengewe. Ngelo xesha, ngoxa umsebenzi wosindiso usiya ekuvalweni, imbandezelo iya kufika phezu komhlaba, yaye iintlanga ziya kuba nomsindo, ukanti ziya kubanjwa zithintelwe ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yasemva,’ okanye uhlaziyo oluvela ebusweni beNkosi, iya kuza, ukunika amandla kwilizwi elikhulu lengelosi yesithathu, nokulungiselela abangewele ukuba beme ngexesha aya kugalelwa ngalo amazibetho asixhenxe okugqibela.” Early Writings, 85.

Iminyaka engamashumi asixhenxe kaDaniyele yaqala ngoSeptemba 11, 2001, xa ubuSilamsi bakhululwa baza bacaphukisa iintlanga ngokubetha ngesiquphe nangokungalindelekanga irhamncwa lomhlaba leSityhilelo seshumi elinesithathu. Emva koko ubuSilamsi bathintelwa,

ukuze umsebenzi wengelosi yesithathu ugqitywe. Umsebenzi wengelosi yesithathu kukutywinwa kwabantu bakaThixo, yaye xa loo msebenzi waqala ngoSeptemba 11, 2001, iMvula Yasemva yaqalisa “ukutshiza”. UDaniyeli isahluko sokuqala ubonakalisa inkqubo yokuvavanywa kwekhulu elinamashumi amane anesine amawaka, eqala ngoSeptemba 11, 2001, yaye iqhubeka de “ilizwi” lesibini leSityhilelo seshumi elinesibhozo libize omnye umhlambi kaThixo ukuba uphume eBhabhiloni. Ngoko ke uDaniyeli umele abantu abasekuthinjweni kokomoya ngoko, de kube sesona siphelo kanye senkqubo yokuvavanywa. Isiphelo sexesha lokuvavanywa kuDaniyeli isahluko sokuqala sichazwa njenge “siphelo semihla.”

Ke kaloku ekupheleni kwemihla athe ukumkani wayeyimisile ukuba baziswe ngayo, intloko yamathenwa yabazisa phambi kukaNebhukadenetsare. Waza ukumkani wathetha nabo; yaye phakathi kwabo bonke akufunyanwanga namnye onjengoDaniyeli, uHananiya, uMishaeli, noAzariya; ngenxa yoko bema phambi kokumkani. Yaye kuyo yonke imibandela yobulumko nokuqonda, awawubuza ngawo ukumkani, wabafumana bengcono ngokuphindwe kalishumi kunabo bonke abanemilingo nabavumisi ngeenkwenkwezi ababesebukumkanini bakhe bonke. Daniyeli 1:18–20.

Uvavanyo lwesithathu, olumelisa uvavanyo lwesiprofeto oluqinisekiso ngoDaniyeli nakwabathathu abafaneleyo, lwenzeka xa bagwetywayo nguNebhukadenetsare, baza bafunyanwa “bebengcono kalishumi kunabo bonke abenzi bemilingo nabavumisi beenkwenkwezi ababekubo bonke ubukumkani bakhe.” Uvavanyo lwesithathu lumelwe ngumgwebo, yaye umgwebo wenzeka “ekupheleni kwemihla.” Encwadini kaDaniyeli, “ukuphela kwemihla” kulapho uDaniyeli emi khona esabelweni sakhe.

“Abaninzi baya kuhlanjululwa, benziwe mhlophe, baze bavavanywe; kodwa abangendawo baya kwenza ubungendawo; yaye akukho namnye wabangendawo oya kuqonda; kodwa izilumko ziya kuqonda.... Unoyolo lowo ulindayo, aze afikelele kumawaka alinye anamakhulu amathathu anamashumi amathathu anesihlanu emihla. Ke wena (Daniel), hamba indlela yakho kude kube sekupheleni; kuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla.”

“Lifikile ixesha lokuba uDaniyeli eme esabelweni sakhe. Lifikile ixesha lokuba ukukhanya awanikwayo kuye kufike ehlabathini ngendlela engazange ibekho ngaphambili. Ukuba abo iNkosi ibenzele okukhulu kangaka baya kuhamba ekukhanyeni, ulwazi lwabo ngoKristu nangeziprofeto ezinxulumene naYe luya kwandiswa kakhulu njengoko besondela ekupheleni kwembali yalo mhlaba.” The Seventh-day Adventist Bible Commentary, volume 4, 1174.

USisi White uchaza “isiphelo semihla” ngokuyinxulumanisa nenkqubo yokuhlanjululwa ekwivesi yeshumi kaDaniyeli isahluko seshumi elinesibini. Usoloko esebenzisa ivesi yeshumi, kunye nale kaivesi yeshumi elinesithathu ethi, “isiphelo semihla.”

“Abaninzi baya kuhlanjululwa, benziwe mhlophe, baze bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda.... Unoyolo lowo ulindayo, aze afikelele kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu. Kodwa ke hamba wena (Daniel), ulandele indlela yakho, kude kube sekupheleni: kuba uya kuphumla, uze ume esabelweni

sakho ekupheleni kwemihla.”

“UDaniyeli namhlanje umi esabelweni sakhe, yaye kufuneka simnike indawo yokuba athethe ebantwini. Umyalezo wethu kufuneka uphume njengokukhanya kwesibane esivuthayo. ‘Ngelo xesha uMikayeli uya kusukuma, inkosana enkulu emele abantwana babantu bakowenu; kuya kubakho ixesha lembandezelo elingazange libekho kwasemveni kokuba kwabakho uhlanga kwada kwangaloo xesha: yaye ngelo xesha abantu bakowenu baya kusindiswa, wonk’ ubani oya kufunyanwa ebhaliwe encwadini. Kwaye abaninzi kwabo balala eluthulini lomhlaba baya kuvuka, abanye baye ebomini obungunaphakade, abanye baye ehlazweni nasekudelisweni okungunaphakade. Ke bona abalumkileyo baya kukhanya njengokukhazimla kwesibhakabhaka; nabo baguqulela abaninzi ebulungiseni baya kuba njengeenkwenkwezi ngonaphakade kanaphakade.’

“La mazwi abonisa umsebenzi ekufuneka siwenze kule mihla yokugqibela. Asivukanga nokuvuka isiqingatha. Asinawo amandla abalulekileyo ekwenzeni umsebenzi omele wenziwe. Simele singene ebomini, singene emanyanweni. Ngoku, kanye ngoku, simele sime kuloo ndawo apho uguquko noxolelo luya kuba ziimpawu eziphambili zomsebenzi wethu. Makungabikho kukhuphisana. Sekulibazisile kakhulu ukuba sizibandakanye noSathana emsebenzini wakhe wokumfamekisa amehlo. Sekulibazisile kakhulu ukuba sinikele ingqalelo koomoya abalahlekisayo nakwiimfundiso zeedemon.”

“Ndiyalelwe ukuba nditsho ukuthi xa uMoya oyiNgcwele enika ulwimi nokuthetha, siya kubona umsebenzi usenziwa ofana nalowo wenziwa ngomhla wePentekoste. Abameli bakaKristu baya kusebenza ngokuqonda. Akuyi kufunyanwa mntu omnye apha nomnye phaya efuna ukudiliza nokutshabalalisa.

“Phambi kokuba ummiselo uzale, phambi kokuba imini idlule njengomququ, phambi kokuba umsindo ovuthayo weNkosi ufike phezu kwenu, phambi kokuba imini yomsindo weNkosi ifike phezu kwenu, funani iNkosi, nonke balulamileyo behlabathi, nina benze izigwebo zaYo; funani ubulungisa, funani ubulali: mhlawumbi niya kusitheliswa ngemini yomsindo weNkosi.” Australian Union Conference Record, Matshi 11, 1907.

Ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, okumelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli eBhabheli, kumelwe kuDaniyeli isahluko seshumi elinesibini, nendima yeshumi. Le ndima iphethe uphawu “Iwenyaniso” kuba ichaza amanyathelo amathathu ayimpawu zegama lesiHebhere elithi “inyaniso.” Abaninzi baya kuhlanjululwa, benziwe mhlophe, baze ke balingwe. UDaniyeli namagorha amathathu bahlanjululwa kukoyika uThixo kwisahluko sokuqala, kuba bazimisela ukuba bangadli ukutya kwaseBhabheli. Emva koko babonakalisa inkangeleko eyenziwe yaba ntle ngakumbi, yaza yatyebe ngakumbi kuneyabo babedla ukutya kwaseBhabheli. Inkangeleko yabo yayibubulungisa bukaKristu obuzizambatho ezimhlophe. Emva koko balingwa xa bangena emgwebeni kaNebhukadenetsare, ekupheleni kwemihla.

“Ekupheleni kwemihla,” xa uDaniyeli emi “kwisabelo sakhe,” “ulwazi ngoKristu neziprofeto ezinxulumene naye luya kwandiswe kakhulu” kubantu bakaThixo. UNebhukadenetsare waqaphela ukuba “kuzo zonke izinto zobulumko nokuqonda,” uDaniyeli namadoda amathathu afanelekileyo

“bafunyanwa” “bebhetele ngokuphindwe kalishumi kunabo bonke abenzi bemilingo nabavumisi ngeenkwenkwezi ababesebukumkanini bakhe bonke.”

Isahluko sokuqala sikaDaniyeli sibonisa amava amawaka alikhulu anamashumi amane anesine, adlula kwinkqubo yokuvavanywa enamanyathelo amathathu. Ethetha ngale nkqubo, uDade White uthi, “La mazwi abonisa umsebenzi esimele ukuwenza kule mihla yokugqibela. Asikaphaphami nesiqingatha. Asinawo amandla ayimfuneko ekwenzeni umsebenzi omele ukwenziwa. Simele singene ebomini, singene kumanyano. Ngoku, kanye ngoku, simele sime kuloo ndawo apho inguquko noxolelo ziya kuba ziimpawu eziphawulekayo zomsebenzi wethu. Makungabikho kungavani.”

Inkqubo yokuvavanywa ekhokelela “esiphelweni semihla,” ikhokelela ekuvukeni kwamangqina amabini kwiSityhilelo isahluko seshumi elinanye. Umsebenzi esimele ukuwenza ngoku kukwamkela isigidimi sangoSeptemba 11, 2001 size sivuke, njengoko kumelwe ngamathambo awomileyo afileyo. “Simele siphile kwakhona, singene emanyanweni.” Xa sisenza oku, iimpawu eziphawulekayo zomsebenzi wethu ziya kuba “kukuguquka nokuxolelwa.” Uphawu oluphawulekayo lomsebenzi wethu lumelwe nguDaniyeli kwisahluko sesithoba, xa ethandaza umthandazo weLevitikus amashumi amabini anesithandathu, ecela ukuxolelwa kwezono zakhe, nezono zooyise bakhe, kwangaxeshanye evuma ukuba ebehambe ngokuchasene noThixo ukususela ekudanisweni okwaphawula ukuqala kwexesha lokulibala ngoJulayi 18, 2020. Kwakhona umele avume ukuba uThixo ebehambe ngokuchasene naye ngalo elo xesha linye. UDaniyeli umele abo badlule ekuthinjweni “kweminyaka engamashumi asixhenxe”, ukususela ngoJulayi 18, 2020.

Iminyaka engamashumi asixhenxe ingumqondiso “wamaxesha asixhenxe” akuLevitikus 26. Incwadi yeziKronike iyasazisa ukuba iminyaka engamashumi asixhenxe yayilixesha elo ilizwe laliya “kunandipha” ngalo iisabatha ebelingavunyelwanga ukuba lizinandiphe ngenxa yokuvukela koSirayeli wamandulo umnqophiso okuLevitikus 25.

Ukuze kuzaliseke ilizwi leNkosi ngomlomo kaYeremiya, de ilizwe lazizonwabela iisabatha zalo; kuba lonke ixesha lalisishyeye liyinkangala, lagcina isabatha, ukuze kuzaliseke iminyaka engamashumi asixhenxe. 2 Kronike 36:21.

Njengophawu “lwentlango” yesiprofeto, “ezo ntsuku zintathu nesiqingatha” awathi amangqina amabini eSityhilelo ishumi elinanye afa elele esitratweni emva koJulayi 18, 2020, ziluphawu “lweminyaka engamashumi asixhenxe”, kananjalo ziluphawu “lwamaxesha asixhenxe”. Kwi “siphelo semihla,” kuluphawu lwesiphelo seentsuku zesiprofeto ezatywinwayo encwadini kaDaniyeli.

Ngowe-1798, incwadi kaDaniyeli yavulwa itywina, waza uDaniyeli wema esabelweni sakhe, elungele ukuzalisekisa injongo yakhe.

“Xa uThixo enika umntu umsebenzi okhethekileyo wokuwenza, umele ukuma kwisabelo sakhe nasendaweni yakhe njengoko wenjenjalo uDaniyeli, elungele ukuphendula ubizo lukaThixo, elungele ukuzalisekisa injongo yaKhe.” Manuscript Releases, volume 6, 108.

Ngomhla wama-22 kuOktobha, 1844, ekuzalisekisweni kukaDaniyeli isahluko sesibhozo, nendima yeshumi elinesine, incwadi kaDaniyeli yaphinda yema esabelweni sayo. U-1798, no-1844, sisigqibo sengqumbo yokuqala neyesibini, yaye ngenxa yoko ziphawula ukuphela “kwamaxesha asixhenxe.” “Ukuphela kwemihla” encwadini kaDaniyeli luphawu lwesiphelo sobuthinjwa obumelwe “ngamaxesha asixhenxe.” KuDaniyeli isahluko sesine, uNebhukadenetsare waphila njengerhamncwa ngoxa “amaxesha asixhenxe” ayedlula phezu kwakhe. “Ekupheleni kwemihla,” ubukumkani bakhe nengqondo yakhe zabuyiselwa kuye.

Ke kaloku ekupheleni kweentsuku mna Nebhukadenetsare ndawaphakamisela phezulu amehlo am ezulwini, nokuqonda kwam kwabuyela kum; ndaza ndamsikelela Oyena Uphakamileyo, ndamdumisa ndamzukisa lowo uphilayo ngonaphakade, obukumkani bakhe bubukumkani obungunaphakade, nobukumkani bakhe bukhona kwizizukulwana ngezizukulwana: Ke bonke abemi behlabathi bathiwe abanto yanto; yaye wenza ngokwentando yakhe emkhosini wezulu naphakathi kwabemi behlabathi; akukho namnye unokuthintela isandla sakhe, okanye athi kuye, Wenzani na? Kwangelo xesha ingqiqo yam yabuyela kum; ngenxa yozuko lobukumkani bam, imbeko yam nokubengezela kwam kwabuyela kum; nabacebisi bam neenkosi zam bandifuna; ndaza ndamisela ebukumkanini bam, ndongezelelwa ubukhosi obugqwesileyo. Daniyeli 4:34–36.

Ukuphela kwexesha lokutywinwa kwamawaka alikhulu anamashumi amane anesine kumelwe njenge “siphelo semihla,” yaye ngoko ke kumela isiphelo esingumqondiso “semashumi asixhenxe eminyaka” kwaneso “samaxesha asixhenxe.” Ngelo xesha, “inguquko noxolelo” ziya kuba ziimpawu ezimela umsebenzi wabo babesakuba befile esitratweni esinqumla entlanjeni yamathambo awomileyo afileyo.

Uphawu olubonakalayo lomsebenzi wenguquko wokuguquka kwabaliwaka elikhulu namakhulu amane anesine lumelwe kuHezekile isahluko sesithoba, njengokuthi “bayancwina bakhale.” Xa abantu bakaThixo bevuma baze bayilahle izono zabo zobuqu, xa bevuma ukuba baphindaphinde ezo zono zookhokho babo, xa bebeka bucala ikratshi lezimvo zabo baze bavume ukuba bebeye behamba ngokuchasene noThixo, kwanokuba naye ebeye ehamba ngokuchasene nabo ukususela ekufikeni kwexesha lokulibazisa ngoJulayi 18, 2020, ngoko baya kufunyanwa benamandla esiprofeto “ngokuphindwe kalishumi” ngaphezu kwawo onke amanye amadoda azibiza ngokuba zizilumko ebukumkanini.

Inkqubo yokutywinwa yaqala ngokukhululwa, yalandelwa kukunqandwa, kobuSilamsi. Loo nkqubo iphela njengoko yaqalayo, xa ubuSilamsi bukhululwa kwakhona. Bukhululwa ekupheleni kwemihla yexesha lokutywinwa, ekwathi kuDaniyeli yaba ngummiselo kaKoreshi owabizela abantu ukuba baphume eBhabheli. Kungenxa apho, ekupheleni kwemihla yokuhlanjululwa, ekugwetyweni “kommelo” womthetho weCawa eUnited States, apho abathembekileyo baya kufunyaniswa benamandla esiprofeto “angaphezu ngokuphindwe kalishumi.”

“Nenza ukuza kweNkosi kube kude gqitha. Ndabona imvula yasemva isiza [ngesiqophe njengoko] kwakunjalo ukukhala kwasezinzulwini zobusuku, yaye inamandla aphindwe kalishumi.” Spalding and Magan, 5.

Siza kuqalisa ukuqwalasela isahluko sesibini sikaDaniyeli kwinqaku elilandelayo.

“Esi yayisisikhalo saphakathi kobusuku, esasimele ukunika amandla kwisigidimi sesithunywa sesibini. Izingelosi zathunywa zivela ezulwini ukuze zivuse abangcwele ababedakumbile zize zibalungiselele umsebenzi omkhulu owawuphambi kwabo. Awona madoda anesiphiwo esikhulu ayengengawokuqala ukufumana esi sigidimi. Izingelosi zathunyelwa kwabathobekileyo, abazinikeleyo, zaza zabanyanzela ukuba baphakamise isikhalo esithi, ‘Yabonani, uMyeni uyeza; phumani niye kuhlangebeza Yena!’ Abo babebekelwe isikhalo bakhawuleza, baza ngamandla kaMoya oyiNgcwele basivakalisa isigidimi, baza bavusa abazalwana babo ababedakumbile. Lo msebenzi awuzange ume ngobulumko nangemfundo yabantu, kodwa ngamandla kaThixo, yaye abangcwele Bakhe abeva isikhalo babengenako ukusixhathisa. Abona banomoya kakhulu baba ngabokuqala ukufumana esi sigidimi, yaye abo babekade bekhokela emsebenzini baba ngabokugqibela ukusamkela nokunceda ekwandiseni isikhalo esithi, ‘Yabonani, uMyeni uyeza; phumani niye kuhlangebeza Yena!’” Early Writings, 238.