

# Incwadi kaDaniyeli - Inani leNye Eliikhulu neShumi elinesiThandathu

*Ukutyhila lintsuku Zempindezelo: Uphononongo Lobuprofeti Lwesilumkiso SikaYeremiya Ngesizukulwana Sokugqibela*

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Besicinga ngesiqendu sesahluko samashumi amahlanu sikaYeremiya kwinqaku elingaphambili, nakweso siqendu umgwebo ophezu kweBhabhiloni uqala ngomthetho weCawa oza kufika kungekudala eUnited States uze uphele ngomsindo kaThixo. Umgwebo wesigqeba ngumhla wempindezelo yeNkosi owawumelwe kukutshatyalaliswa kweYerusalem ngonyaka wama-70 AD. Ukutshatyalaliswa kweYerusalem okwenziwa yiRoma ngowama-70 AD kwakufanekisiwe kukutshatyalaliswa kweYerusalem okwenziwa nguNebhukadenetsare. Ngokudibeneyo kwanika amangqina amabini oMgwebo weSigqeba wehenyukazi laseTire, elikwanguhenyukazi lwesiTyhilelo isahluko seshumi elinesixhenxe.

UYeremiya usixelela ukuba xa impindezelo yeNkosi iya kube igqityiwe phezu kweBhabheli yanamhlanje, iqala ngomthetho weCawa oza kufika kungekudala, ukuba: “Ngaloo mihla, nangelo xesha, utsho uYehova, ubugwenxa bukaSirayeli buya kufunwa, bungabikho; nezono zakwaYuda, zingafunyanwa: kuba ndiya kubaxolela abo ndibagcinileyo.” Ngaloo mihla, ukutywinwa kwekhulu elinamashumi amane anesine amawaka kuya kube sele kugqityiwe.

“Nenza ntoni na, bazalwana, kulo msebenzi mkhulu wokulungiselela? Abo bazidibanisayo nehlabathi bankela ukumila kwehlabathi yaye balungiselela uphawu lwerhamncwa. Abo bangazithembiyo, abazithobayo phambi koThixo, nabahlambulula imiphefumlo yabo ngokuthobela inyaniso, aba bankela ukumila kwasezulwini yaye balungiselela itywina likaThixo emabunzini abo. Xa ummiselo uphuma yaye uphawu lucinezelwa, isimilo sabo siya kuhlala sicocekile singenasiphako ngonaphakade.” Testimonies, volume 5, 216.

Umgwebo wokuphumeza uqala ngelizwi lesibini lesiTyhilelo isahluko seshumi elinesibhozo, elibiza amadoda nabafazi ukuba basabele eBhabheli, yaye uYeremiya uthi, “lufikile usuku lwabo, ixesha lokutyelwa kwabo. Ilizwi labo basabayo nabaphunyukayo ezweni laseBhabheli, lokuvakalisa eZiyon impindezelo kaYehova uThixo wethu, impindezelo yetempile yakhe. Buthaniselani ndawonye abatoli ngokuchasene neBhabheli: nonke nina nigoba isaphetha, misani iinkampu ngokuyijikela macala onke; makungabikho namnye kuyo usindayo: yibuyekezeni ngokomsebenzi wayo; ngokwezinto zonke eyazenzayo, yenzeni kuyo.” Umgwebo wayo uzalisekiswa ngaba “batoli.” Isalathiso sokuqala kumtoli eziBhalweni simalunga noIshmayeli.

Waza uThixo waliva ilizwi lomfana; yaza ingelosi kaThixo yabiza uHagare isezulwini, yathi kuye, Unantoni na, Hagare? Musa ukoyika; kuba uThixo ulivile ilizwi lomfana apho akhoyo. Suka, umphakamise umfana, umbambe ngesandla sakho; kuba ndiya kumenza abe luhlanga olukhulu. Wawavula uThixo amehlo akhe, wabona umthombo wamanzi; waya wazalisa

impukane ngamanzi, wamseza umfana. Waba ke uThixo enaye umfana; wakhula, wahlala entlango, waba ngumtoli. Genesis 21:17–20.

“Ixesha lenyikima enkulu” kwisiTyhilelo ishumi elinanye lichaza ukuqala komgwebo wokuphunyezwa phezu kwehenyukazi laseRoma, oqala kumthetho weCawa oza kufika kungekudala eUnited States. Kwi-“xesha” elo “uyeza ngokukhawuleza ububi besithathu. Yaza yavuthela ingelosi yesixhenxe.” Owu wesithathu, lixilongo lesixhenxe. Ngabatoli bamaSilamsi abasetyenziswayo ukuzisa umgwebo waKhe phezu kwabo banyanzelisa uphawu lwegunya lobupopu (unqulo lweCawa), baze batshutshise abo babambelela kuphawu lwegunya likaThixo (unqulo lweSabatha).

KuLuka isahluko samashumi amabini ananye, uYesu, ekuphenduleni imibuzo yabafundi ngentshabalalo yeYerusalem netempile, ubeka ibali lembali elikwamele nembali yemihla yokugqibela. Ubhekisa “kwimihla yempindezelo,” eyayiyeyona mpawu ibalulekileyo yesiprofeto yobulungiseleli baKhe njengoMesiya, awazichaza kwisibhengezo saKhe sokuqala sobulungiseleli baKhe ngokufunda kuMprofeti uIsaya ebandleni laseNazarete. Isibhengezo saseNazarete, kunye nesicatshulwa esivela kuIsaya, asimelanga kuphela ubulungiseleli baKhe, kodwa nomyalezo wabafundi baKhe, yaye ngokukodwa umsebenzi nobulungiseleli bentshukumo yabaliwaka elikhulu elinamashumi amane anesine amawaka.

UMoya weNkosi uYehova uphezu kwam; ngokuba uYehova undithambisele ukushumayela iindaba ezilungileyo kwabathobekileyo; undithumile ukuba ndibophe abantliziyo zaphukileyo, ndivakalise inkululeko kwabathinjiweyo, nokuvulelwa kwentolongo kwababotshiweyo; ukuvakalisa umnyaka owamkelekileyo weNkosi, nomhla wempindezelo kaThixo wethu; ukuthuthuzela bonke abalilayo; ukumisela kwabo balilayo eZiyon, ukubanika ubuhle esikhundleni sothuthu, ioli yovuyo esikhundleni sokulila, isambatho sokudumisa esikhundleni somoya wobunzima; ukuze babizwe ngokuba yimithi yobulungisa, ukutyalwa kukaYehova, ukuze azukiswe. Kwaye baya kwakha amanxuwa amandulo, bavuse iindawo ezazikade ziyinkangala, balungise imizi etshabaleleyo, iindawo eziyinkangala zezizukulwana ezininzi. Kwaye abasemzini baya kuma baluse imihlambi yenu, noonyana bomphambukeli babe ngabalimi benu nabagcini bezidiliya zenu. Ke nina niya kubizwa ngokuba ngabaPristi bakaYehova; abantu baya kunibiza ngokuba ningabaPhathiswa bakaThixo wethu; niya kudla ubutyebi beentlanga, nize niziqhayise ngobuqaqawuli bazo. Esikhundleni sehlazo lenu niya kuba nokuphindwe kabini; endaweni yokudideka baya kuvuya kwisabelo sabo; ngenxa yoko ezweni labo baya kulidla ilifa eliphindwe kabini; uvuyo olungunaphakade luya kuba kubo. Kuba mna Yehova ndiyakuthanda ukugweba okusesikweni, ndiyakuthiya ukuphanga ngenxa yedini elinyukayo; ndiya kuwukhokela umsebenzi wabo ngenyaniso, ndibenzele umnqophiso ongunaphakade. Nembewu yabo iya kwaziwa phakathi kweentlanga, nenzala yabo phakathi kwezizwe; bonke abababonayo baya kubaqonda, ukuba bayimbewu ayisikeleleyo uYehova. Ndiya kugcoba kakhulu ngoYehova, umphefumlo wam uya kuvuya ngoThixo wam; ngokuba undambathisile ngezambatho zosindiso, undambese ingubo yobulungisa, njengoko umyeni ezihombisa ngezihombiso, nanjengoko umtshakazi ezihombisa ngeentsimbi zakhe. Kuba njengoko umhlaba uvelisa ihlumelo lawo, nanjengoko umyezo uhlumisa izinto ezityaliweyo kuwo; ngokunjalo iNkosi uYehova iya kwenza ubulungisa nokudumisa kuhlume phambi

kweentlanga zonke. Isaya 61:1–11.

Abo balikhulu elinamashumi amane anesine amawaka abekiweyo uphawu kuHezekile isahluko sesithoba, ngabo abo bakhalela izono ezisecaweni nasehlabathini. “Unyaka owamkelekileyo weNkosi, nomhla wokuphindezela kaThixo wethu,” kuxa abo balilayo eZiyon bethuthuzelwa, baze babe “yimithi yobulungisa” ukuze “bazukise iNkosi.” Bayayizukisa iNkosi, kuba “ngaloo mihla, nangelo xesha, utsho uYehova, ubugwenxa bukaSirayeli buya kufunwa, bungabikho.” Abo balilayo ngabo abo babekiweyo uphawu, yaye ngabo abo “baya kwakha amanxuwa amandulo,” abo “baya kuvusa amanxuwa angaphambili, yaye” abo “baya kulungisa izixeko ezichithakeleyo, amanxuwa ezizukulwana ezininzi.” Baya “kubizwa ngokuba ngabaBingeleli beNkosi,” yaye abantu baya kubabiza ngokuba “ngabaPhathiswa bakaThixo wethu.”

Ubulungisa baloo ikhulu elinamashumi amane anesine amawaka buya “kuhluma phambi kwazo zonke iintlanga,” xa bephakanyiswa njengomqondiso ngexesha lenyikima enkulu. Ubulungisa babo bubangelwa ngokuthe ngcembe, kuba “njengoko umhlaba uhlumisa ihlumelo lawo, nanjengoko umyezo ubangela izinto ezihlwayelwe kuwo zihlume; ngokunjalo iNkosi uThixo iya kubangela ubulungisa nendumiso kuhlume.” Ukutywinwa kwaloo ikhulu elinamashumi amane anesine amawaka kwaqala ekufikeni kwemvula yasemva kwexesha ngomhla woku-1 kuSeptemba ka-2001. Kwangelo xesha ke apho kwaphunyiswa khona amahlumelo omhlaba. UIsaya uchaza ixesha apho amahlumelo ahluma khona.

Ngomlinganiselo, xa ihlumisa, uya kuxoxa nayo; uwubambile umoya wakhe onamandla ngemini yomoya wasempumalanga. Ngenxa yoko ke ubugwenxa bukaYakobi buya kuhlanjululwa; yaye esi seso siqhamo sonke sokususa isono sakhe; xa esenza onke amatye esibingelelweni abe njengamatye etshokhwe atyunyuzwe aqhawukayo, izibonda ezingcwele nemifanekiso aziyi kuma. Isaya 27:8, 9.

Ngosuku “lomoya wasempuma” ongulo “umoya waKhe onamandla” awu “wubambayo,” “ukuphuma” kwamagqabi kuya kuqalisa xa imvula “ilinganisiwe.” “Wubambayo” kuthetha ukuthi uthintelwe. Xa imimoya emine ithintelwe ziingelosi ezine zeSityhilelo isahluko sesixhenxe, kuqala ukutywinwa kwamawaka alikhulu anamashumi amane anesine. Ngelo xesha imvula yasemva iqalisa “ukutshiza” ngokumodareyitha, kuba igama elithi “linganisa” kule ndima lithetha ukumodareyitha. Ekuqaleni kwexesha lokutywinwa kwamawaka alikhulu anamashumi amane anesine imvula yasemva ilinganisiwe, yaye ekupheleni kwelo xesha ayisenamlinganiselo.

“Ukuthululwa okukhulu koMoya kaThixo, okukhanyisa umhlaba wonke ngozuko lwaKhe, akuyi kufika side sibe nabantu abakhanyiselweyo, abazi ngokwamava ukuba kuthetha ukuthini ukuba ngabasebenzi abasebenzisana noThixo. Xa sinikezelwe ngokupheleleyo, ngentliziyo epheleleyo, enkonzweni kaKristu, uThixo uya kuyamkela loo nto ngokuthululwa koMoya waKhe ngaphandle komlinganiselo; kodwa oku akuyi kwenzeka lo gama inxalenye enkulu yebandla ingengabasebenzi abasebenzisana noThixo. UThixo akanakumthulula uMoya waKhe xa ukuzingca nokuzonwabisa kwesiqu kubonakala ngokucacileyo ngolo hlobo; xa kugquba umoya othi, ukuba ubekwa ngamazwi, uvakalise loo mpendulo kaKayin, — ‘Ndingumgcini womzalwana wam na?’ Ukuba inyaniso yeli xesha, ukuba imiqondiso esanda macala onke, engqina ukuba isiphelo sezinto zonke sisondele, ayonelanga ukuvusa amandla aleleyo abo

bazibizayo ukuba bayayazi inyaniso, ngoko ubumnyama obulingana nokukhanya obekubakhanyela buya kubafikela aba miphefumlo. Akukho nokufana nesizathu sokuzithethelela ngenxa yokungakhathali kwabo abaya kuba nako ukusizisa phambi koThixo ngemini enkulu yokugqibela yokubalwa. Akuyi kubakho sizathu sinokunikwa sokuba kutheni bengaphilanga, bengahambanga, bengasebenzanga ekukhanyeni kwenyaniso engcwele yelizwi likaThixo, baze ngaloo ndlela babonakalise kwihlabathi elimnyama sisono, ngokuziphatha kwabo, ngovelwano lwabo, nangenzondelelo yabo, ukuba amandla nobunyani bevangeli bezingenakuphikiswa.” Review and Herald, Julayi 21, 1896.

Ixesha lokuvavanywa lemvula yasemva nokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka liqala ngokulinganiswa kokuthululwa koMoya oyiNgcwele, kuba ingqolowa nomdiza bafikile ngexesha lokuvuna. Imvula izisa omabini amaqela ekuvuthweni, yaye ke ekupheleni kwexesha lokuvavanywa ingqolowa nomdiza baya kwahlulwa, yaye ingqolowa iya kuthi ngoko “yazi ngamava oko kuthetha ukuba ngabasebenzi kunye noThixo” Baya kuthi ngoko “babe nokunikezelwa okupheleleyo, kwentliziyo iphela, enkonzweni kaKristu, uThixo uya kuyamkela loo nto ngokuthululwa koMoya wakhe ngaphandle komlinganiselo.”

“Umhla womoya onamandla wasempuma” wafika ngoSeptemba 11, 2001, yaye kwaqala ingxoxo kaHabakuki ngokuphathelele umyalezo wobuxoki woxolo nokhuseleko womlayezo wemvula yokugqibela, ngokuchaseneyo nomyalezo ochonga umhla wempindezelo kaThixo. Ngelo xesha izityalo, zombini ingqolowa nokhula, zaqalisa ukuhluma nokuzala isiqhamo ezaziza kusibonakalisa emgwebeni womthetho weCawa oza kufika kungekudala.

“Kwakhona, le mizekeliso ifundisa ukuba akusayi kubakho xesha lovavanyo emva komgwebo. Xa umsebenzi wevangeli ugqityiwe, kulandela ngoko nangoko ukwahlulwa phakathi kwabantu abalungileyo nabakhohlakeleyo, yaye isiphelo sodidi ngalunye simiselwa ngonaphakade.” Christ’s Object Lessons, 123.

Elinye iqela liqubuda ilanga kuHezekile isahluko sesibhozo, lize elinye lamkele itywina likaThixo kuHezekile isahluko sesithoba. KuLuka isahluko samashumi amabini ananye, uKristu uchonga ikhulu elinamashumi amane anesine amawaka, aze amisele umqondiso ophawula isizukulwana sokugqibelaembali yehlabathi. Wachaza umqondiso ekufuneka amaKristu awuqonde ukuze asabe intshabalalo yeYerusalem.

Ke kaloku xa nithe nabona iYerusalem irhangqwe yimikhosi, yazini ngoko ukuba ukusityhafiswa kwayo kusondele. Ngoko mababalekele ezintabeni abo baseYudeya; nabo bangaphakathi kuyo mabaphume; yaye abo basemaphandleni mabangangeni kuyo. Kuba ezi ziintsuku zempindezelo, ukuze kuzaliseke zonke izinto ezibhaliweyo. Luka 21:20–22.

UYesu wachaza, “umgca phezu komgca,” ezinye iimpawu ezingakumbi zesiprofeto zalo mqondiso, kuba amazwi Akhe abhalwe kungekhona nguLuka kuphela, kodwa kwakhona nanguMateyu nanguMarko.

Yaye le ndaba ilungileyo yobukumkani iya kushunyayelwa kulo lonke ihlabathi, ibe bubungqina kuzo zonke iintlanga; kuze emva koko kufike isiphelo. Ngoko ke, xa nibona isinyangiso sokuphanziswa, ekwathethwa ngaso nguDanilyeli umprofeti, simi endaweni

engcwele, (ofundayo, makaqonde:) mabathi ke abo baseYudeya basabele ezintabeni. Mateyu 24:14–16.

Kwaye iindaba ezilungileyo zimelwe kukuqala zivakaliswe phakathi kweentlanga zonke. Ke kaloku xa benikhokela, baninikela, musani ukuxhalaba kwangaphambili ngokoko niya kukuthetha, ningakucamngci kusengaphambili; kodwa oko niya kukuphiwa ngelo lixa, kothethani oko; kuba asingani enithethayo nina, nguMoya oyiNgcwele. Ke umzalwana uya kunikela umzalwana ekufeni, noyise unyana; nabantwana baya kusukela abazali babo, babangele ukuba babulawe. Nani niya kuthiywa ngabantu bonke ngenxa yegama lam; kodwa lowo unyamezelayo kude kube sekupheleni, nguye oya kusindiswa. Ke kaloku xa nithe nalibona isikhubekiso esinyangisayo, ekwathethwa ngaso nguDaniyeli umprofeti, simi apho singafanele kumi khona, (makaqonde lowo ufundayo,) mabathi ke abo bakwaYuda basabele ezintabeni. Marko 13:10–14.

Ngaphambi kokuba izibetho ezisixhenxe zokugqibela, eziyinzaliseko yokugqibela negqibeleleyo “yeemihla yempindezelo,” zizalisekiswe phezu kweendidi ezimbini, iindaba ezilungileyo zobukumkani zimele zishunyayelwe zize zipapashwe phakathi kweentlanga zonke. Umyalezo weendaba ezilungileyo unikwa iintlanga ngexesha lomthetho weCawa osondelayo eUnited States, xa ikhulu elinamashumi amane anesine amawaka liphakanyiswa njengomqondiso. “Imihla zempindezelo” zimele ixesha loMgwebo woLawulo lwehenyukazi laseBhabheli, oluqala ngomthetho weCawa eUnited States luze luphele xa uMikayeli emile, kuvalwa ixesha lovavanyo lomntu, kuze kuthululwe ingqumbo kaThixo kwizibetho ezisixhenxe zokugqibela.

Ixesha lexesha elo “liyure” uMarko alichazayo, “liyure” lenyikima enkulu, nelona “liyure” ookumkani abalishumi bevuma ukunikela ubukumkani babo besixhenxe kubupopu. Xa umphefumlo wokugqibela sele eyamkele iindaba ezilungileyo ezipapashwa kuzo zonke iintlanga, ixesha lovavanyo liyavalwa, yaye ingqumbo kaThixo ithululwa ngaphandle kwenceba. Elo xesha liqala ngokuvakaliswa kweendaba ezilungileyo kuzo zonke iintlanga xa umqondiso uphakanyiswa, lize liphele xa umntu wokugqibela esabela kumyalezo weendaba ezilungileyo ovakaliswayo, oshunyayelwayo, nopapashwayo ngumqondiso. Elo xesha “ziintsuku zempindezelo.”

KuLuka, isahluko samashumi amabini ananye, uYesu uchaza ngokungqalileyo elo xesha lembali, kuba uchonga isizukulwana sokugqibela esingayi kudlula singekabikho ukubuya kwaKhe kwesibini. Uchonga umqondiso, omelwe sisikizi sentshabalalo ekwathethwa ngaso nguDaniyeli umprofeti. Lo mqondiso kuxa isikizi sentshabalalo simi “endawo engcwele,” naxa “simi apho singafanele kuma khona,” nto leyo ekwangelo xesha iYerusalem “ingqongwe yimikhosi.”

Xa iYerusalem yayingqongwe yimikhosi ngonyaka wama-66 phantsi kukaCestius, amaKristu aseYerusalem asaba esixekweni, yaye uDade White uchaza ukuba akukho nanye iKristu eyafa ngexesha lentshabalalo eyagqibela ngonyaka wama-70. UCestius waqalisa ukurhangqa isixeko, waza emva koko warhoxa ngenxa yezizathu ezibonakala zingaziwa, yaye amaKristu ayesesixekweni asaba ngokuvumelana nesilumkiso esasinxulumene nophawu olo. Ngonyaka wama-70 uTitus wagqibezela intshabalalo ngokuphinda amisele ukurhangqwa kwesixeko. Ukurhangqwa kukaCestius kwakusisiqalo sento ebizwa ngokuba yiMfazwe yokuQala yamaYuda namaRoma, yaye ukurhangqwa nentshabalalo eyenziwa nguTitus kwakusisiphelo seMfazwe

yokuQala yamaYuda namaRoma.

Yonke loo mbali yembali yathabatha iminyaka emithathu enesiqingatha, yaqala yaza yaphela ngokungqingwa, yaye ekuqaleni kwakukho umqondiso wabantu bakaThixo. Loo mbali yachongwa nguKristu njengeentsuku zempindezelo kaThixo, nto leyo eyayiyeyona nxalenye ithile awayemele ayichonge emsebenzini wakhe. Ezo ntsuku zimele umgwebo ophumezwayo phezu kwehenyukazi laseRoma oqala ngomthetho weCawa osondelayo, uze uphele xa livalwa ixesha lovavanyo loluntu. Ekuqaleni komgwebo ophumezwayo wehenyukazi laseBhabhiloni, ikhulu elinamashumi amane anesine amawaka liphakanyiswa njengomqondiso, ongumqondiso. Xa omnye umhlambi kaThixo ubona loo mqondiso, umele ukubaleka uphume eBhabhiloni, ukutshatyalaliswa kwayo okwabonakaliswa kwangaphambili ngokutshatyalaliswa kweYerusalem.

Siya kuqhubeka siqwalasele uLuka isahluko samashumi amabini ananye kwinqaku elilandelayo.