

# Incwadi kaDaniyeli - Inani Leshumi Elinesibini

*Ubumnyama*

Jeff Pippenger

2023-12-07

Igama okanye ibinzana eliphindwe kabini ngaphakathi kwelizwi eliphefumlelweyo luphawu lomyalezo wengelosi yesibini.

Kwathi ngomnyaka wesibini wobukumkani bukaNebhukadenetsare, uNebhukadenetsare waphupha amaphupha; umoya wakhe waxhalaba ngawo, nobuthongo bakhe bamshiya. Waza ukumkani wayalela ukuba kubizwe oosiyazi, nabavumisi ngeenkwenkwezi, nabathakathi, namaKaledi, ukuze bamxelele ukumkani amaphupha akhe. Baza beza bema phambi kokumkani. Wathi ukumkani kubo, Ndiphuphe iphupha, nomoya wam uxhalabile kukulazi elo phupha. Daniyeli 2:1–3.

Ebumnyameni” bobusuku, uNebhukadenetsare waphupha umfanekiso, kodwa akazange akwazi ukuwukhumbula umphupha lowo. Ephupheni lasebusuku waphupha umfanekiso, kodwa iphupha lomfanekiso lalinobumnyama ekuqondeni kwakhe njengoko babunjalo ubusuku awayeliphuphe ngabo elo phupha.

Ama amaKaledi athetha kukumkani ngesiSiriya, Athi, Kumkani, phila ngonaphakade: baxebele abakhonzi bakho iphupha, size silibonakalise ukutyhilwa kwalo. Ukumkani waphendula, wathi kumaKaledi, Le nto imkile kum: ukuba aniyi kundazisa iphupha, kunye nokutyhilwa kwalo, niya kugawulwa nizingceba, nezindlu zenu zenziwe imfumba yobulongwe. Ke ukuba nithe nalibonakalisa iphupha, nokutyhilwa kwalo, niya kwamkela kum izipho nemivuzo nembeko enkulu; ngoko ke ndibonakaliseleni iphupha, nokutyhilwa kwalo. Daniel 2:4–7.

Uvavanyo lwephupha likaNebhukadenetsare lomfanekiso lwaluluvavanyo olwenzelwe ukuchonga ukuba ngubani na onokunikela inkcazo echanekileyo yesiprofeto ngomfanekiso ogqunywe bubumnyama, kunye nokutolikwa komxholo wephupha. Isigidimi sengelosi yesibini, esadityaniswa nesigidimi soKhalelo lwasezinzulwini zobusuku kwimbali yamaMillerite, sasifanekiselwe nguEliya kukhuphiswano lwaseNtabeni yeKarmele. Naso, sasiseluvavanyo olwaluza kubonakalisa, kungekuphela nje ukuba ngubani uThixo oyinyaniso, kodwa kwanokuba ngubani umprofeti oyinyaniso. UWilliam Miller, lowo uDade White athi ngokungqalileyo wayefanekiselwe nguEliya, wayemele uEliya eNtabeni yeKarmele. Sekunjalo, kwakungenguye uWilliam Miller ngokwakhe owayemelwe, koko yayiyimigaqo yokutolika isiprofeto awayekhokelwe ukuba ayiqonde. ENtabeni yeKarmele, abaprofeti bothixo oyindoda uBhahali nabaprofeti bothixokazi uAshtaroti babonakaliswa ukuba bangabaprofeti bobuxoki. Kwimbali yamaMillerite, iicawe zamaProtestanti zabanakaliswa ukuba zingabaprofeti bobuxoki njengoko kwakufanekiselwe yiNtaba yeKarmele.

Xa iicawe zamaProtestanti zabanakalisa ukwala kwazo imigaqo yokutolika iziprofeto kaWilliam Miller, zaba ziintombi zaseRoma. Ngokwesiprofeto, intombi ngumfanekiso wonina. Uvavanyo

amaProtestanti awasilelayo kwimbali yamaMillerite lwalululo uvavanyo olwachonga lwaza lwavelisa umfanekiso (intombi) werhamncwa. Kulapho uphondo lobuProtestanti bokwenene lwabonakaliswa khona luchasene nophondo lobuProtestanti obuwxukileyo. UNebhukadenetsare wayefuna ukutolikwa, yaye ngokwenjenjalo wayebandakanyekile, phantsi kobuBonelelo, ekuveliseni ukubonakaliswa kwabaprofeti bobuxoki kwanabaprofeti bokwenene.

Baphendula kwakhona bathi, Inkosi mayixelele abakhonzi bayo iphupha, size silibonakalise ukutyhilwa kwalo. Inkosi yaphendula yathi, Ndiyazi ngokuqinisekileyo ukuba nifuna ukuzizuzela ixesha, kuba niyabona ukuba loo nto indiphunyukile. Ke ukuba aniyi kundazisa iphupha, mnye kuphela ummiselo ngani; kuba nizilungiselele amazwi obuxoki nawonakeleyo ukuba niwathethe phambi kwam, kude kuguquke ixesha. Ngoko ke ndixeleleni iphupha, ndandule ndazi ukuba ninako ukundibonakalisa ukutyhilwa kwalo. Daniyeli 2:7–9.

Ekupheleni kwamaxesha ovavanyo, umahluko owabonakaliswayo eNtabeni yeKarmele, nango-Oktobha 22, 1844, wawubonakaliswa kwakhona nakwisahluko sesibini sikaDaniyeli. Kule mibonakaliso mithathu yesiprofeto yeNtaba yeKarmele, imbali yamaMillerite nephupha likaNebhukadenetsare lomfanekiso oqingqiweyo, ugxininiso lukwintsingiselo echanileyo yesiprofeto njengoko imelwe nguEliya, uMiller noDaniyeli. Ukutolikwa kwephupha ngumyalezo otyhilwayo kwimbali apho kubonakaliswa iindidi ezimbini zabaprofeti.

AmaKalediya aphenndula phambi kokumkani, athi, Akukho mntu emhlabeni onokumxelela ukumkani le nto ayifunayo; ngenxa yoko akukho kumkani, nkosi, nokuba ngumphathi owakha wabuza izinto ezinjalo kusomlingo, okanye kusazi seenkwenkwezi, okanye kumaKalediya. Yaye into ayifunayo ukumkani inzima kunene, yaye akukho namnye onokuyityhila phambi kokumkani, ngaphandle koothixo, abahlala kwabo kungekho kunye nenyama. Ngenxa yoko ukumkani waba nomsindo, wanoburhalarhume obukhulu, waza wayalela ukuba kubulawe zonke izilumko zaseBhabheli. Daniyeli 2:10–12.

Entabeni yeKarmele, uEliya wamisela uvavanyo, yaye uvavanyo awalumiselayo lwalungelulo nje kuphela ukubonakalisa ukuba ngubani uThixo oyinyaniso, kodwa kwanokuba ngubani umprofeti oyinyaniso. KuDaniyeli isahluko sesibini ngamaKhaledi achaza uvavanyo olwawakalisa umahluko phakathi kwenyaniso nobuxoki. Bachaza ukuba ukutyhilwa okufunwa nguNebhukadenetsare kunokwaziwa nguThixo kuphela, kungekhona ngabantu. Babuye bakhalaza besithi ulwalamano phakathi kukaNebhukadenetsare nezazi zakhe zonqulo lwalululwalamano olungachanekanga xa besithi “yinto enqabileyo le ayifunayo ukumkani.” Banqwenela ukuba ukumkani, omela uMbuso, angangeni kummandla wenkolo abebeqondwa ukuba ngabo abanegunya kuwo. Abaphikisani nemigaqo yokudibana kwecawe nombuso, baphikisa into yokuba uNebhukadenetsare, emele uMbuso, ufuna ukuba ngulowo ulawula icawa. Bebeza kukhululeka ngolwalamano lwecawe nombuso, ukuba iinkokeli zonqulo bezilawula umbuso. Uvavanyo lomfanekiselo werhamncwa kulapho sigqiba khona isiphelo sethu sikanaphakade—njengephupha lomfanekiso kaNebhukadenetsare—luvavanyo lobomi nokufa.

Waza ke waphuma umthetho wokuba izilumko zibulawe; baza bamfuna noDaniyeli namaqabane akhe ukuba babulawe. Wandula uDaniyeli waphendula ngengcebiso nangobulumko kuAriyoki, umphathi womlindi wokumkani, owayephumile ukuba abulale

izilumko zaseBhabheli. Waphendula wathi kuAriyoki, umphathi wokumkani, Yini na le nto umthetho uphuma ngokungxama kangaka ukumkani? Waza uAriyoki wayazisa le nto kuDaniyeli. Daniyeli 2:13–15.

Xa uDaniyeli ekhanyiselwa ukuqonda iimeko zobomi nokufa zephupha lomfanekiso owawungaziwa okwangoku, umela ukukhanyiselwa kwabaliwaka elinye namakhulu amane anamashumi amane anesine kwinto yokuba bakwimbali yovavanyo lwesibini nolubonakalayo lwenkqubo yovavanyo enamanyathelo amathathu. Kodwa ke uDaniyeli akameli nje kuphela abo bakhethe ukutya ukutya okufanelekileyo, baza ngaloo ndlela baluphumelela uvavanyo lokuqala, koko ukwamele nommeli ongumntu uThixo awayemnike ukuqonda okukhethekileyo ngesiprofeto seBhayibhile.

Ngokubhekisele kwaba bantwana bane, uThixo wabanika ulwazi nobuchule kuko konke ukufunda nobulumko; noDaniyeli wayenokuqonda kuyo yonke imibono namaphupha. Daniyeli 1:17.

Nangona onke amaHebhere amane athembekileyo aluphumelela uvavanyo lokutya, uDaniyeli wakhethwa njengomthunywa wemibono namaphupha. UDaniyeli umele umthunywa wesiprofeto njengoko emelwe nguEliya, uYohane umBhaptizi, uYohane umTyhili, uWilliam Miller neFuture for America. Umthunywa wesiprofeto akaze ahlukaniswe novavanyo lwesiprofeto.

Ngexesha likaKristu, abo babengqaba ubungqina bukaYohane babengenakuxhamla ngoYesu. Kwimbali yamaMillerite, abo babengqaba isigidimi sokuqala (esimelwe nguWilliam Miller), babengenakuxhamla kwisigidimi sesibini. Kuzo zombini ezi mbali abathembekileyo abazange baqonde ukuba inkqubo yokuvavanywa yayikhokelela phi. Abafundi bala ukubona umnqamlezo, nangona babesixelelwe ngokucacileyo ukuba wawuza kwenzeka. AmaMillerite ayengenakubona ukudana okukhulu. UDaniyeli, akuxelelwa nguAriyoki ngeemeko zobomi nokufa ezazinxulumene nephupha lomfanekiso kaNebhukadenetsare, wayengazi ukuba umxholo wephupha wawuyintoni okanye ukuba uvavanyo lomfanekiso lwalukhokelela phi. Konke awayekwazi kukuba yayiyimeko yobomi nokufa. UDaniyeli ke ngoko wayefuna ixesha ukuze akuqonde ukutyhilwa kwalo.

Waza wangena uDaniyeli, wacela kukumkani ukuba amnike ixesha, ukuze ambonise kukumkani ukutyhilwa kwalo. Daniyeli 2:16.

UDaniyeli wayebonakalisile ukholo ekutyeni (kwindlela yokusebenza) awayegqibe ekubeni akudle kuvavanyo lokuqala. Ngenxa yoko wanikwa ixesha, njengokuba kwaba njalo nakubafundi ngexesha likaKristu. Ixesha elanikweyo kubafundi laliyisithuba sexesha sokufa kukaKristu, ukungewatywa kwakhe, ukuvuka kwakhe, nokunyuka kwakhe kokuqala, ngaphambi kokuba adibane nabafundi endleleni eya e-Emawusi, aze aphinde kwakhona kwigumbi eliphezulu. Emva koko ekupheleni kwelo xesha wabaphefumlela uMoya oyiNgcwele.

Akuba etshilo ke oku, waphefumlela phezu kwabo, waza wathi kubo, Yamkelani uMoya oyiNgcwele. Yohane 20:22.

UEHezekile waprofeta, aza amathambo awomileyo ahlanganiswa. Emva koko uHezekile waphinda waprofeta, waza uMoya oyiNgcwele waphefumlelwa phezu kwemizimba eyayisandul'

ukwakheka, yaza yema ngeenyawo ingumkhosi onamandla. Xa uKristu waphefumlela phezu kwabafundi, wavula ukuqonda kwabo.

Waza wabavulela ukuqonda, ukuze bakuqonde iziBhalo. Luka 24:25.

Bonke abaprofeti bathetha ngokuphela kwehlabathi, yaye noDaniyeli akanjalo ngokunjalo. Ixesha awalicelayo lalingumqathango wexesha ukuze afumane ukukhanyiselwa. Ixesha lokulinda lamaMillerite lalisusela ekudanisekeni kokuqala de baqonda ukuba babekwithuba lokulibaziseka, ngokunxulumene neziprofeto zikaMateyu isahluko samashumi amabini anesihlanu nezikaHabhakuki isahluko sesibini. Imbali yexesha lokulibaziseka kwimbali yamaMillerite yazaliseka ngexesha lesigidimi sengelosi yesibini. UDaniyeli isahluko sesibini umele kwaloo mbali inye, ngoko ke isicelo sakhe sexesha sihambelana ngokwesiprofeto nexesha lokulibaziseka lamaMillerite. Ngoko ke, isicelo sikaDaniyeli sexesha kunye nexesha lokulibaziseka lamaMillerite limele ixesha lokulibaziseka lekhulu elinamashumi amane anesine amawaka, elaqala ngomhla we-18 kuJulayi, 2020.

Isicelo sikaDaniyeli sexesha ukuze aqonde iphupha lomfanekiso kaNebhukadenetsare simelwe kwiSityhilelo isahluko seshumi elinanye njengeentsuku ezintathu ezinesiqingatha apho amangqina amabini alele efile esiratweni. Kwimbali yeentsuku ezintathu ezinesiqingatha zeSityhilelo ishumi elinanye, ezo ntsuku zintathu ezinesiqingatha ezimela ngokomfuziselo intlango yesiprofeto, kukho izwi elikhalayo. Izwi lomntu elisetyenziswa nguMthuthuzeli ukuvusa nokubuyisela emandleni omileyo afileyo ubomi limelwe nguDaniyeli, onikwe isityhilelo sesiprofeto sokuba iphupha laliyintoni nokuba lalimela ntoni. Izwi elikhalayo entlango linikwe ukuqonda kwesiprofeto ngamaphupha nangemibono, njengoko kumelwe nguDaniyeli. Izwi liyakhala, ngaloo ndlela lichaza ukuba linikwe umyalezo Wokukhala Kwasemanzulwini Obusuku, yaye oko kukhala kunikwa phakathi kobusuku, nto leyo emela ubumnyama.

Ebumnyameni obunzulu kakhulu phakathi kobusuku ilizwi (Daniel) lanikwa ukuqonda kwesigidimi esasigqunywe bumnyama. Umyalelo owanikwa ilizwi (Ezekiel) kukuprofeta kumathambo awomileyo abafuleyo. Njengoko esenza njalo, uMthuthuzeli uphefumlelwa phezu kwabafuleyo esitalatweni, baza “bavuselelwa.” Kodwa ke uvuselelo lufeziwe kuphela ngomthandazo. Umthandazo uluphawu lwendlela kwimbali yovuselelo lwathambo awomileyo abafuleyo ababulawelwa esitalatweni. UDaniel umele olo phawu lwendlela ngokwesiprofeto, kanye kwindawo efanelekileyo apho olo phawu lwendlela luchongiweyo khona.

“Imvuselelo yobuthixo bokwenyaniso phakathi kwethu yeyona inkulu neyingxamisekileyo kuzo zonke iimfuno zethu. Ukuyifuna oku kufanele kube ngumsebenzi wethu wokuqala. Kufuneka kubekho umzamo onyanisekileyo wokuzusa intsikelelo yeNkosi, kungekhona ngenxa yokuba uThixo engafuni ukusithululela intsikelelo Yakhe, kodwa ngenxa yokuba singakulungelanga ukuyamkela. UBawo wethu osemazulwini ukulungele ngakumbi ukunika uMoya waKhe oyiNgcwele kwabo bamcelayo, kunokuba abazali basemhlabeni bekulungele ukunika abantwana babo izipho ezilungileyo. Kodwa ngumsebenzi wethu, ngokuvuma izono, ngokuzithoba, ngenguquko, nangomthandazo onyanisekileyo, ukuzalisekisa imiqathango apho uThixo athembise khona ukusinika intsikelelo Yakhe. Imvuselelo imele ilindelwe kuphela njengempendulo emthandazweni. Ngoxa abantu besaswele kangaka uMoya oyiNgcwele

kaThixo, abanako ukuxabisa ukushunyayelwa kweLizwi; kodwa xa amandla oMoya echukumisa iintliziyo zabo, ngoko iintshumayelo ezinikwayo aziyi kuba ngaphandle kwesiphumo. Bekhokelwa ziimfundiso zeLizwi likaThixo, kunye nokubonakaliswa koMoya waKhe, besebenzisa ukuqonda okuphilileyo, abo baya kwiintlanganiso zethu baya kuzuza amava axabisekileyo, yaye bakubuyela emakhaya, baya kuba belungele ukukhupha impembelelo enemphilo.”

“Ababethwali beeflegi ezindala babeyazi into ekuyiyo ukulwa noThixo ngomthandazo, kwanokonwabela ukuthululwa koMoya waKhe. Kodwa aba bayadlula emsamo wesenzo; yaye ngoobani abanyukayo bezalisa iindawo zabo? Kunjani na ngesizukulwana esikhulayo? Ngaba baguqukele kuThixo? Ngaba siphaphamele umsebenzi oqhubekayo kwingcwele yasezulwini, okanye silindele ukuba kufike amandla athile anyanzelisayo phezu kwebandla ngaphambi kokuba sivuke? Ngaba sinethemba lokubona ibandla liphela livuselelwa? Elo xesha alisayi kuze lifike.”

“Kukho abantu ebandleni abangaguqukanga, nabangayi kudibana nomthandazo onyanisekileyo, ozingisileyo, nowoyisayo. Simele ukungena emsebenzini ngamnye ngamnye. Simele ukuthandaza ngakumbi, sithethe kancinane. Ububi buya busanda, yaye abantu mabafundiswe ukuba banganeliswa luhlobo lokuhlonela uThixo olungenawo umoya namandla. Ukuba sizimisele ukuhlola ezethu iintliziyo, silahle izono zethu, size silungise utyekelo lwethu olubi, imiphefumlo yethu ayiyi kuphakanyiselwa emampunge; siya kuzithemba kancinane thina ngokwethu, sinesazela esihlala sihleli sokuba ukwanela kwethu kuvela kuThixo.”  
Selected Messages, incwadi 1, 121, 122.

Ngokusekelwe elukholweni ekutyeni uDanilyeli awayekhetho ukukudla, waza ke wangena kwinkqubo yovavanyo ebonakalayo eyayimfuno ukuba asebenzise indlela eyayimelwe kukutya kwakhe, kuqala athembise ukuba uThixo wakhe uya kuwuchaza aze awutyhile umphupha, aze emva koko akwenze ukuwubeka loo mphupha phambi kokumkani. Wayenokutya okufanelekileyo, okanye indlela echanekileyo, waza ke wayemele abonakalise ukholo lwakhe ngokubonakalayo ngokuzisa isigidimi somphupha womfanekiso kaNebhukadenetsare esasi “bumnyameni” ngokupheleleyo. Isenzo sakhe esalandelayo saba sisibonakaliso sakhe sokholo esibonakalayo, kuba ngoko wasebenzisa ummiselo wobuthixo wabantu bakaThixo xa bezifumana besebumnyameni.

“Ubumnyama bowo ungendawo bungqinga abo bangakukhathaleliyo ukuthandaza. Izilingo ezisebezayo zotshaba zibahenda ukuba bone; yaye konke oku kungenxa yokuba bengawasebenzisi amalungelo abawanikwe nguThixo kummiselo ongcwele womthandazo. Kutheni na oonyana neentombi zikaThixo bengathandabuza ukuthandaza, xa umthandazo usisitshixo esisesandleni sokholo sokuvula uvimba wezulu, apho kugcinwe khona ubutyebi obungenamida baMandla onke? Ngaphandle komthandazo ongapheliyo nokulinda ngenkuthalo sisengozini yokuba nokungakhathali nokuphambuka endleleni elungileyo. Umchasi uhlala efuna ukuthintela indlela eya esitulweni senceba, ukuze singabi nakuthi, ngokunxusa okuzingisileyo nangokholo, samkele ubabalo namandla okumelana nesilingo.”  
Steps to Christ, 94.

Ngenxa yobumnyama bomxholo wephupha lasebusuku likaNebhukadenetsare, uDaniyeli wazibandakanya ngokusondeleyo namaqabane akhe amathathu baza bathandaza.

Wandula ke uDaniyeli endlwini yakhe, wayazisa loo nto kuHananiya, kuMishayeli, nakuAzariya, amaqabane akhe; ukuze bacele iinceba kuThixo wezulu ngale mfihlelo; ukuze uDaniyeli noogxa bakhe bangatshabalali kunye nabanye abantu abazizilumko baseBhabheli. Yandula ke loo mfihlelo yatyhilelwa uDaniyeli embonweni wasebusuku. Wandula ke uDaniyeli wamsikelela uThixo wezulu. UDaniyeli waphendula wathi, Malisikelelwe igama likaThixo ngonaphakade kanaphakade; kuba ubulumko namandla ngawakhe; yaye utshintsha amaxesha nezizini; ususa ookumkani, amise ookumkani; ubanika ubulumko abazizilumko, nolwazi kwabo banokuqonda; utyhila izinto ezinzulu nezifihlakeleyo; uyakwazi okusebumnyameni, nokukhanya kuhleli kuye. Ndiyabulela kuwe, ndidumise wena, Thixo woobawo, wena undinike ubulumko namandla, wandazisa ngoku oko besikucelile kuwe; kuba ngoku usazisile umcimbi wokumkani. Daniyeli 2:17–23.

UDaniyeli wandula wavuzwa nguLowo “okwaziyo okusebumnyameni.” Intshukumo yomthetho weCawa iyenzeka ebumnyameni, yaye abo baye benza uvumo lokudla ukutya okungokobuthixo kulindeleke ukuba baqonde ukwakhiwa komfanekiso werhamncwa olungiselela isiseko senkolo nesezopolitiko sokunyanzeliswa kophawu lwegunya lobupopu.

Isahluko sesibini sikaDaniyeli asichongi nje kuphela imbali yengelosi yesibini kwimbali yamaMillerite, kodwa ngokungqalileyo ngakumbi sibonisa imbali yengelosi yesibini kwintshukumo yengelosi yesithathu. Kuvavanyo lwephupha likaNebhukadenetsare lomfanekiso, kuvavanyo lomfanekiso werhamncwa kuyamelwa. Amanyathelo esiprofeto abantu bakaThixo abavuka ngawo baqonde iimeko zobomi nokufa zomthetho weCawa osondelayo achongwa ngokucacileyo kakhulu kwiincwadi zikaDaniyeli neSityhilelo.

UDaniyeli umele umthunywa wembali apho kuphuma khona isigidimi sobomi okanye sokufa sephupha lomfanekiso. Umi phezu kokutya athe wakufikelela ekuqondeni, aze ngokholo avakalise ukuba uThixo unako ukulazisa umbono, kodwa acele ixesha. Elo xesha lixesha lokulibala. Ekupheleni kwexesha lokulibala, unikwa ulwazi ngoko kwakukwiphupha elimnyama likaNebhukadenetsare, kodwa kungengoko kuphela. Akafumani kuqonda nje kuphela ngephupha lomfanekiso, elifuzisela umfanekiso werhamncwa novavanyo olunxulumene nawo, kodwa ukwabulela uThixo ekupheleni kwexesha lokulibala kuba uThixo “unika izilumko ubulumko, abanokuqonda ubanika ukwazi; Utyhila izinto ezinzulu nezifihlakeleyo; uyakwazi okusebumnyameni, nokukhanya kuhleli kuye.”

Apha uDaniyeli ubeka indumiso yakhe kumxholo wokuba kuye kwakho “ukwanda kolwazi”, kuba ngulowo uchaza kwisahluko seshumi elinesibini ukuba “izilumko” ziya kukuqonda “ukwanda kolwazi”, yaye ukwangumdumisi kaThixo ngokuba ebewanike “ubulumko” kunye “nolwazi” “izilumko.” Uthetha ngokungqalileyo ngeentombi ezizizilumko, yaye udibanisa ixesha lakhe nexesha lokulibazisa. Ubeka umzekeliso ofumaneka kwisahluko sesibini ngqo ekuzalisekeni okugqibeleleyo kwexesha lokulibazisa likaMateyu amashumi amabini anesihlanu kumsebenzi wengelosi yesithathu. Okubaluleke ngakumbi yinyaniso yokuba incwadi yeSityhilelo ichaza ukuba kanye ngaphambi kokuvalwa kwexesha lovavanyo, uYohane waxelelwa ukuba angawatywini

amazwi eziprofeto zeencwadi zikaDaniyeli nezeSityhilelo, kuba ziyincwadi enye.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha likufuphi. Lowo ungenabulungisa, makaqhubeke engenabulungisa; nalowo ungcwileyo, makaqhubeke engcolile; nalowo ulilungisa, makaqhubeke elilungisa; nalowo ungcwele, makaqhubeke engcwele. ISityhilelo 22:10, 11.

Ixesha apho iziprofeto zikaDaniyeli neSityhilelo ziza kutyhilwa khona likwixesha lokulibaziseka lomzekeliso weentombi ezilishumi, yaye elo xesha limelwe sisicelo sikaDaniyeli sexesha. Isicelo sakhe sexesha salandelwa ngumthandazo, omelwe ukwenzeka ngaphambi kovuko lwamathambo awomileyo afileyo. Ngelo xesha apho ukwanda kolwazi nokuqonda komfanekiso wephupha ogqunywe bubumnyama kwatyhilwa, uThixo wamenzela okunye uDaniyeli. “Utyhila izinto ezinzulu nezifihlakeleyo.” Into efihlakeleyo yembali yesiKhalo saphakathi kobusuku sisiprofeto esiseSityhilweni esityhilwa kanye ngaphambi kokuba ixesha lovavanyo luvalwe. Leyo nto “inzulu nefihlakeleyo” “inyaniso.”

Inyaniso iba sisitshixo sesiprofeto esivulelwa umthunywa omelwe nguDaniyeli, esivumela ukuba kuqatshelwe imbali efihlakeleyo “yeendudumo ezisixhenxe.” Le mbali efihlakeleyo yembali yeemiqondiso ezintathu. Eyokuqala luludano, neyokugqibela luludano, njengoko kubonisiwe kwimbali yabaMillerite. Igama lesiHebhere eliguqulwa ngokuthi “inyaniso” ladalwa ngu“Wonderful Linguist”, ngokudityaniswa konobumba wokuqala, oweshumi elinesithathu, nowokugqibela bealfabhethi yesiHebhere. UYesu ungowokuqala nowokugqibela, yaye ungu“inyaniso.” Ulwaxhiwo lwegama olwenziwa ngu“Wonderful Linguist” luchaza imiqondiso emithathu yesiprofeto eyimbali efihlakeleyo “yeendudumo ezisixhenxe,” ezazimele ukutywinwa de uDaniyeli acele “ixesha” aze aye emthandazweni.

Ukudana kwangoJulayi 18, 2020, kwakuyisiphawuli-ndlela sokuqala, yaye kubonakalisa ukudana okunxulumene nesokugqibela kweziphawuli-ndlela ezintathu, esinguMthetho weCawa. Unobumba ophakathi, unobumba weshumi elinesithathu, uluphawu lwemvukelo, yaye uluphawu lwesiphawuli-ndlela esiphakathi sembali efihlakeleyo yeendudumo ezisixhenxe. Imvukelo imelwe ziintombi ezizizidenge kwiSikhalo saPhakathi Kwamabusuku, kuba iSikhalo saPhakathi Kwamabusuku sisiphawuli-ndlela esiphakathi sembali enamanyathelo amathathu yangoJulayi 18, 2020, iSikhalo saPhakathi Kwamabusuku, nomthetho weCawa ozayo kungekudala. Kamsinya nje xa kusephakathi kwamabusuku, ixesha lingena kwiyure yeshumi elinesithathu, apho ukubonakaliswa okubonakalayo kweentombi ezizizidenge kuboniswa kukuqonda kwazo ukuba azinayo ioli yegolide.

Entlango “eyintlango” “yeentsuku ezintathu ezinesiqingatha” yesAmbulo isahluko seshumi elinanye, abantu bakaThixo bamelwe njengabasekwimbali engumfuziselo yesiqalekiso “samaxesha asixhenxe.” Ekupheleni kwelo xesha, bafanele baqonde ukuba basasaziwe, ukuba bonile, ukuba nooyise bonile, ukuba bahambe ngokuchasene noThixo, kwanokuba noThixo uhambile ngokuchasene nabo. Oko kuqonda kufanele ukubakhokelela ekubeni bathandaze umthandazo weLevitikus amashumi amabini anesithandathu. Oko kuqonda ukuba bamele ukuthandaza umthandazo weLevitikus amashumi amabini anesithandathu kuhambelana

ngokwesiprofeto nomthandazo kaDaniyeli wesahluko sesibini sikaDaniyeli, yaye kubonakaliswa ngumthandazo kaDaniyeli kwisahluko sesithoba. Isizathu sokuba uDaniyeli athandaze umthandazo weLevitikus amashumi amabini anesithandathu kwisahluko sesithoba sasisekelwe ekuqondeni kwakhe ukuba wayesekupheleni kweminyaka engamashumi asixhenxe yesiprofeto sikaYeremiya sokuthinjwa kwabantu bakaThixo.

Ezo kanye ezo nyaka zingamashumi asixhenxe zimela imbali yokutywinwa kwabantu bakaThixo. Ezo nyaka zingamashumi asixhenxe zimela ukuhlanjululwa kukaMalaki isahluko sesithathu nokuhlanjululwa kabini kwetempile nguKristu. Zimela imbali yovavanyo lomfanekiso werhamncwa. Loo mbali yaqala ngoSeptemba 11, 2001, yaye iphela ngomthetho weCawa oza kufika kungekudala. Ekupheleni kwelo xesha lifuziselayo leminyaka engamashumi asixhenxe, uDaniyeli ufuna “ixesha lokulinda” ukuze akwazi ukuthandaza. Umthandazo wakhe waphendulwa xa imfihlelo yokugqibela yesiprofeto yatyhilwa kuye. Olo tyhilelo lweza ngoxa abantu bakaThixo bokwenyaniso abangamaProtestanti babesese “entlango” ngexesha lokusasazwa emva koJulayi 18, 2020. Ngelo xesha “inyaniso” yatyhilwa “elizwini elikhwaza entlango”.

Siza kuqhubeka noDaniyeli isahluko sesibini kwinqaku elilandelayo.

Umsindo kaYehova wavutha nxamnye neli lizwe, ukuze azise phezu kwalo zonke iziqalekiso ezibhaliweyo kule ncwadi; waza uYehova wabancothula emhlabeni wabo ngomsindo, nangoburhalarhume, nangengqumbo enkulu, wabaphosa kwelinye ilizwe, njengokuba kunjalo namhla. Izinto ezifihlakeleyo zezikaYehova uThixo wethu; ke zona izinto ezityhiliweyo zezethu nezabantwana bethu ngonaphakade, ukuze siwenze onke amazwi alo mthetho. Duteronomi 29:27–29.