

Incwadi kaDaniyeli — Inani Leshumi Elinesine

UDaniyeli Isahluko Sesibini – Isishwankathelo nesiGqibo Inxalenye Yokuqala

Jeff Pippenger
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“Encwadini yeSityhilelo zonke iincwadi zeBhayibhile ziyadibana zize ziphele. Nantsi intwaliselo yencwadi kaDaniyeli.” IZenzo zabaPostile, 585.

Inyaniso echongwe nguYohane njenge “Sityhilelo sikaYesu Kristu,” athe iNgonyama yesizwe sakwaYuda yayityhila ngokuqhubekayo kubantu bayo ukususela ngoJulayi, 2023, izalisekiswa ekugqibeleleni kwayo xa incwadi kaDaniyeli idityaniswa nencwadi yeSityhilelo. UDaniyeli isahluko sesibini umele isigidimi sengelosi yesibini kwimeko yovavanyo lomfanekiselo werhamncwa lweentsuku zokugqibela. Ichaza inkqubo yokuvavanywa nexesha elithile lovavanyo.

Ixesha nenkqubo kaDaniel isahluko sesibini, emelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniel, yayifuzisela ixesha lokuvavanywa kwamaProtestanti kwimbali yamaMillerite. AmaProtestanti asilela kwinkqubo yawo yokuvavanywa aza aba ziintombi zaseRoma. Ngokwesiprofeto, intombi ifuzisela unina wayo; yaye iRoma lirhamncwa lesiprofeto. Ukusilela kwawo nokuguqukela kwawo okwalandelayo ekubeni ziintombi zaseRoma, kufuzisela uvavanyo lomfanekiso werhamncwa kwimbali yethu yangoku, kuba aguqukela ekubeni ngumfanekiso werhamncwa. Inkqubo yethu yangoku yokuvavanywa ngoko ke imelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniel, kwanakwimbali yesigidimi sengelosi yesibini ngexesha lentshukumo yamaMillerite.

Kwimbali yesigidimi sengwe yesibini esaqala ngoSeptemba 11, 2001, kukho ixesha elithile nenkqubo yokuvavanywa emelwe ngokomfuziselo njengephupha lomfanekiso kaNebhukadenetsare lezilo; kuba ubukumkani kwisiprofeto seBhayibhile bukwazizilo. UNebhukadenetsare kunye nabaphambili benkolo bamaKaledi bamele abo basilelayo kuvavanyo, kanti uDaniyeli namadoda amathathu afanelekileyo bamele abo baluphasayo uvavanyo. Kungabonakala ngenye indlela, kodwa ukusilela kukaNebhukadenetsare kuqinisekiswa kwisahluko sesithathu sikaDaniyeli.

Kwinkqubo yokuvavanywa, emelwe kuzo zombini izahluko zokuqala nezesibini zikaDaniyeli, kukho iimpawu zendlela yesiprofeto ezithile ezingqinelana nenyano ezisandul’ ukubekwa phambili encwadini yeSityhilelo. Kwisahluko sokuqala, “iintsuku ezilishumi” zazimela ixesha lovavanyo elakhokelela ekubeni uDaniyeli abonakalalise umfanekiso ongcono nowondlekileyo ngakumbi ngenxa yokuba wayesidla isidlo sasezulwini, ngoxa olunye udidi lwamathenwa lwabonakalalisa umfanekiso wabo babesitya ukutya kokumkani. Ukumkani ngokwesiprofeto bubukumkani, yaye ngokwesiprofeto ukumkani okanye ubukumkani bukwalirhamncwa. Abo ubuso babo babubonakalalisa iziphumo zokutya ukutya kokumkani, babonakalalisa umfanekiso werhamncwa.

Kwisahluko sesibini sikaDaniyeli, uDaniyeli wayethandaza ukuze aqonde “imfihlelo” efihlakeleyo yephupha lomfanekiso likaNebhukadenetsare. Kwakufuneka azi ukuba iphupha ngokwalo laliyintoni, kwanokuba lithetha ukuthini. Umele abo bakwimihla yokugqibela abafuna ukuqonda iimfihlelo ezinxulumene nokuvulwa kweSityhilelo sikaYesu Kristu, kuba ukuvulwa kweSityhilelo sikaYesu Kristu kuyeyona “mfihlelo” yokugqibela yesiprofeto evulwayo ngaphambi kokovalwa kwexesha lobabalo. Bonke abaprofeti, kuquka noDaniyeli, bachonga imihla yokugqibela. Umzamo kaDaniyeli wokuqonda “imfihlelo” wawungumzamo wobomi nokufa, njengoko novavanyo lomfanekiso werhamncwa lunjalo kubantu bakaThixo kwimihla yokugqibela.

“INKosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kumiselwa ngaphambi kokuba ithuba lobabalo livale; kuba oku kuya kuba luvavanyo olukhulu kubantu bakaThixo, ekuthi ngalo kugqitywe isigqibo ngekamva labo elingunaphakade.” Manuscript Releases, umqulu 15, 15.

Umthandazo kaDaniyeli, njengoko wayefuna ukuqonda “imfihlelo,” umele uphawu oluthile lwendlela kwimbali yabantu bakaThixo ngemihla yokugqibela. Incwadi kaDaniyeli inika amangqina amabini amiselayo uphawu lwendlela oluthi “umthandazo” ngemihla yokugqibela. Olo phawu lwendlela lubekwe kwixesha elimelelwa ngumyalezo wesibini womgca ngamnye wohlaziyo.

Imeko yesiprofeto yazo zombini ezi mithandazo yiminyaka engamashumi asixhenxe yokuthinjwa, ethi, njengomfuziselo, imele “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu. KuDaniyeli isahluko sesibini, kwivesi yokuqala, igama elithi “Nebhukadenetsare” liphindwe kabini, nto leyo ethi ukuphindwa kabini kwegama eZibhalweni ibe ngumfuziselo wesigidimi sengelosi yesibini.

Kukho izikhombisi ezininzi kwimibhalo kaDade White ezichaza isahluko sesithathu sikaDaniyeli njengophawu lomthetho weCawa. Isahluko sokuqala sikaDaniyeli siphethe zonke iimpawu zesigidimi sengelosi yokuqala, yaye siyaziswa ukuba akunakubakho sigidimi sesithathu (isahluko sesithathu sikaDaniyeli), ngaphandle kwesigidimi sokuqala nesesibini.

Uvavanyo lomfanekiso werhamncwa luchazwe nguEllen White njengovavanyo ekufuneka siluphumelele ngaphambi kokuba ixesha lovavanyo livale, naphambi kokuba sitywinwe. Xa umculo wadlalwayo kuDaniyeli isahluko sesithathu, ixesha lovavanyo lavalwa ngokomfuziselo, kuba isahluko sesithathu simela umthetho weCawa. Umculo kaNebhukadenetsare umela uncuthu lwengoma oluthi ihenyukazi laseTire liqalise ukulucula kookumkani bomhlaba ekupheleni kweminyaka engamashumi asixhenxe engokomfuziselo apho lalilityelwe khona.

Kuya kuthi ngaloo mini iTire ilityalwe iminyaka emashumi asixhenxe, ngokwemihla yokumkani omnye; ekupheleni kweminyaka emashumi asixhenxe iTire iya kucula njengohenyukazi. Thabatha uhadi, ujikeleze umzi, wena henyukazi lilityelweyo; yenza umculo omnandi, cula iingoma ezininzi, ukuze ukhunjulwe. Kuya kuthi ke ekupheleni kweminyaka emashumi asixhenxe, uYehova ayivelele iTire, ibuyele emvuzweni wayo, ihenyuze nezizwe zonke zehlabathi phezu kobuso bomhlaba. Isaya 23:15–17.

USista White uchaza imiyalezo yeengelosi ezintathu njengeemvavanyo ezintathu.

“Abaninzi abaphuma besiya kuhlangabeza uMyeni phantsi kwemiyalezo yengelosi yokuqala neyesibini, bayala owesithathu, ongowokugqibela umyalezo wokuvavanya oza kunikwa ihlabathi, yaye kuya kuthatyathwa isikhundla esifanayo xa kusenziwa ubizo lokugqibela.”
Review and Herald, October 31, 1899.

Ngamangqina aliqela, isahluko sesibini sikaDaniyele, sisigidimi sengelosi yesibini. Imbali yokuxhotyiswa kwengelosi yokuqala de kube kukugwetywa, yimbali emelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyele. Ukumiselwa komthandazo kaDaniyele kwisahluko sesibini, kwenzeka ngaphakathi kwaloo minyaka ingamashumi asixhenxe, engumfuziselo “wamaxesha asixhenxe”.

Umthandazo wesahluko sesithoba uqala ngokubhekisa ngokungqalileyo kwiminyaka engamashumi asixhenxe. Indawo yesiprofeto yale mithandazo yomibini iyafana. Imela iinkalo ezahlukileyo zomthandazo omnye, kodwa yomibini ibekwe kwindawo efanayo “yamaxesha asixhenxe,” yaye yomibini ihambelana nomqondiso wendlela “womthandazo” okhoyo kwimbali yabangamakhulu alikhulu anamashumi amane anesine amawaka emihla yokugqibela.

Xa uDaniyele ethandaza kwisahluko sesithoba, ukwisigaba sesiprofeto “senguquko” sisuka ebukumkani baseBhabheli sisiya ebukumkani bamaMede namaPersi. Loo ndawo yenguquko ikwayingqophamlando, yaye ikwangqamana kanye naloo ndawo inye yenguquko ekuhambeni kwengelosi yesithathu, xa abantu bakaThixo besifa esitratweni “njengamaLawodike”, baze baphume engwabeni “njengamaFiladelfiya”. Indawo yenguquko ekuhambeni kwengelosi yokuqala ingqamana zombini nendawo yenguquko kaDaniyele, kwakunye nokuhamba kwengelosi yesithathu, yaye zontathu zinxulumene ngokungqalileyo “namaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu. Inguquko esuka eFiladelfiya isiya eLawodike kwintshukumo yamaMiller yenzeka ngokufika “kokukhanya okutsha” phezu “kwamaxesha asixhenxe” ngowe-1856, kwalandela ukwaliwa ngokupheleleyo “kwamaxesha asixhenxe” ngowe-1863. UDaniyele kwisahluko sesithoba, ukuhamba kwengelosi yokuqala ngexesha lamaMiller, nokuhamba kwengelosi yesithathu ngexesha lethu, konke kunendawo yenguquko engqamana nokunye nokunye, yaye zontathu ezo ndawo zenguquko zimiswe ngaphakathi komxholo “wamaxesha asixhenxe”.

Kwimbali yenkqubo yovavanyo, uDaniyele umele umthunywa onikwe ukukhanya awabelana ngako kuqala namaqabane akhe amathathu, ngaloo ndlela esiba ngumfuziselo wendima yesiprofeto ka-“Eliya”, ongu“ilizwi lomemeza entlango”.

“Imfihlelo” yesahluko sesibini sikaDaniyele ichaza ukuba ubukumkani besibhozo besiprofeto seBhayibhile “buvela kwabasisixhenxe” ubukumkani. Njengokuba buyimbonakaliso yokuqala yobukumkani besiprofeto seBhayibhile, ngoko ke bunxulumana nemibonakaliso yokugqibela yobukumkani besiprofeto seBhayibhile efaneka kwiSityihlelo isahluko seshumi elinesixhenxe. Ubukumkani besibhozo, ekubeni “buvela kwabasisixhenxe” ubukumkani bangaphambili, bubhekisa kwindawo yotshintsho emisa iBhabhiloni yanamhlanje njengomanyano oluphindwe kathathu lwenamba, lwerhamncwa, nelomprofeti wobuxoki. Iphupha lomfanekiso likaNebhukadenetsare ekugqibeleni lichaza ubukumkani besibhozo basemhlabeni bembali

yesiprofeto.

Ubukumkani bulirhamncwa kwisiprofeto seBhayibhile, ngoko inyaniso emelwe liphupha lomfanekiso kaNebhukadenetsare sisalathiso sokuqala kurhamncwa lokugqibela, njengoko lukhankanywa kanjalo kwiSityhilelo isahluko seshumi elinesixhenxe. Ngoko ke, iphupha likaNebhukadenetsare ekugqibeleni liphupha lomfanekiso werhamncwa lesibhozo nelokugqibela. Liphupha “lomfanekiso werhamncwa”.

Oko ngokwako kukuqinisekiswa kokubaluleka kokuqonda indawo yotshintsho eyenzeka ekuhambeni kwengelosi yesithathu, kodwa “imfihlelo” ikwangundoqo odibanisa nowumisela okuninzi koko amanqaku angaphambili ebekuchonga ngembali eyalandela uJulayi 18, 2020. Kulaa manqaku kuye kwavezwa ukuba iimpawu ezine zendlela zentshukumo nganye engcwele yohlaziyo, ezimelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli, zihlala zinesihloko esinye.

Ezo mpawu zine zendlela ngexesha likaKristu zamiselwa ngaphakathi komxholo “wokufa nokuvuka”. Uphawu lokuqala lwendlela, olwalumela ukuxhutyiswa kwesigidimi sokuqala, yayikubhaptizwa kukaKristu, umqondiso wokufa nokuvuka. Uphawu lwesibini lwendlela, olumela ukuphoxeka kokuqala kuloo mbali, yayikukufa nokuvuka kukaLazaro. Uphawu lwesithathu lwendlela yayikukungena ngoloyiso eYerusalem, olumela iSikhalo Sasebusuku. UKristu wayesiya ekufeni nasekuvukeni kwaKhe, yaye uLazaro, ummeli ophilayo wokufa nokuvuka, wayekhokela umngcelele. ULazaro ukwamisela ukuba ngexesha lokuvakaliswa kweSikhalo Sasebusuku, abantu bakaThixo “bayatywinwa”.

“Lo mmangaliso usisithsaba, ukuvuswa kukaLazaro, wawuza kubeka itywina likaThixo phezu komsebenzi waKhe naphezu kwebango laKhe lobuThixo.” *The Desire of Ages*, 529.

Indlela yesine ephawulekayo yomgwebo yayingumnqamlezo, owawukwangokokufa nokuvuka. Ixesha lezo ndlela zine eziphawulekayo limelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli.

Kwimbali yamaMillerite, umxholo wawungu “mgaqo wosuku olumele unyaka”, yaye uAgasti 11, 1840 waba kukuqinisekiswa kwaloo mgaqo. Ukudana kokuqala kwaba sisiphumo sokusetyenziswa gwenxa komgaqo wosuku olumele unyaka. Isikhalo Sasezinzulwini Zobusuku saba kukugqibeleliswa komgaqo wosuku olumele unyaka ngokunxulumene nesiprofeto seminyaka engamawaka amabini anesithathu anamakhulu amane kunye nesiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, kwaza ke kwaqala uMgwebo Wokuphanda xa ezo ziprofeto zomhla-zimela-nyaka zazalisekiswa ngo-Oktobha 22, 1844. Umxholo wazo zonke iimpawu zendlela ezine kwimbali yamaMillerite wawungu “mgaqo wosuku olumele unyaka”. Ixesha lezo mpawu zendlela zone limelwe yiminyaka engamashumi asixhenxe yobuthinjwa bukaDaniyeli.

Ngemihla yokumkani uDavide, umxholo wawusithi “ityeya kaThixo”. Ekubeni uDavide wayenikwe amandla, waza wagqiba ekubeni ayizise ityeya kwisixeko sikaDavide.

UDavide waqhubeka, wakhula waba mkhulu; yaye uYehova uThixo wemikhosi wayenaye. 2 Samuweli 5:10.

Ukudana kokuqala kwenzeka xa u-Uza wona ngokuchukumisa ityeya. Uphawu lwesithathu lwendlela lwendlela xa uDavide waqonda ukuba iNkosi yayiyisikelele indlu ka-Obhededom umGiti, apho ityeya yayigcinwe khona ukususela ekuvukeleni kuka-Uza. Wandula ke uDavide waya wayibuyisa ityeya ukuze angene ngoloyiso eYerusalem (kuphela ukuze umfazi wakhe abonakalalise ingqumbo engafanelekanga nokuthi “ukudana” ngenxa yokungena kukaDavide). Ngamnye kwawona manqaku mane endlela umelwe yityeya. Ixesha lala manqaku mane endlela limelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli.

Ngomhla we-11 kuSeptemba 2001, ubuSilamsi bo-“Yeha” yesithathu bakhululwa, baza ke banqandwa. Umhla we-18 kuJulayi 2020 wawusisibikezelo esingaphumelelanga ngokuphathelele indima yobuSilamsi. Umyalezo ozisa amathambo awomileyo abafileyo ebomini uvela “kwimimoya emine”, engumqondiso wobuSilamsi yaye umele umyalezo wesiKhalo sasezinzulwini zobusuku. Intshabalalo yesizwe elandela uwexuko lwesizwe lomthetho weCawa ngeCawa eUnited States iziswa bubuSilamsi bo-“Yeha” yesithathu. Ixesha lale miqondiso mine limelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli.

Ukuhamba kwengelosi yokuqala kumela ukuhamba kwengelosi yesithathu, yaye umyalezo weSikhalo Sasezinzulwini zobusuku kwimbali yamaMillerite waba sisilungiso soqikelelo olungaphumelelanga olwavelisa ukuphoxeka kokuqala.

“Abo babedane ithemba babona eZibhalweni ukuba babekwithuba lokulinda, nokuba bamelwe kukulinda ngomonde ukuzaliseka kombono. Obu bungqina bunye obabakhokelela ekubeni balindele iNkosi yabo ngo-1843, babakhokelela ekuyilindeleni ngo-1844.” Early Writings, 247.

Ububungqina obufanayo bohlaselo lwamaSilamsi oluya kuNashville, bububungqina bohlaselo lweNashville oluya kwenzeka njengempendulo ekunyanzelisweni konqulo lwangeCawa. Imibhalo yoMoya wesiProfeto ayisoze isilele. Isiprofeto sohlaselo lweNashville sibekwe ngokucacileyo kwimibhalo yoMoya wesiProfeto. Isiprofeto saseNashville siya kuzaliseka, kodwa isiprofeto sohlaselo lweNashville siya kusekelwa kulungiso lwesiprofeto esasikhe sangaphumelela ngaphambili, njengoko kwakunjalo kwimbali yamaMillerite. Sizaliseka kwindawo yesine yokuphawula, eyindawo yokuphawula emele “umgwebo”.

UYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye umqondiso wokuqala wendlela kaSeptemba 11, 2001, wawuluhlaselo olwenziwa bubuSilamsi; ngoko ke ekugwetyweni komthetho weCawa, kuya kubakho uhlaselo lwamaSilamsi phezu kweNashville. Kusenokwenzeka kakuhle ukuba kuquke nezinye iindawo ekujoliswe kuzo, kodwa umyalezo woKhalazo lwasezinzulwini zobusuku ngumyalezo olungiso lomyalezo owavelisa ukuphoxeka kokuqala. Ukuphoxeka kokuqala kwabangelwa sisono sokusebenzisa isiqalelo sexesha kolo qikelelo, kungekhona ngamazwi kaEllen White.

Kubalulekile ukuqonda ukuba iimpawu ezine zendlela eziqala “ekuxhotyisweni ngamandla” komyalezo wokuqala (okuthi kuDaniyeli kwenzeka ekuqaleni kweminyaka engamashumi asixhenxe engumfuziselo), zisoloko zilawulwa ngumxholo omnye. Ukuba ulwamkele uSeptemba 11, 2001, njengokuzaliseka kwesiprofeto, ngokwesiprofeto uye wayidla “incwadi efihlakeleyo”. Bambalwa kakhulu abantu abayidlayo ngokwenene loo nyaniso, kodwa babekhona abathile, njengoko bemelwe nguDaniyeli, abamisela ezintliziyweni zabo ukuba bangangcoliswa kukutya kwaseBhabhiloni. Kanti ke bakho abo bavuma ukuba bayakholwa ukuba uSeptemba 11, 2001, wayekukuzaliseka kwesiprofeto, kodwa baphikisa besithi yayingengobuSilamsi, koko yayilusapho lwakwaBush, okanye abezizwe ngehlabathi, okanye amaJesuit, okanye iCIA, okanye indibaniselwano ethile yabarhanelwa abaqhelekileyo abasoloko besetyenziswa ngabacebisi bale mihla beengcinga zeyelenqe. NjengoAlfa no-Omega, uYesu uzekelisa isiphelo ngesiqalo, ngoko ke ukuba siphazama ngoko kwakumelwe ngokwesiprofeto ngoSeptemba 11, 2001, siyatshabalalisa amandla ethu okwahlula ngokufanelekileyo iLizwi lesiprofeto “lenyaniso”.

“Ukuxhotyiswa ngamandla” komyalezo wokuqala kwimbali yamaMillerite kwakunguSilamsi lwesibetho sesibini, yaye olo xhotyiso lwaba ngumfuziselo woxhotyiso lwangoSeptemba 11, 2001, olwaziswa nguSilamsi lwesibetho sesithathu.

UbuSilamsi kwindawo yokuqala yomqondiso buchonga ubuSilamsi kwindawo yokugqibela yomqondiso. Indawo yokugqibela yomqondiso imele umgwebo, yaye iUnited States igwetywa ngexesha lomthetho weCawa. Ngumyalezo wesibini kaHezekile kwisahluko samashumi amathathu anesixhenxe, ozisa abafuleyo ebomini, yaye loo myalezo ngumyalezo wendawo yesithathu yomqondiso, onguMkhalo Waphakathi Kobotshi. Ngumyalezo wokutywina, njengoko ufanekisiwe kukungena koloyiso kukaKristu ekhwele phezu “kwedonki”, uphawu lobuSilamsi. Umyalezo wokutywina woMkhalo Waphakathi Kobotshi uthwalwa bubuSilamsi.

Xelalani intombi yaseZiyon, nithi, Yabona, uKumkani wakho uza kuwe, enobulali, ekhwele idonki, nethole, ithole ledonki. Mateyu 21:5.

Isiprofeto sesibini sikaHezekile sivela “emimoyeni emine”, ekwangumfuziselo wobuSilamsi. Kubaluleke ngokungagungqiyo ukucaca ngale nyaniso, kuba isigidimi esiyiSikhalo Saphakathi Kwebusuku sisigidimi esichonga ubuSilamsi besoShwangusha sesithathu, njengamandla azisa umgwebo phezu kwe-United States ngexesha lomthetho weCawa, aze azale intshabalalo yesizwe elandela ummiselo.

Amaxilongo Asixhenxe eSityhilelo ayeyizigwebo zikaThixo phezu kokunyanzeliswa konqulo lweCawa ngemiCawe yiyo yomibini iRoma yobuhedeni neRoma yobupapa.

1. Amaxilongo amane okuqala aziswa nxamnye neRoma yobuhedeni emva kokuba uConstantine enyanzelise umthetho wokuqala weCawa ngeCawa ngonyaka ka-321.
2. Icilongo lesihlanu nelesithandathu (ezikwayiMibandezelo yokuqala neyesibini yobuSilamsi nazo), zazizizigwebo zikaThixo nxamnye neRoma yobupopu ngenxa yomthetho weCawa wepapal owaqaliswa kwiBhunga laseOrléans, ngonyaka wama-538.

3. Ixilongo lesixhenxe (eliyiyo iYeha yesithathu yamaSilamsi), ngumgwebo oya kuza phezu kwe-United States xa inyanzelisa unqulo lweCawa kungekudala.

UbuSilamsi booye besithathu bumele umqondiso wokuqala wendlela kaSeptemba 11, 2001. Uqikelelo olungaphumelelanga lohlaselo lobuSilamsi eNashville ngoJulayi 18, 2020 lumele ukudana kokuqala, umqondiso wesibini wendlela. Umyalezo “wemimoya emine” yobuSilamsi, njengoko umelwe kwisiprofeto sesibini sikaHezekile kwisahluko samashumi amathathu anesixhenxe, umele iSikhalo saphakathi kobusuku, umqondiso wesithathu wendlela, kuze kulandele umqondiso wesine wendlela wokuzaliseka koqikelelo olungaphumelelanga lukaJulayi 18, 2020 emthethweni weCawe. Ezo ziziphawuli zendlela zesiprofeto ezine ezenzeka kwimbali yesiprofeto yabaliwaka elinamakhulu alikhulu anamashumi amane anesine, njengoko imelwe yiminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli.

Ukuqondwa kwesigidimi seSikhalo Sasebusuku yinxalenye ephambili “yemfihlelo” eyatyhilwa ngomfuziselo kuDaniyeli, xa wayethandaza ukuze aqonde iphupha lomfanekiso kaNebhukadenetsare. Umthandazo wakhe uluphawu lwendlela olubekwe ekupheleni kweentsuku ezintathu ezinesiqingatha zokufa kwamangqina amabini eSityhilelo seshumi elinanye. Umthandazo kaDaniyeli weLevitikus wamashumi amabini anesithandathu, njengoko ubhaliwe kwisahluko sesithoba, wawungowonyaka wokuqala kaDariyo. Oku kubeka imithandazo yakhe kwiindawo zenguqu.

Indawo yenguqu kwimbali yamaMillerite yaba ngowe-1856 xa intshukumo yamaMillerite yatshintshela isuka eFiladelfiya isiya eLawodikea ngokukaJames noEllen White. Kwangaloo nyaka kwafika “ukhanyiso olutsha” malunga “namaxesha asixhenxe” kumanqaku kaHiram Edson kwi-Review and Herald, kodwa ngowe-1863 (“amaxesha asixhenxe” kamva), “amaxesha asixhenxe” alahlwa ngokupheleleyo. UDaniyeli wathandaza “umthandazo” ochongwa njengo “iyeza” lokunyanga “ukuchithachithwa” “kwamaxesha asixhenxe” kwindawo yenguqu phakathi kobukumkani bokuqala nobesibini besiprofeto seBhayibhile.

Isiqingatha sesithathu sisiqingatha singumfuziselo weminyaka eliwaka elinamakhulu mabini anamashumi amathandathu, yona ke ingumfuziselo “wezihlandlo ezisixhenxe.” NgoJulayi 18, 2020, intshukumo yaseLawodike yaseFuture for America yabonakalisa imvukelo ngokuchasene nomyalelo kaThixo wokuba kungaze kuphinde kuxhonywe umyalezo wesiprofeto phezu kwexesha. Intshukumo ke ngoko “yabulawa” yaza “yasasazwa” esitratweni seSityhilelo seshumi elinanye, esihamba sinqumla entlanjeni kaHezekile yamathambo omileyo afileyo. Ekupheleni kwelo xesha “lokusasazwa,” elikwalilo “ixesha lokulibaziseka” lomzekeliso weentombi ezilishumi, ngoku babizwa ukuba baphume emangcwabeni abo “ilizwi elidanduluka” livela ngaphakathi “kwentlango” yeentsuku “ezintathu nesiqingatha.”

Kanye njengokuba amaMillerite ekugqibeleni aqonda ukuba ngelo xesha ayekwixesha “lokulinda” likaMateyu isahluko samashumi amabini anesihlanu, nelikaHabakuki isahluko sesibini, ngokunjalo “amangqina amabini afileyo” kufuneka aqonde apho akhoyo, xa “ilizwi lasentlango” limemelela. Kufuneka aqonde ukuba “asasazekile”. Olo qondiso lubizo oluya “emthandazweni”, kodwa asikokuthandaza nje kuphela, lulubizo oluya emthandazweni kaDaniyeli weLevitikus amashumi amabini anesithandathu. Ngaphandle kwaloo mthandazo ukhethekileyo, akukho mvuselelo.

Imvuselelo iphawula indawo yotshintsho ukusuka eLawodike ukuya eFiladelfiya, yaye ivelisa isiganeko sesiprofeto sokuba owesibhozo ungowabasixhenxe, njengoko kungqinwa ngumfanekiso kaNebhukadenetsare kuDaniyeli isahluko sesibini.

Xa loo mthandazo wenguquko nokuvuma ugqityiwe, isithembiso sesokuba ke uThixo uya kuwukhumbula umnqophiso waKhe aze aqokelele ndawonye abantu baKhe abathe saa. Isiprofeto sokuqala sikaHezekile sawahlanganisa amathambo ndawonye, kwaza ke isiprofeto sakhe “semimoya yomine” sabaguqula abo babesandul’ ukuzalwa “abaFiladelfiya” baba ngumkhosi onamandla...umkhosi onamandla owathi, ngokweSityhilelo seshumi elinanye, emva koko wamiselwa ukuba “unyuselwe ezulwini” kunye “nelifu leengelosi”. Ngoko ke bona bangumqondiso weNkosi.

“Imfihlelo” kaDaniyeli isahluko sesibini, njengoko iNgonyama yesizwe sakwaYuda ngoku iyityhila, iqinisekisa isiganeko “sowesibhozo ungowabasixhenxe”...kwaye yonke enye into yesiprofeto kaDaniyeli isahluko sesibini iyahambelana nolandelelwano lwesiprofeto samangqina amabini eSityhilelo isahluko seshumi elinanye. Amangqina amabini eSityhilelo isahluko seshumi elinanye, “aphakanyiselwa phezulu njengomqondiso” kanye kwangelo “yure” yenzeka ngalo umthetho weCawa, kuba aphakanyiselwa phezulu ngelo “nyikima enkulu” yeSityhilelo isahluko seshumi elinanye. “Inyikima enkulu” itshabalalisa isahluko seshumi sesixeko, kwaye iUnited States ngoyena kumkani uphambili “wookumkani abalishumi”, kanye njengoko kwakunjalo ngeFransi, xa “inyikima” yoGuquko lwaseFransi yatshayela iFransi yaya kutshatyalaliswa ekuzalisekeni kweSityhilelo isahluko seshumi elinanye.

Ukuzaliseka okupheleleyo kwaloo nyikima kufezekiswa phezu kwerhamncwa “lomhlaba”, yaye umthetho weCawa kubukumkani berhancwa lomhlaba uzisa ukushukuma. Ukuzaliseka okupheleleyo “kwenyikima” yesiTyhilelo seshumi elinanye, ngumthetho weCawa xa irhamncwa “lomhlaba” “lishukunyiswa” yaye uwexuko lwesizwe lulandelwa yintshabalalo yesizwe. Ngaloo yure, amangqina amabini “aphakanyiswa njengomqondiso”. “Anyukela ezulwini emafini”, kanye njengoko uKristu wenyukela ezulwini okokugqibela. Amazwi akhe okugqibela kubafundi, abafanekisela abantu bakaThixo bemihla yokugqibela, nabo abaza kuphakanyiselwa ezulwini njengomqondiso, abhalwe encwadini yeZenzo.

Wathi kubo, Asikokwenu ukwazi amaxesha nokuba ngamaxesha amisiweyo, awabeke uYise phantsi kwegunya lakhe. Kodwa niya kwamkela amandla, xa uMoya oyiNgcwele esehle phezu kwenu; nani niya kuba ngamangqina am eYerusalem, nakulo lonke elaseYudeya, naseSamarिया, kude kuse eziphelweni zomhlaba. Akuba ezithethile ezi zinto, bakubonile oko, wanyuswa; nelifu lamamkela, waphuma emehlweni abo. IZenzo 1:7–9.

Abo babeza kuba “ngumqondiso” mabajike ekusetyenzisweni “kwamaxesha namaxesha amisiweyo”, ukuba baya kwamkela amandla oMoya oyiNgcwele okuphumeza umsebenzi “womqondiso”.

“Imfihlelo” eyatyhilwa kuDaniyeli kwisahluko sesibini, yimfihlelo yeSityhilelo sikaYesu Kristu etyhilwayo kanye phambi kokuba kuvalwe ixesha lovavanyo. Loo “mfihlelo” ibandakanya “imbali efihlakeleyo” yezi “Ndudumo zisixhenxe.” Loo mbali yakhiwe phezu kwegama lesiHebhere

eladalwa ngokudityaniswa konobumba bokuqala, beshumi elinesithathu, nowokugqibela boonobumba besiHebhere. Xa abo nobumba bedityanisiwe, benza igama lesiHebhere elithi “inyaniso.” UYesu “uyinyaniso”, ekwangowokuqala nowokugqibela. Abo nobumba bathathu bamele ulwakhiwo lwentshukumo nganye enkulu yohlaziyo, kuba bamele iingelosi zokuqala, zesibini, nezesithathu. Bamele inkqubo yokuhlanjululwa enamanyathelo amathathu emelwe nguDanilyeli kwisahluko seshumi elinesibini, ngokuthi “bahlanjululwe, benziwe mhlophe, balingwe”. Loo nkqubo yamanyathelo amathathu yovavanyo nokuhlanjululwa ibiswe ngaphezu kwamashumi amabini eminyaka yiFuture for America, kodwa ngoku ichongiwe njengemele “imbali efihlakeleyo” phakathi kwemigca engcwele yohlaziyo. Loo “mbali efihlakeleyo” kukuzaliseka okugqibeleleyo kwezi “Ndudumo zisixhenxe” ezazitywiniwe kude kube ngoku, kanye phambi kokuvalwa kwexesha lovavanyo.

Kudala kuye kwaqondwa ukuba iiNdudumo eziSixhenxe zimele “ukuchazwa kweziganeko ezathe zenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini,” yaye zikwalumela “iziganeko ezizayo ezaziza kutyhilwa ngokulandelelana kwazo.” Ngoku kutyhilwe ngoSityhilelo “lwenyaniso,” ukuba iimpawu-ndlela ezintathu zokugqibela zomgca wohlaziyo ziyiyo “imbali efihlakeleyo” yeeNdudumo eziSixhenxe. Ezo mpawu-ndlela ziqala “ngokudana” kokuqala zize ziphele “ngokudana” kokugqibela. Uphawu-ndlela olusebindini sisiKhalo Sasezinzulwini Zobusuku. Ukudana kokuqala kuphawula ukuqala “kwexesha lokulinda”, eliphela kwiSikhalo Sasezinzulwini Zobusuku. Umyalezo weSikhalo Sasezinzulwini Zobusuku uphela “emgwebeni” apho kuphawulwa khona ukudana kokugqibela.

Ukudana kokuqala kuDanilyeli isahluko sesibini, yayikukuqonda kukaDanilyeli ukuba ubekwe phantsi “kommiselo wokufa”. Waza ke wacela “ixesha”, ngaloo ndlela ephawula ukuqala “kwexesha lokulibaziseka”. Oko kwamkhokelela ekuqondeni “imfihlelo,” engumyalezo weSikhalo Sasezinzulwini Zobusuku, owathi emva koko wanikelwa kuNebhukadenetsare ukuze akwazi “ukugweba” umyalezo kaDanilyeli.

“Umgwebo” kaNebhukadenetsare wephupha nenkcazo eyanikelwa nguDanilyeli uphawula owesithathu kwezo ndawo zintathu zophawu ezimele “imbali efihlakeleyo” yeeNdudumo eziSixhenxe. Lowo mgwebo ukwathatyathwa kwakhona kwisahluko sesithathu sikaDanilyeli, esimele umgaqo osetyenziswa ngokuqinileyo kwiincwadi zikaDanilyeli neSityhilelo, lowo mgaqo usithi “phinda wandise”.

Siza kujongana nesahluko sesithathu kwinqaku elilandelayo, kodwa kufanelekile ukuqaphela apha ukuba umgwebo womqondiso wesithathu kwixesha eliphawulweyo kwisahluko sesithathu uchaza ukuphoxeka kokugqibela, okwakufanekisiwe kukuphoxeka kokuqala. “Imbali efihlakeleyo” yeendudumo ezisixhenxe ichaza imiqondiso emithathu yexesha eliphawulweyo, iqala ize iphele ngokuphoxeka. KuDanilyeli isahluko sesibini ukuphoxeka kokuqala kunxulunyaniswa “nommiselo wokufa” kaNebhukadenetsare, yaye kwisahluko sesithathu ukuphoxeka kokugqibela kunxulunyaniswa nomnye “ummiselo wokufa” kaNebhukadenetsare.

“Imbali efihlakeleyo” “yamangqina amabini”, amele intshukumo ye-Future for America, imele ukuphoxeka kwangoJulayi 18, 2020. Emva koko kwaqalisa “ixesha lokulinda” njengoko limelwe

“ziintsuku ezintathu ezinesiqingatha” kwiSityhilelo isahluko seshumi elinanye. Ukuvuka nokubuyela ebomini kwabo “babuleweyo ezitratweni” lirhamncwa elenyukayo liphuma “emhadini ongenasiphelo” kuchazwe ngokukodwa eLizwini likaThixo lesiprofeto; kodwa kwinqanaba elilula, xa amangqina amabini evuka, ayayiqonda “imfihlelo” emelwe kuDaniyeli isahluko sesibini.

Loo “mfihlelo” sisigidimi seSikhalo Sasezinzulwini Zobusuku, abasithi emva koko basivakalise kude kube nguDaniel isahluko sesithathu, xa kufika umthetho weCawa osondela ngokukhawuleza, kuze kwenzeke ukuphoxeka kokugqibela. Ukuphoxeka kokuqala kwafunyanwa ngabo bamelwe njengo “Daniel” ngomhla we-18 kuJulayi, 2020. Ukuphoxeka kokugqibela kufunyanwa yinkokeli yoo “kumkani abalishumi” enguUnited States, njengoko uwexuko lwesizwe lungenisa intshabalalo yesizwe evela kubuSilamsi.

Siza kugqibezela isishwankathelo nesiphelo sesahluko sesibini sikaDaniyeli kwinqaku elilandelayo.

“USathana ulithimbile ihlabathi. Uye wazisa isabatha esisithixo, ebonakala enika sona ukubaluleka okukhulu. Ubusile unqulo lwehlabathi lamaKristu, walususa kwiSabatha yeNkosi walusa kwesi sabatha sisithixo. Ihlabathi liqubuda kwisithethe, kumyalelo owenziwe ngabantu. Njengoko uNebhukadenetsare wamisa umfanekiso wakhe wegolide ethafeni laseDura, waza ngaloo ndlela waziphakamisa, kwangokunjalo noSathana uyaziphakamisa kule sabatha yobuxoki, athe wayiba yona ingubo yasezulwini.” Review and Herald, Matshi 8, 1898.