

Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Amane Anesine

*Ukuqonda Umbono Wokugqibela KaDaniyeli: Ukubaluleka
KukaBheleteshatsare Nokutyhilwa Kweziprofeto*

Jeff Pippenger
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Umbono wokugqibela kaDaniyeli uquka izahluko ezithathu zokugqibela. Esokuqala kwezo zahluko, njengoko kunjalo nakwesokugqibela kwezo zintathu, sichaza amava kaDaniyeli, yaye isahluko esiphakathi sichaza imbali yesiprofeto ethetha ngokunyuka nokuwiswa kokugqibela kokumkani wasemantla wobuxoki. Isahluko sokuqala sinjengesokugqibela, yaye isahluko esiphakathi simele imvukelo yokumkani wasemantla wobuxoki. Umbono wokugqibela kaDaniyeli, umbono woMlambo iHidekeli, uthwele uphawu luka-Alfa no-Omega, onguNyaniso. Njengoko siqalisa ukuxoxa ngombono wokugqibela kaDaniyeli, siya kuqalisa ngendima yokuqala.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe kwathiwa nguBheleteshatsare; yaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalide; wayiqonda loo nto, waba nokuqonda kombono. Daniyeli 10:1.

Kukho iinyaniso ezininzi ezisongelwe kule ndinyana. Eyokuqala ligama likaDaniyeli elithi “Belteshazzar”.

Abathethwe yinkosana yabathenwa amagama amatsha: kuba uDaniyeli wayinika igama elinguBhelete-shatsare; noHananiya, elinguShadraki; noMishaeli, elinguMeshaki; noAzariya, elinguAbhede-nego. Daniyeli 1:7.

UDaniyeli wanikwa igama elithi “Belteshazzar” kwisahluko sokuqala, kwaye akaphinde achongwe njengo “Belteshazzar” de kwaziswe umbono wakhe wokugqibela. Ngoko ke uBelteshazzar ligama lakhe kubungqina bakhe bokuqala nakobokugqibela. Ukuguqulwa kwegama kwisiprofeto kumela uphawu lobudlelane bomnqophiso phakathi koThixo nabantu baKhe. Xa iNkosi yangena emnqophisweni noAbram noSarai, Yawatshintsha amagama abo aba nguAbraham noSarah. Yatshintsha igama likaYakobi laba nguSirayeli, kwaye ithembisa ukunika abantu baYo bomnqophiso bemihla yokugqibela igama elitsha.

Ngenxa yeZiyon andiyi kuthi cwaka, nangenxa yeYerusalem andiyi kuphumla, kude kube bubulungisa bayo buphuma njengokukhanya, nosindiso lwayo lube njengesibane esivuthayo. Kanjalo iintlanga ziya kulubona ubulungisa bakho, nookumkani bonke babubone ubuqaqawuli bakho; yaye uya kubizwa ngegama elitsha, eliya kuthiywa ngumlomo weNkosi. Isaya 61:1, 2.

KwabaseFiladelfiya, abali ikhulu elinamashumi amane anesine amawaka emihla yokugqibela, naye wenza esi sithembiso.

Lowo uloyisayo ndiya kumenza intsika etempileni kaThixo wam, angabi sabuya aphume kwakhona; ndibhale phezu kwakhe igama likaThixo wam, negama lesixeko sikaThixo wam,

esiyiYerusalem entsha, eyehla ivela ezulwini kuThixo wam; ndibhale phezu kwakhe negama lam elitsha. Lowo unendlebe makeve oko uMoya akutshoyo kuwo amabandla. ISityhilelo 3:12, 13.

Abaprofeti babonisa abantu bakaThixo bemihla yokugqibela, yaye ngokungafaniyo noAbraham, uSarah noSirayeli, intsingiselo echanileyo kaBelteshazzar ayaziwa. Igama uThixo alinika abantu bakhe bemihla yokugqibela ukuba limele ubudlelane baKhe bomnqophiso ligama elingaziwayo kude kube lixesha xa ebanika lona elo gama. Igama elithi Belteshazzar limchaza uDaniyeli njengabantu bomnqophiso bakaThixo baseFiladelfiya ngemihla yokugqibela, kodwa elona gama ngokwalo lifihlakele kude kube kukutywinwa, kuba igama libhaliwe emabunzini abo, nto leyo ekwakwakhona apho kubhalwe khona itywina.

Ndaza ndabona, khangela, iMvana imi phezu kwentaba iZiyon, ikunye nabantu abaliwaka elinamanci mane anesine amawaka, benegama likaYise libhaliwe emabunzini abo. ISityhilelo 14:1.

UDaniyeli ubizwa ngokuba nguBheleshatsare kwisahluko sokuqala aze aphinde abizwe njalo kwisahluko seshumi, ngaloo ndlela ezazisa njengophawu lwentshukumo yengelosi yokuqala, nentshukumo yengelosi yesithathu; kuba isahluko sokuqala simele isigidimi sengwele yokuqala, njengoko kwakuchongwe ngaphambili ngokweenkcukacha kumanqaku angaphambili. Ngoko ke isahluko seshumi simele intshukumo yengelosi yesithathu, nabantu bomnqophiso bemihla yokugqibela. Le ndima ke ichaza uBheleshatsare njengophawu lwabo bayiqondayo ukwanda kolwazi olwavulwa xa lwalutywiniwe, kwintshukumo yohlaziyo eyaqala ngowe-1989. Oku kumelwe kukugxininisa oko uDaniyeli (uBheleshatsare) wayekwazi.

UDaniyeli uchazwa njengowayelazi “ilizwi” “elatyhilelwa uDaniyeli,” “yaye ilizwi laliyinyaniso, kodwa ixesha elimisiweyo lalinide; walazi ilizwi elo, waza wayiqonda imibono.” UDaniyeli waliqonda “ilizwi,” kwangokunjalo “nombono.” Igama lesiHebhere elithi “dabar,” liguqulelwe ngokuthi “ilizwi” kule ndima, yaye lithetha “ilizwi.” Ngokwesiprofeto “ilizwi” limela zombini umbono “wamaxesha asixhenxe,” kwanamandla limela uKristu, onguLizwi. Omabini la “maxesha asixhenxe,” noKristu, aliLiwa abalakhayo abalilahla, yaye uDaniyeli umele abantu abaqondayo zombini ezi nxalenye zomfuziselo weLizwi.

KuDaniyeli isahluko sesithoba, indima yama-23, sifumana enye yezona ndima zibalulekileyo ezinxulumene neziprofeto zexesha zeminyaka engamawaka amabini anamakhulu amathathu kunye neminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, ezimelwe ngumbuzo wakuDaniyeli isahluko sesibhozo, indima ye-13, kunye nempendulo ekwindima ye-14. Umbuzo ubuza, “Kuya kude kube nini umbono we-‘chazon’ ochaza ukunyathelwa phantsi kwengcwele nomkhosi okwenziwa bubuhedeni kwaza kwalandela ubuPopu?” Oko kunyathelwa phantsi kwathabatha iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini, kuzalisekiswa “kwamaxesha asixhenxe” akuLevitikus 26.

Impendulo kumbuzo wevesi yeshumi elinesithathu yayikukuba kuse iminyaka engamawaka amabini anamakhulu amathathu, kwandule ke kuhlanjululwe ingcwele leyo ibinyathelwe phantsi; yaye umbono we-“mareh” weminyaka engamawaka amabini anamakhulu amathathu ubophelela

ndawonye ezi ziprofeto zimbini zexesha, yaye kwivesi yeshumi elinesithathu kaDaniyeli isahluko sesithoba, uGabriyeli ukhokela uDaniyeli ukuba aqonde ubudlelane balo miboniso mibini.

Ekuqaleni kwezibongozo zakho kwaphuma umyalelo, yaye ndifikile ukuze ndikwazise; kuba uthandwa kakhulu; ngoko ke qonda lo mbandela, uze ucinge ngalo umbono. Daniyeli 9:23.

Igama eliguqulelwe kokubini ngokuthi “qonda,” “cinga” kule ndinyana ligama lesiHebhere elithi “biyn,” yaye lithetha “ukwahlula ngokwengqondo”. UGabriyeli wazisa uDaniyeli ukuba enze ukwahlula ngokwengqondo phakathi “kwalo mbandela” kunye “nombono.” “Umbono” kule ndinyana ligama lesiHebhere elithi “mareh,” yaye ngumono weminyaka engamawaka amabini anamakhulu amathathu owaphela ngo-Oktobha 22, 1844. Igama lesiHebhere eliguqulelwe ngokuthi “umbandela,” lelona gama linye eliguqulelwe ngokuthi “into,” kwindinyana yokuqala yesahluko seshumi. Ligama lesiHebhere elithi “dabar,” yaye limele umbono weminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini owaphela nayo ngo-Oktobha 22, 1844.

Kwindinyana yokuqala yesahluko seshumi, abantu bakaThixo bomnqophiso beemihla yokugqibela bamelwe nguBheletshatsare, yaye bakuqondile ukwanda kolwazi olafikayo ngexesha lesiphelo ngowe-1989, olwabavumela ukuba baqonde unxibelelwano lweemibono emibini, awathi amaMillerite entshukumo yengelosi yokuqala aluqonda kuphela ngokuyinxenye. Kule ndinyana, umbono omelwe “yinto” uchongwa njengowona mde kwezi ziprofeto zimbini, kuba phakathi kwezi zikhankanyo zimbini ezikule ndinyana ezibhekisa “kwinto,” uDaniyeli uchaza ukuba ixesha elimiselwe “kwinto” (i-dabar) “lalide”, ngokunxulumene nombono (mareh).

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe lalibizwa ngokuba nguBheleshatsare; yaye loo nto yayiyinyaniso, kodwa ixesha elimiselweyo lalilide; wayiqonda loo nto, waza wanengqiqo yombono. Daniyeli 10:1.

Inyaniso efihlakeleyo yokuba “amaxesha asixhenxe” sisiprofeto sexesha eside kunazo zonke esashunyayelwa ngamaMillerite, iyaphikwa yi-Adventism yaseLawodike, ngokusekelwe kwindinyana abayigqwethayo ukuze bazizisele intshabalalo. Ngokwala “amaxesha asixhenxe,” kwimvukelo yowe-1863, abayiboni intsebenziswano yezi ziprofeto zibini, yaye banokubona kuphela, okanye bafuna ukubona kuphela, le ndinyana ilandelayo njengaleyo ichonga iminyaka engamawaka amabini anamakhulu amathathu.

“Amava abafundi abashumayela ‘ivangeli lobukumkani’ ekufikeni kokuqala kukaKristu, ayenembuyekazo yawo kumava abo babhengeza umyalezo wokufika kwaKhe kwesibini. Njengoko abafundi baphuma beshumayela besithi, ‘Ixesha lizalisekile, ubukumkani bukaThixo busondele,’ ngokunjalo uMiller nabalingane bakhe babhengeza ukuba elona xesha lide nelokugqibela lesiprofeto elityhilwe eBhayibhileni lalisele liza kuphela, ukuba umgwebo wawusondele, nokuba ubukumkani obungunaphakade babusele buza kungeniswa. Ukushumayela kwabafundi ngokubhekisele kwixesha kwakusekelwe kwiiveki ezingamashumi asixhenxe zikaDaniyeli 9. Umyalezo owanikelwa nguMiller nabalingane bakhe wavakalisa ukuphela kweentsuku ezingama-2300 zikaDaniyeli 8:14, ezizezona iiveki ezingamashumi asixhenxe eziyinxalenye yazo. Ukushumayela komnye nomnye kwakusekelwe ekuzalisekeni

kwesahlulo esahlukileyo selo xesha linye likhulu lesiprofeto.” Imbambano Enkulu, 351.

Musani ukuphoswa yingqiqo eyakhelwe ngaphakathi kwesi sicutshulwa sokugqibela.

Ubu-Adventism baseLawodike abufundisi ihlabathi ukuba amaMillerite ayecinga ukuba ingcwele eyayiza kuhlanjululwa yayiyingcwele yasezulwini, kuba wona, nabo bonke abanqwenela ukujonga imbali ebhaliweyo, bayazi ukuba amaMillerite akholelwa ukuba ingcwele eyayiza kuhlanjululwa yayingumhlaba. Isiqendu ubu-Adventism baseLawodike abusonta ngokwabo batshabalale ngaso sithi, “ngoko ke uMiller namaqabane akhe bavakalisa ukuba elona xesha lesiprofeto lide nelokugqibela elityhilwe eBhayibhileni lalisele liza kuphelelwa,” nto leyo abazingisayo besithi yiminyaka engamawaka amabini anamakhulu amathathu kaDaniyeli isahluko sesibhozo, indima yeshumi elinesine.

Iincwadi zembali zobu-Adventist ngokwazo ziyangqina ukuba abashumayeli abangamaMillerite abangamakhulu amathathu BONKE basebenzisa itshathi yoovulindlela ka-1843 kwiintshumayelo zabo, yaye kucace gca kule tshathi, nakubunye ubungqina bembali obupheleleyo, ukuba “amaxesha asixhenxe,” (iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini), yayisisiprofeto abasichaza njenge “xesha lesiprofeto elide kunawo onke nelokugqibela,” “elaliza kuphela kungekudala.” Ngenxa yemvukelo yabo ka-1863, xa balahlayo ilitye lesiseko “lamaxesha asixhenxe,” ngoku banyanzelisa ngobumfama ukuba uDade White ubhala kwakhona imbali esele imisiwe kwesi sicutshulwa esivela kwi-The Great Controversy.

Kwindima yokuqala yesahluko seshumi sikaDaniyeli, uBhelete-shatsare umele abantu bakaThixo bemihla yokugqibela, yaye bayayiqonda yomibini imibuzo nempendulo ekwisesahluko sesibhozo sikaDaniyeli, iindima zeshumi elinesithathu neshumi elinesine, awayichazayo uDade White njengesiseko nentsika ephakathi yokholo lwama-Advent. Umfanekiso amelwe nguDaniyeli kule ndima, uphawula umahluko phakathi kwabantu bomnqophiso bakaThixo bemihla yokugqibela, nobu-Advent baseLawodike, kuba ngabona baqondayo ukwanda kolwazi ngowe-1989.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi, kwatyhilwa into kuDaniyeli, ogama lakhe lalibizwa ngokuba nguBheleteshatsare; yaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalilide; wayiqonda ke loo nto, waza wayiqonda nombono. Daniyeli 10:1.

Ivesi yokuqala sisiqalo sombono owanikwa ngakuMlambo iHidekeli ophela kwisahluko seshumi elinesibini. Kulapho sifumana ukuvulwa kwencwadi kaDaniyeli ngexesha lesiphelo, ngoko ke ukumelwa kukaDaniyeli eqonda kokubini “into” kunye “nombono,” kunxulunyaniswa nabo baqondayo, nabachongwa njengaba “zilumko,” ngokuchaseneyo nabo bangaqondiyo, nabachongwa njengaba “bangendawo.” Kwivesi yeshumi yesahluko seshumi elinesibini, umahluko phakathi kwezi ndidi zimbini ubonakalisiwe.

Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:10.

“Abalumkileyo” bayaqonda, yaye abangendawo abaqondi, yaye igama eliguqulelwe ngokuthi “baqonde” ligama elo linye esalichongayo kwivesi yamashumi amabini anesithathu yesahluko

sesithoba. Ligama lesiHebhere elithi “biyn,” elithetha ukwahlula engqondweni. Abangendawo abaqondi ukwanda kolwazi, kuba abavumi ukwenza olo lwahlulo lwengqondo lwemibono emibini, eziyinyaniso uBhelteshatsare achazwa njengozaziyo kwivesi yokuqala, xa echazwa njengoBhelteshatsare endaweni kaDaniyeli. Kwivesi yokuqala uchazwa njengabantu bomnqophiso bakaThixo bemihla yokugqibela, yaye uchazwa njengabo bayiqondayo imibono emibini, abantu bakaThixo abafanele ukwenza umahluko wengqondo phakathi kwayo. UYesu ubonakalisa isiphelo sento ngesiqalo sento, yaye kwisahluko seshumi elinesibini, abalumkileyo ngabo baliqondayo isiprofeto seminyaka engamawaka amabini anamakhulu amathathu, nobudlelwane baso obuthe ngqo nesiprofeto sexesha “eside kunazo zonke nesokugqibela,” esiyiminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini.

Siya kuqhubeka nesifundo sethu sombono wokugqibela kaDaniyeli kwinqaku elilandelayo.

Abantu bam bayatshabalala ngenxa yokuswela ulwazi; ngenxa enokuba ulalile ulwazi, ndiya kukwala nam, ukuze ungabi ngumbengeleli kum; ngenxa enokuba uwulibele umthetho woThixo wakho, ndiya kubalibala nam abantwana bakho. Hosea 4:6.

Nani ke, njengamatye aphilileyo, niyakhiwa nibe yindlu yomoya, ububingeleli obungwele, ukuze ninikele imibingelelo yomoya, eyamkelekileyo kuThixo ngoYesu Kristu. Ngenxa yoko kanaanjalo kubhaliwe esiBhalweni ukuthi, Yabonani, ndibeka eZiyon ilitye lembombo eliyintloko, elinyuliweyo, elixabisekileyo; yaye lowo ukholwayo kuye akayi kudaniswa. Ngoko ke kuni nina nikholwayo, unexabiso; ke bona abangathobeliyo, ilitye abalalayo abakhi, lona kanye lenziwe intloko yekona, Nelilitye lesikhubekiso, neliwili lokucaphukisa, kubo ke abakhubeka elizwini, bengathobeliyo; ekwanguwo loo nto bamiselwa kuyo. Ke nina nizizukulwana ezinyuliweyo, ububingeleli bobukumkani, uhlanga olungwele, abantu abakhethekileyo; ukuze nishumayele iindumiso zalowo wanibizayo ukuba niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo; Nina enaningabantu mandulo, ke ngoku ningabantu bakaThixo; nina enaningafumananga nceba, ke ngoku nifumene inceba. 1 Petros 2:5–10.

Kanaanjalo qondani ukuba ukunyamezela kweNkosi yethu kulusindiso; kwanjengokuba nomzalwana wethu oyintanda uPawulos wanibhalelayo ngokobulumko awabunikwayo; kwananjengoko ekwathetha ngazo ezi zinto kuzo zonke iincwadi zakhe, ekukho kuzo ezinye izinto ezinzima ukuziqonda, ezithi abangafundanga nabangagungqiyo bazijike, njengoko bekwenza nakwezinye iziBhalo, kuse ekuzitshabalaliseni kwabo. Nina ke ngoko, zintanda, ekubeni nizazi ezi zinto ngenxa engaphambili, lumkani hleze nani, nikhotyokiswe yinkohliso yabangendawo, niwe ekuqineni kwenu. 2 Petros 3:15–17.

Ngazo ezi zinto bakhumbuze, ubabongoza phambi kweNkosi ukuba bangaphikisani ngamazwi kungekho nzuzo, koko kube kukubhukuqa abo bawavayo. Zimisele ukuzibonakalisa uvunyiwe nguThixo, ungumsebenzi ongenasidingo sakuba neentloni, olahlula ngokuthe tye ilizwi lenyaniso. Ke kaloku ziphephe iintetho ezingcolileyo nezingento yanto; kuba ziya kwanda ziye kubungendawo obungakumbi. 2 Timoti 2:14–16.