

# Incwadi kaDaniyeli – Inombolo Ikhulu Elinamashumi Amathandathu Anesithoba

*Ukuhlahluba Imisonto Yesiprofeto: Ukuqonda Umfuziselo “weNqaba”  
kuDaniyeli*

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Ivesi yeshumi, yesahluko seshumi elinanye sikaDaniyeli, idibanisa ndawonye umyalezo wangaphakathi nowangaphandle ngelizwi elithi “inqaba.” Unxulumano elwenzayo nesiprofeto sikaIsaya seminyaka engamashumi amathandathu anesihlanu, luchonga “inqaba” yesiprofeto sangaphandle njengeRashiya, kwakunye nenqaba yangaphakathi yetempile awayivusayo uKristu kwangelo xesha linye lembali. Inqaba yangaphandle, ekwivesi yamashumi amathathu ananye ichongwe njenge “ingcwele yamandla,” imele ukumkani wasemhlabeni okanye ubukumkani. Inqaba yangaphakathi, okanye ingcwele yamandla yangaphakathi, yitempile ethi uMthunywa womNqophiso ayivuse ngeminyaka engamashumi amane anesithandathu.

KwiNdawo eNgcwele Kakhulu yaloo tempile (inqaba), uThixo uhleli ezulwini.

Encwadini kaDaniyeli kukho amagama amabini esiHebhere omabini aguqulelwa ngokuthi “ingcwele.” Elinye ngu “miqdash,” kanti elinye ngu “qodesh.” “Miqdash” linokumela ingcwele yabahedeni, okanye ingcwele kaThixo, okanye kwanendawo enqatyisiweyo. “Qodesh” lona lisetyenziswa kuphela ukumela ingcwele kaThixo eBhayibhileni. “Ingcwele” (miqdash) yamandla (inqaba), kwindima yamashumi amathathu ananye yesahluko seshumi elinanye sikaDaniyeli, iguqulelwe ngokuthi “ingcwele yamandla”, yaye igama lesiHebhere eliguqulelwe apho ngokuthi ingcwele ngu “miqdash”, elimele isiXeko saseRoma, esiluphawu lwamandla aseRoma kwimbali yeRoma yabahedeni neRoma yobupopu. UDaniyeli wasebenzisa la magama mabini esiHebhere ngenyameko enkulu kakhulu. Kwiindima ezizeyona ntsika iphambili yobuAdventist, sifumana igama elithi “ingcwele”.

Ndaza ndeva omnye ongcwele ethetha; waza omnye ongcwele wathi kulowo ongcwele wayethetha, Koda kube nini umbono lo ungombingelelo wemihla ngemihla, nesikreko sokuphazisa, wokunikela ingcwele nomkhosi ukuba banyathelwe phantsi? Waza wathi kum, Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandula ukuhlanjululwa ingcwele. Daniyeli 8:13, 14.

Igama lesiHebhere eliguqulelwe ngokuthi “ingcwele,” kuzo zombini ezi ndinyana, ngu “qodesh,” yaye lisetyenziswa kuphela ukubonisa ingcwele kaThixo. Kwindinyana yeshumi elinanye, echaza iRoma yobuhedeni, yaye ngokukodwa itempile iPantheon kwiSixeko saseRoma, sifumana igama elithi “ingcwele”, kodwa kuloo ndinyana ligama lesiHebhere elithi “miqdash.”

Waziphakamisa kakhulu kwada kwafikelela nakwiNkosana yomkhosi, yaye idini lemihla ngemihla lasuswa ngayo, nendawo yengcwele yakhe yabhukuqwa. Daniyeli 8:11.

“Tingwele yamandla” kwivesi yamashumi amathathu ananye kaDaniyele ishumi elinanye ligama lesiHebhere elithi “miqdash,” yaye livela linxulumene negama lesiHebhere elinguqulelwe ngokuthi “inqaba” kwiivesi zesixhenxe neshumi kwisahluko seshumi elinanye. Kwivesi yesixhenxe ukumkani wasemzantsi wangena kanye emzini waseRoma waza wamthimba ukumkani wasemntla, kuba wangena enqabeni yakhe, kodwa kwivesi yeshumi ukumkani wasemntla unyuka kuphela “aya” “enqabeni,” kuba wema emdeni wobukumkani bakhe neYiputa. Kusemdeni waseRafiya apho ivesi elilandelayo laliza kuthetha khona. “Tingwele yamandla” kwivesi yamashumi amathathu ananye yi “miqdash,” ye “inqaba”.

Imfazwe yomda eRafiya ifanekisela imfazwe yomda eUkraine. Loo mbali yesiprofeto iqondwa ngokuqonda ukuba “intloko” bubukumkani okanye ngukumkani, yinqaba yamandla akhe, kodwa isiprofeto sithetha ngenyaniso yangaphakathi nenyano yangaphandle. “Tingwele yamandla” yomgca wangaphandle imelwe yingwele ethi “miqdash”, yaye ingwele yamandla yomgca wangaphakathi imelwe yingwele ethi “qodesh”.

1844 ukuya ku-1863 umela umgca wembali yesiprofeto obonakalisa ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yokuchithachithwa ngokuchasene nobukumkani basemntla yaphela ngo-1798, yaye umgca lowo mnye weminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini ngokuchasene nobukumkani basemzantsi waphela ngo-1844. Le migca mibini imele ubume obusezantsi boluntu nobume obuphezulu boluntu. Ubume obusezantsi, obumelwe bubukumkani basemntla, ngumzimba, yaye ubume obuphezulu yintloko. Intloko yikomkhulu lobukumkani, yaye yiyo ukumkani. Kulo mzekeliso uKristu wakhetha uYuda, ubukumkani basemzantsi, ukuba abeke igama laKhe apho, yaye isixeko esilikomkhulu yiYerusalem. IYerusalem yindawo apho ikhoyo ingwele yenyano yamandla, yaye kuloo ingwele kukho igumbi letrone lokumkani, oyintloko.

“Ixesha ezisixhenxe” zeLevitikus amashumi amabini anesithandathu zaziinyano yokugqibela yokutywina ngowe-1856, eyayijoliswe ekuxhobiseni umqondiso wokugqiba umsebenzi. Ukususela kowe-1844 ukuya kowe-1863, uKristu wayezimisele ukudibanisa ubuThixo baKhe nobuntu ngonaphakade, kodwa uluntu lwavukela.

Ngelo xesha wayengenako ukuguqula indalo yomntu esezantsi, kuba oko kwenzeka ekubuyeni kwaKhe kwesibini. Ngelo xesha uya kuthi ke aguqule indalo yomntu ephakamileyo ibe ngumfanekiselo waKhe, ngokudibanisa intloko yoluntu nentloko yoButhixo. Intloko yayilikomkhulu lobukumkani. Intloko yayiyeyona kumkani, yaye xa uKristu esenza olo guquko loButhixo lumanyene nobuntu, udibanisa intloko yabo bobabini, yobuntu neyobuThixo, engweleni yaseYerusalem, eNdebeleni kaNgwele, apho uKristu ehleli khona noYise.

Lowo woyisayo ndiya kumnika ukuhlala nam etroneni yam, njengokuba nam ndoyisayo, ndaza ndahlala phantsi noBawo etroneni yakhe. Lowo unendlebe, makeve oko akuthethayo uMoya kuwo amabandla. ISityhilelo 3:21, 22.

UKristu uthembisa ukuba abo (baseLawodike), boyisayo njengoko Yena woyisayo (baze babe ngamaFiladelfiya), baya kuhlala kunye naye, ezindaweni zasezulwini.

Awasebenzisayo kuKristu, ekumvuseni kwabafileyo, wamhlala ngasekunene kwakhe ezulwini, ... wasivusa nathi kunye naye, wasihlalisa kunye naye ezulwini kuKristu Yesu. Efese 1:20, 2:6.

Ukumanyaniswa kweentonga ezimbini zikaHezekile (ubuntu noButhixo) kufezekiswa engcweleni kaThixo yamandla (qodesh), kanye ngelo xesha apho inqaba yamandla (miqdash) ichongwa njengesitshixo sesiprofeto esidibanisa yomibini imigca yangaphakathi neyangaphandle yesiprofeto awafika uGabriyeli eza kwenza uDaniyeli ayiqonde ngokuphathelele oko kwakufanele kwehlele abantu bakaThixo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. UKristu wayenqwenela ukuwufeza lo msebenzi kwimbali yamaMillerite, kodwa umsebenzi waphazanyiswa luvukelo luka-1863; kodwa ke imbali ka-1844 ukuya ku-1863 isahleli ingumgca obonisa loo msebenzi wazanywa.

Ivesi yeshumi kaDaniyeli isahluko seshumi elinanye iqulethe isitshixo sokuqonda umyalezo wangaphakathi nowangaphandle weevesi zeshumi elinanye ukuya kweleshumi elinesihlanu, ezangena kwimbali yethu yesiprofeto ngo-2014. Ivesi yeshumi ichaza u-1989, elixesha lesiphelo kwintshukumo yohlaziyo yabalikhulu elinamashumi amane anesine amawaka, kodwa ikwaqulethe isitshixo esivumela ukuba u-2014 aqondwe njengophawu lwendlela kwimbali yokutywinwa.

Ngomhla wama-22 kuOktobha, 1844, uMthunywa woMnqophiso wafika ngesiquphe etempileni awayeyimisile. Olo phawu lwendlela lufuzisela uSeptemba 11, 2001, xa ingelosi yesithathu yaphinda yafika, yaza ixilongo lesixhenxe laqala kwakhona ukuvakala. Kwandule ke ukuba nembali ka-1840 ukuya ku-1844 nayo iphinde yenzeke, kuba ingelosi eyehla ngoAgasti 11, 1840 yayingengomntu ongaphantsi koYesu Kristu, yaye umsebenzi waYo wawukukukhanyisa ihlabathi ngozuko lwaYo.

U-1840 ukuya ku-1844 kanjalo umele ixesha elisusela kuSeptemba 11, 2001 ukuya kumthetho weCawa oza kufika kungekudala, njengokuba no-1844 ukuya ku-1863 umele uSeptemba 11, 2001 ukuya kumthetho weCawa oza kufika kungekudala. UDade White ulungelelanisa imbali ka-1844 nembali yomnqamlezo, yaye umnqamlezo umele ukwahlulwa kweembali ezimbini zeminyaka emithathu enesiqingatha, ezivumelana zombini omnye nomnye. Umnqamlezo umisela ukuba imbali eyandulelayo eqala ngo-1840 ize iphele ngo-1844, nembali elandelayo de kube ngu-1863, ziimbali ezimbini ezihambelanayo, ezimele zombini ixesha lokutywinwa.

Umgca wokuqala osusela kowe-1840 ukuya kowe-1844 umele uloyiso lwama-Adventist aseFiladelfiya; omnye umgca osusela kowe-1844 ukuya kowe-1863 umele ukusilela kwama-Adventist aseLawodike. Omabini la maqela amelwe kuDaniel isahluko seshumi, kuba uDaniel, emele iintombi ezilumkileyo ezoyisileyo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, wawubona umbono, kodwa abo babenaye basaba phambi kombono.

Kwaye ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndingaselunxwemeni lomlambo omkhulu, onguHidekele; ndaphakamisa amehlo am, ndakhangela, yabonakala indoda ethile eyambethe ilinen, izinqe zayo zibotshelelwe ngegolide ecocekileyo yase-Ufazi; nomzimba wayo unjengeberile, nobuso bayo bunjengokubonakala kombane, namehlo ayo enjengezibane zomlilo, neengalo zayo neenyawo zayo zinjengobhedu

olukhazimlisiweyo ngombala, nelizwi lamazwi ayo linjengelamazwi esihlwele. Ke mna Daniyeli ndedwa ndawubona umbono lowo; kuba amadoda ayenam akawubonanga umbono lowo; kodwa ukuvutha okukhulu kokungcangcazela kwehlela phezu kwawo, aza abaleka, azimela. Daniyeli 10:4–7.

Kwincwadi sikaDaniyeli isahluko sesixhenxe, emva kokuba uDaniyeli ebone umbono wezirhamncwa ezidla inyama, uGabriyeli weza kucacisa umbono.

Mna Daniyeli ndaba buhlungu emoyeni wam phakathi komzimba wam, yaza imibono yentloko yam yandikhathaza. Ndasondela komnye kwabemi apho, ndambuza inyaniso yako konke oku. Waza wandixelela, wandazisa intsingiselo yezo zinto. Daniyeli 7:15, 16.

Kwisahluko sesibhozo sikaDaniyeli, emva kokuba uDaniyeli ebone umbono wezirhamncwa zendlu engcwele, uGabriyeli weza ukuze awuchaze umbono.

Kwathi ke, mna, kanye mna Daniyeli, ndakuba ndibubonile umbono, ndaza ndafuna intsingiselo yawo, khangela, kwema phambi kwam onenkangeleko yomntu. Ndeva ilizwi lomntu phakathi kweendonga zomlambo iUlai, elamemezayo, lisithi, Gabriyeli, menze lomntu awuqonde umbono. Daniyeli 8:15, 16.

Kwisahluko sesithoba sikaDaniyeli, emva kokuba uDaniyeli ebe nokuqonda ngenani leminyaka eyachongwa nguYeremiya nemboniswe kwimibhalo kaMoses njengesiqalekiso kwananjengesifungo sikaThixo, uGabriyeli weza kuchaza umbono.

Ke kaloku ndakha ndisathetha, ndithandaza, ndivuma isono sam nesono sabantu bakowethu amaSirayeli, ndibeka isikhungo sam phambi koYehova uThixo wam ngenxa yentaba engcwele kaThixo wam; ewe, ndakha ndisathetha emthandazweni, kwafika loo ndoda uGabriyeli, endandiyibonile embonweni ekuqaleni, ibhabha ngokukhawuleza, yandichukumisa ngexesha ledini langokuhlwa. Yandazisa, yathetha nam, yathi, Owu Daniyeli, ngoku ndiphumile ukuza kukunika ubulumko nokuqonda. Daniyeli 9:20–22.

Ngako oko, ngokobungqina bamangqina amathathu, onke avela encwadini kaDaniyeli, xa uGabriyeli esithi kuDaniyeli kwisahluko seshumi, uze kumenza uDaniyeli aqonde oko kuya kwehlela abantu bakaThixo ngemihla yokugqibela, uGabriyeli utolika i“marah” esisifazana, umbono obangelayo, awabonayo uDaniyeli, yaza enye inxalenye yasaba kuwo.

Ngoku ndize kukwazisa oko kuya kubahlela abantu bakowenu ngemihla yokugqibela; kuba umbono uselungelelwe imihla emininzi ezayo. Daniel 10:14.

Umbono uDaniyeli awayewubonile nowavelisa ukwahlulwa phakathi kwamakholwa, yayingumbono wokubonakala kukaKristu, umbona weminyaka engamawaka amabini anamakhulu amathathu, kodwa yayiyintetho yobufazi yaloo mbono. Yayikukuqonda umbono wokubonakala ngesiquphe kukaKristu njengoMthunywa woMnqophiso okwaguqula uDaniyeli (kunye nabo bamelwe nguDaniyeli), ukuba babe ngumfanekiso kaKristu. Oko “kwehlela abantu bakaThixo ngemihla yokugqibela” kumelwe yimbali yamaMillerite ukusuka kowe-1840 ukuya kowe-1844, kwanakwimbali yamaMillerite ukusuka kowe-1844 ukuya kowe-1863. Elinye iqela liyabaleka kumbono ngokuvukela, kanti elinye iqela lilandela uKristu ngokholo lingene eNdaweni eNgcwele

Kakhulu, ukuze lihlaliswe kunye naYe ezindaweni zasezulwini.

Kodwa ke xa uGabriyeli etolika umbono apho abantu bakaThixo bemihla yokugqibela beguqulwa babe semfanekisweni kaKristu, ubeka phandle imbali yangaphandle yehlabathi. Umbono kaDaniyeli ngoKristu watolikwa nguGabriyeli njengembali yangaphandle yexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Xa kufikelelwa kwimbali kaSeptemba 11, 2001, ekutolikeni kukaGabriyeli, imbali egxininiswayo njengeyandulela umthetho weCawa wevesi yeshumi elinesithandathu, iqondwa kuphela ngesitshixo sokuqonda esimelelwa “njengenqaba” kwivesi yeshumi. NgoSeptemba 11, 2001 isiphumo sawo wonke umbono saqalisa ukuzityhila njengamavili angaphakathi kwamanye amavili.

Lafika ilizwi likaYehova kum, lisithi, Nyana womntu, yintoni na loo mzekeliso eninawo ezweni lakwaSirayeli, nisithi, Imihla iyolulwa, nombono wonke uyatshabalala? Ngoko ke baxebele, ukuthi iNkosi uYehova, Ndisenza loo mzekeliso uphele, bangabi saba sawusebenzisa njengomzekeliso kwaSirayeli; kodwa uthi kubo, Imihla isondele, nokuzaliseka kombono wonke. Kuba akusayi kuba sabakho mbono ulilize, nokuvumisa okugudileyo phakathi kwendlu yakwaSirayeli. Kuba ndinguYehova: ndiya kuthetha, nelizwi endiya kulithetha liya kwenzeka; alisayi kuphinda lilibaziseke; kuba ngemihla yenu, nina ndlu inemvukelo, ndiya kuthetha ilizwi, ndilifeze, itsho iNkosi uYehova. Laphinda lafika ilizwi likaYehova kum, lisithi, Nyana womntu, khangela, abo bendlu yakwaSirayeli bathi, Umbono awubonayo ngowemihla emininzi ezayo, yaye uprofeta ngamaxesha akude. Ngoko ke uthi kubo, Itsho iNkosi uYehova, Akusayi kuphinda kubekho namnye kumazwi am olityaziswayo; kodwa ilizwi endilithethileyo liya kwenziwa, itsho iNkosi uYehova. Hezekile 12:21–28.

Kuzo zonke iivili zesiprofeto ezijikelezayo ngaphakathi kwezinye iivili zesiprofeto kuloo mbali, kukho ivili elinye athe uMphefumlo wokuphefumlela wazisa abafundi besiprofeto beentsuku zokugqibela ukuba lilo ivili ekuya kuthi ngalo kugqitywe ikamva labo elingunaphakade. Umgca phezu komgca, nalo elo vili kufuneka ukuba libe ngumbono awawubonayo uDaniyeli nowamguqulayo wamenza wafana nomfanekiso kaKristu, kuba lowo ngumbono ochaza oko kwehlela abantu bakaThixo kwiintsuku zokugqibela.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kumiswa phambi kokuba ixesha lobabalo livalwe; kuba lo uya kuba luvavanyo olukhulu lwabantu bakaThixo, ekuthi ngalo kugqitywe ikamva labo lanaphakade. Isikhundla sakho siyintlaninge enjalo yokungangqinelani kangangokuba bambalwa kuphela abaya kulukuhliswa.

“KwiSityhilelo 13 lo mbandela ubekwe ngokucacileyo; [ISityhilelo 13:11–17, icatshuliwe].”

“Olu luvavanyo abantu bakaThixo abamele ukuba nalo ngaphambi kokuba batywinwe. Bonke abo bangqinayo ukuthembeka kwabo kuThixo ngokucina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi kwebhanile yeNkosi uThixo uYehova, yaye baya kwamkela itywina loThixo ophilileyo. Abo banikela ngenyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa.”

Manuscript Releases, volume 15, 15.

Uvavanyo oluchazwa njengovavanyo lomfanekiselo werhamncwa lunamacala amabini. Luvavanyo olufuna ukuba umfundi wesiprofeto aqonde ukuphuhliswa komfanekiselo werhamncwa, ongumdibaniso webandla norhulumente eUnited States phambi komthetho weCawa. Kanti lukwavavanyo oluvelisa nokuba ngumfanekiselo werhamncwa okanye umfanekiselo kaKristu ngaphakathi kwabo bamelwa nguDaniyele okanye kwabo babalekayo. Ukwahlulwa kusekelwe ekubeni ezo ntombi “zibona lo mbono mkhulu,” njengoko wenjenjalo uDaniyele, okanye zibabaleke loo mbono. Isitshixo sokuwubona umbono omkhulu simelwe ligama elithi “inqaba.”

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ingelosi enamandla eyamyalelayo uYohane yayingengomnye ngaphandle kukaYesu Kristu. Ukubeka kwayo unyawo lwayo lwasekunene phezu kolwandle, nolwayo lwasekhohlo phezu komhlaba owomileyo, kubonisa indima ayenzayo kwimiboniso yokugqibela yembambano enkulu noSathana. Esi sikhundla sibonakalisa amandla ayo aphezulu negunya layo phezu kwehlabathi liphela. Le mbambano iye yaba namandla ngakumbi yaye yazimisela ngakumbi ukusuka kwisizukulwana ukuya kwesinye, yaye iya kuqhubeka injalo de kufike imiboniso yokugqibela, xa ukusebenza ngobuchule kwamagunya obumnyama kuya kufikelela encotsheni yako. USathana, emanyene nabantu abakhohlakeleyo, uya kulukuhla ihlabathi liphela namabandla angalwamkeliyo uthando lwenyaniso. Kodwa ingelosi enamandla ifuna ukuhoywa. Ikhwaza ngezwi elikhulu. Iza kubonakalisa amandla negunya lelizwi layo kwabo baye bamanyana noSathana ukuze bachase inyaniso.”

“Emva kokuba ezi ndudumo zisixhenxe zithethile ngamazwi azo, umyalelo ufika kuYohane njengoko wafika kuDaniyele ngokubhekisele kwincwadi encinane: ‘Tywina ezo zinto zithethwe ziindudumo ezisixhenxe.’ Ezi zinxulumene neziganeko zexesha elizayo eziya kutyhilwa ngokolandelelwano lwazo. UDaniyele uya kuma esabelweni sakhe ekupheleni kwemihla. UYohane uyayibona incwadi encinane ingatywinwanga. Ngoko ke iziprofeto zikaDaniyele zifumana indawo yazo efanelekileyo kwizigidimi zengelosi yokuqala, eyesibini, neyesithathu ezimele ukunikelwa ehlabathini. Ukutyhilwa kwencwadi encinane kwakusisigidimi esinxulumene nexesha.”

“Incwadi zikaDaniyele neSityhilelo ziyinto enye. Enye sisiprofeto, enye isisityhilelo; enye yincwadi etywiniweyo, enye yincwadi evuliweyo. UYohane weva iimfihlakalo ezathethwa ziindudumo, kodwa wayalelwa ukuba angazibhali.”

“Ukukhanya okukhethekileyo okwanikwa uYohane okwabonakaliswa kwiindudumo ezisixhenxe kwakunguzobo ocacileyo weziganeko ezaziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini.” The Seventh-day Adventist Bible Commentary, volume 7, 971.