

Incwadi kaDaniyeli - Inani Leshumi Elinesithandathu

limpawu

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Ngaphambi kokuba sijonge kwisahluko sesithathu sikaDaniyeli, siya kuqwalasela umfuziselo othile wesiprofeto onokusivumela ukuba sisiqonde ngakumbi eso sahluko. UDaniyeli, uHananiya, uMishaeli noAzariya basetyenziswa nguMoya oyiNgcwele ukumela imifuziselo ethile yesiprofeto, ngokusekelwe kumxholo abasetyenziswa kuwo. Kwisahluko sokuqala, bamelwe njengamadoda amane afanelekayo, kungekho mahluko phakathi kwawo, kude kube sekupheleni kwesahluko, apho uDaniyeli achongwa njengonobabalo lwesiphiwo “sokuqonda kuyo yonke imibono namaphupha.”

Ke aba bantwana bane, uThixo wabanika ulwazi nobuchule kuzo zonke iintlobo zokufunda nobulumko; yaye uDaniyeli wayenokuqonda kuyo yonke imibono namaphupha. Daniyeli 1:17.

Kwisahluko sokuqala, njengomfuziselo ka-“ne”, bamele abantu bakaThixo ngemihla yokugqibela ehlabathini lonke. U-“ne” ngumfuziselo obonisa umhlaba wonke, yaye bonke abaprofeti bathetha ngemihla yokugqibela. Amaqhawe amane akwisiqendu sokuqala amele abantu bakaThixo bemihla yokugqibela, yaye kwindima yeshumi elinesixhenxe kuqala kwenziwa umahluko phakathi kukaDaniyeli nala maqhawe mathathu, nto leyo emele umfuziselo “wendibaniselwano yesithathu nenyeye.”

Umfuziselo “wendibaniselwano yaba bathathu nomnye” ufunyanwa ngokuphindaphindiweyo ngaphakathi kwelizwi eliphfumlelweyo. Umele iinyaniso eziliqela, ngokuxhomekeka kumxholo. Umele imbali yezigidimi zeengelosi ezintathu ezaqala “ngexesha lesiphelo” ngowe-1798, nezifikelela esiphelweni xa kuvalwa ixesha lobabalo. Zontathu ezo zigidimi zazimelwe kwintshukumo yengelosi yokuqala, yaye loo ntshukumo ilandelwa yingelosi yesine yeSityhilelo ishumi elinesibhozo, ngaloo ndlela kubakho indibaniselwano yaba bathathu nomnye.

Kwiimeko ezithile, inokumela intshukumo yomyalezo wengelosi yokuqala kwimbali yamaMillerite ngenani elinye, idityaniswe nentshukumo yomyalezo wengelosi yesithathu ngenani lesithathu. Ngaloo ndlela, “umdibaniso wesithathu nenyeye” unokumelwa kwakhona “njengomdibaniso wenye nesithathu”. “Umdibaniso ongumqondiso wesithathu-enye” usebenza njengomqondiso nokuba inye iza kuqala—ilandelwe sisithathu, okanye isithathu siza kuqala—silandelwe yinye. Ezikweni likaNebhukadenetsare, kwisahluko sesithathu sikaDaniyeli, kuqala sibona amadoda amathathu afaneleyo, size emva koko sibone owesine onjengoNyana kaThixo.

Yaye la madoda mathathu, uShadraki, noMeshaki, noAbhednego, awa ebotshelelwe phakathi kweziko lomlilo ovuthayo. Waza ukumkani uNebhukadenetsare wothuka, waphakama

ngokukhawuleza, wathetha, wathi kubacebisi bakhe, Asibaphosanga na amadoda amathathu ebotshelelwe phakathi komlilo? Baphendula bathi kukumkani, Kuyinyaniso, kumkani. Waphendula wathi, Yabonani, ndibona amadoda amane ekhululekile, ehamba phakathi komlilo, yaye akukho kwenzakala kubo; kwaye ukumila kowesine kunjengoNyana kaThixo. Daniyeli 3:23–25.

Akukho ntandabuzo ukuba kukho isizathu esifezekileyo esingokobuthixo, kwanenyani echanileyo yembali, esinokusazisa ukuba kutheni uDaniyeli engamelwanga kwinkonzo yokunqula umfanekiso wegolide yesahluko sesithathu, kodwa esinye isizathu sesiprofeto sesokuba, ukuba uDaniyeli wayekhona apho, ngewayetshitshisile umqondiso wesiprofeto wodibaniso lwabathathu nomnye kwiziko lomlilo. KuGidiyon, kwakunguGidiyon namabutho akhe amathathu amadoda alikhulu. UKristu wayedla ngokuba nabafundi abathathu.

Kwathi, emveni kweentsuku ezintandathu, uYesu wamthabatha uPetros, noYakobi, noYohane umninawa wakhe, wabanyusela entabeni ephakamileyo bebodwa. Waza wenziwa kumila kumbi phambi kwabo; ubuso bakhe bakhazimla njengelanga, neengubo zakhe zamhlophe njengokukhanya. Mateyu 17:1, 2.

Inye-kunesithathu, okanye zithathu-kunye-nye; ngumqondiso omnye, kuba zonke zimele into ethile yesiprofeto yemihla yokugqibela, yaye imihla yokugqibela yimihla yomgwebo. Imihla yomgwebo yaqala ngowe-1798, ngesaziso sokuba umgwebo wophando wawuya kuqala ngomhla wama-22 Oktobha 1844. Yaye imihla yomgwebo iyaqhubeka de ukulinga komntu kuqalise ukuvaleka kumthetho weCawa ondelayo, njengoko imigwebo kaThixo yokuphumeza iqala yaye inyuka ngokulandelelana de ukuvalwa kokulinga kugqitywe ngokupheleleyo kuze kubekho izibetho ezisixhenxe zokugqibela. Ngesithando somlilo sikaNebhukadenetsare, amadoda amathathu afanelekileyo, awathi kamva adityaniswa nguKristu, amele umqondiso. Ekumiseleni umfanekiso wegolide, zonke iintlanga ezaziynxalenye yobukumkani bukaNebhukadenetsare zazikho.

Yaye uya kuphakamisela iintlanga umqondiso evela kude, aze azibize ngokutswina esuka esiphelweni sehlabathi; yaye, yabona, ziya kuza ngesantya, ngokukhawuleza. Isaya 5:26.

Iminyaka engamashumi asixhenxe yokuthinjwa kukaDaniyeli ngomnye umqondiso obalulekileyo ekufuneka uqatshelwe, yaye ifumaneka ngokuphindaphindiweyo eLizwini eliphefumlelweyo. UYehoyakim ukuya kuKoreshi umele iminyaka yokwenene engamashumi asixhenxe yokuthinjwa kukaDaniyeli. KweyesiBini yeziKronike iminyaka engamashumi asixhenxe imele ixesha elo ilizwe liya kuphumla ngalo lize lonwabele iisabatha zalo. KuIsaya 23 iminyaka engamashumi asixhenxe imele imbali yeUnited States ukususela ngowe-1798, kude kube ngumthetho weCawa, yaye ngokwenjenjalo ikwamele neembali ezihambelanayo zophondo lweRiphabhlikani nobophondo bobuProtestanti bokwenyaniso. UDade White ulungelelanisa iminyaka engamashumi asixhenxe neminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yobumnyama beXesha lamaPapa.

“Namhlanje ibandla likaThixo likhululekile ukuqhubela phambili lize lizalise ngokupheleleyo icebo lobuthixo losindiso loluntu olulahlekileyo. Kangangeenkulungwane ezininzi abantu

bakaThixo babebandezeleka phantsi kokuthintelwa kwenkululeko yabo. Ukushunyayelwa kweendaba ezilungileyo kubunyulu bazo kwakwalelwe, yaye ezona zohlwayo zinzima zazisiwa phezu kwabo babenesibindi sokungawathobeli ammiselo abantu. Ngenxa yoko, isidiliya esikhulu sokuziphatha seNkosi saphantse sashiyelwa singalinywanga ngokupheleleyo. Abantu babethinjwa kukukhanyiselwa lilizwi likaThixo. Ubumnyama bempazamo nenkolelo-zithethe babusongela ukucima ulwazi lwenkolo eyinyaniso. Ibandla likaThixo emhlabeni lalikhuthinweni ngenene ngeli xesha lide lentshutshiso engenalusini, njengokuba ngokwenyaniso abantwana bakaSirayeli babethinjiwe eBhabheli ngexesha lokuthinjwa.” Prophets and Kings, 714.

Xa sele kuqondakele ukuba, njengomfuziselo, iminyaka engamashumi asixhenxe ikwamele neminyaka eliwaka elinamakhulu mabini anamashumi amathandathu yaMaphakathi Obumnyama, ngoko umzekeliso “weminyaka emithathu enesiqingatha”, okanye “iinyanga ezingamashumi amane anesibini”, okanye “ixesha, namaxesha, nesiqingatha sexesha” ezimele ngokomfuziselo aMaphakathi Obumnyama, uyayandisa intsingiselo nokusetyenziswa kweminyaka engamashumi asixhenxe engumfuziselo.

Encwadini kaDaniyeli, iminyaka engamashumi asixhenxe ichongwa njengexesha elisusela ekunikweni amandla komyalezo wokuqala kude kuse emgwebeni. Elo xesha likho kuyo yonke intshukumo engwele yohlaziyo, yaye ngokwenjenjalo, iminyaka engamashumi asixhenxe imele neminye imigca yenyano engaxininisi umba wexesha, koko ijolise kwinjongo yelo xesha. Ngokomzekelo, ixesha leminyaka engamashumi asixhenxe limelwe nguMalaki njengexesha apho umthunywa womnqophiso ehlambulula oonyana bakaLevi. USister White wadibanisa ukuhlanjululwa kwabaLevi kukaMalaki nokuhlanjululwa kweetempile ezimbini kukaKristu. Elo xesha linye likwalixesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Likwangexesha apho imvula yasemva ithululwa ngokuqhubekayo. Elo xesha linye likwalixesha lokuvavanywa komfanekiso werhamncwa, olukhokelela kuphawu lwerhamncwa. Elo xesha likwangulo “mhla wokulungiselela” ongokwesiprofeto, okhokelela kumthetho weCawa, okwanguwo kananjalo “umhla weSabatha”. Elo xesha liqulethe amaxesha okusasazwa, namaxesha okuqokelelwa, omabini ayinxalenye “yamaxesha asixhenxe.”

Encwadini kaDaniyeli, uYehoyakim ngumfuziselo wokuxhotyiswa kwesigidimi sokuqala. Ngokunxulumene nookumkani ababini abamlandelayo, ungowokuqala nje kwiingelosi ezintathu ezikhokelela emgwebeni, zize ziphelele kuwo. UKoreshi ngumfuziselo kungengomthetho weCawa kuphela, koko ukwangumqondiso wokuhlangulwa. UDaniyeli lilungu lodibaniso lwesithathu-kunye-nesinye, yaye ukwayinxalenye yomfuziselo onezintlu ezine wehlabathi liphela wabantu bakaThixo. UDaniyeli ukwanguye umfuziselo womthunywa kaEliya, yaye ukwamele noYohane encwadini yesiTyhilelo. Ukwangumfuziselo wabo bafumana itywina likaThixo. Igama elithi “Daniyeli” lithetha ukuthi “umgwebi kaThixo”, okanye “uThixo womgwebo”, ngoko ke ngoko ungumfuziselo womgwebo, kwanoweLawodike, kuba iLawodike ithetha “abantu abagwetyiweyo” okanye “abantu abaphantsi komgwebo”. Umgwebo weLawodike ekugqibeleni usekelwe ekwalweni kwabo ulwazi olutyhiliweyo encwadini kaDaniyeli.

UNebhukadenetsare ungumqondiso wazo zombini uphondo lweRiphabhlikhi nolweProtestanti yokwenyaniso lwase-United States, yaye ukwangumqondiso wase-United States ukususela ekuqaleni kwalo kuse ekupheleni kwalo. Xa sifika kuDaniyeli izahluko ezine nezintlanu, siya kufumanisa ukuba uNebhukadenetsare umele “ixesha lesiphelo” ngo-1798, yaye uBheleshatsare umele umthetho weCawa. UNebhukadenetsare waba, ekupheleni “kwamaxesha asixhenxe” esohlwayo, ngumlawuli ofana nemvana oqukukileyo, kodwa unyana wakhe uphetha ngokuthetha njengenamba, kanye ngaphambi kokutshatyalaliswa kwakhe.

“Kumlawuli wokugqibela waseBhabheli, njengoko ngokomfuziselo kwakunjalo kowokuqala walo, kwafika isigwebo soMlindi ongcewele sikaThixo esithi: ‘Kumkani, ... kuthiwa kuwe; ubukumkani bumkile kuwe.’ Daniyeli 4:31.” Prophets and Kings, 533.

Isahluko sokuqala sikaDaniyeli simela imbali yombutho wamaMillerite ukusukela ngowe-11 Agasti 1840 kuse kude kube ngowe-22 Oktobha 1844. Sikwamele ukususela ngowe-11 Septemba 2001 kuse kude kube ngumthetho weCawa. Kanti sikwamele nowokuqala wemiyalezo yeengelosi ezintathu, ekwangumqondiso wesibini wesiprofeto wembali ye-United States ukusukela ngowe-1798 kuse kude kube ngumthetho weCawa.

Mhlawumbi owona mfanekiselo ubalulekileyo wesahluko sokuqala sikaDaniyeli kukuba yeyona nto yokuqala ekhankanyiweyo encwadini yesiprofeto eyakhiwe yincwadi kaDaniyeli nencwadi yeSityhilelo kunye. Yeyokuqala kwiimvavanyo zesiprofeto ezintathu ekufuneka umfundi wesiprofeto azoyise. Yile nto imele “ityiwe” ukuze kuphunyezwe iimvavanyo ezilandelayo.

Kwi-Early Writings, njengoko sele kucatyuliwe ngaphezu kwesihlandlo esinye kula manqaku, uDade White uchaza inkqubo yovavanyo enamanyathelo amathathu kwimbali kaKristu kumhlathi omnye, aze emva koko kumhlathi olandelayo achaze inkqubo yovavanyo enamanyathelo amathathu kwimbali yamaMillerite. Uchaza ukuba abo ngexesha likaKristu abawukhabayo umyalezo kaYohane, babengenakuzuzwa kwiimfundiso zikaYesu. Umhlathi olandelayo uvumela lowo unqwenela ukubona, ukuba uvavanyo lokuqala lwamaMillerite lwalunguWilliam Miller, lowo uDade White amchaza njengofuziselwe bobabini nguYohane umBhaptizi noEliya. Abo mangqina mabini ovavanyo lokuqala amisa ukuba uDaniel isahluko sokuqala ngumyalezo kaEliya. Ukuba isahluko sokuqala siyakhatywa, akunakubakho ncedo kwizahluko zesibini nezesithathu.

UYesu nengelosi yesibini balandela uYohane umBhaptizi nengelosi yokuqala kwiimbali zabo ngokwahlukeneyo. Emva kukaYesu kwalandela umgwebo womnqamlezo, yaye ingelosi yesithathu yafika xa kwaqalisa umgwebo wokuphonononga. Ukudana kwabafundi emnqamlezweni kufanekisa ukudana okukhulu kwango-Oktobha 22, 1844. UDaniyeli isahluko sokuqala nguEliya, njengoko emelwe nguYohane umBhaptizi noWilliam Miller, kodwa asinakwahlulwa kwizahluko zesibini nezesithathu. Xa zidibene, ezo zahluko ziyivangeli engunaphakade, ehlala isisigidimi sovavanyo lwesiprofeto esinamanyathelo amathathu esivelisa size ke sahlule iindidi ezimbini zabanquli. Ngoko ke, ukuba ezo zahluko zithathu bezinokwahlulwa, oko bekungaba lelinye ivangeli.

Kodwa nokuba sithi, okanye isithunywa esivela ezulwini, sishumayele kuni nayiphi na enye ivangeli ngaphandle kwale siyishumayele kuni, makabe ngoqalekisiweyo. Njengoko satshoyo

ngaphambili, ndiyatsho kwakhona ngoku ndithi, Ukuba nabani na eshumayela kuni nayiphi na enye ivangeli ngaphandle kwale nayamkelayo, makabe ngoqalekisiweyo. Galati 1:8, 9.

UDaniyeli isahluko sokuqala ulungiselela indlela ukuze umthunywa womnqophiso afike ngesiquphe etempileni yakhe, yaye ukwamele nelizwi elikhwaza entlango. Intlango imelwe njengexesha lokuchithachitheka, apho ingcwele nomkhosi kunyathelwa phantsi kweenyawo. KwiDaniyeli isahluko sokuqala, uDaniyeli usentlango, echithachithiwe yaye esebukhobokeni. Isigidimi sesahluko sokuqala silungiselela indlela yesigidimi sesahluko sesibini, apho uKristu esulungekisa aze angene emnqophisweni noonyana bakaLevi. Oonyana bakaLevi bachongiwe njengophawu lwabantu abanyuliweyo bakaThixo, kuba bema ngokuthembeka noMoses embandezelweni womfanekiso wegolide ka-Aron, yaye isahluko sesithathu sikaDaniyeli naso sisembandezelweni womfanekiso wegolide.

UShadireki, uMeshaki noAbhednego banjengabaLevi abahlanjululwe kwangaphambili phambi kovavanyo “lomfanekiselo werhamncwa” womfanekiso oqingqiweyo wegolide. Kulo msitho uNebhukadenetsare ubonelela ngeqela lomculo, ihenyukazi laseTire licula iingoma, yaye uSirayeli wasemoyeni owexukileyo uqubuda phantsi aze ke adanise ehamba ze ukuya kumculo ejikeleze umfanekiso oqingqiweyo wegolide.

Iincwadi zikaDaniyeli neSityhilelo ziyincwadi enye, yaye uKristu, njengoAlfa no-Omega, ngoku uyityhila incwadi emele iSityhilelo sikaYesu Kristu. Inyaniso yokuqala kanye ayibeka kuloo ncwadi yimiyalezo yeengelosi ezintathu. Izahluko ezintathu zokuqala zikaDaniyeli ziyimiyalezo yeengelosi ezintathu. Inyaniso ezinxulumene naloo miyalezo yeengelosi ezintathu kwiSityhilelo isahluko seshumi elinesine, ziziswa ekugqibeleleni xa kuqondwa ukuba zaqala ukukhankanywa kwizahluko ezintathu zokuqala zikaDaniyeli. KwiSityhilelo seshumi elinesine zichazwa njengevangeli elingunaphakade, yaye zibhabha emazulwini, ngaloo ndlela zichonga umyalezo oziswa kulo lonke ihlabathi ngemihla yokugqibela. Kwizahluko ezintathu zokuqala zikaDaniyeli, kuboniswa amava amadoda nabafazi abathwala loo myalezo bawuse ehlabathini. ISityhilelo seshumi elinesine ngumgca wangaphandle wenyaniso, omela, ngeempawu, umyalezo weengelosi ezintathu. IVangeli elingunaphakade, nomyalezo wengelosi nganye kwezo zintathu, ziziswa ekugqibeleleni ngumgca wangaphakathi wenyaniso omelwe kwizahluko ezintathu zokuqala zikaDaniyeli.

Izahluko ezintathu zokuqala zimela iinyaniso ezininzi ezimangalisayo, yaye enye yezo nyaniso kukuba ezo zigidimi zithathu ziyinkqubo yovavanyo enamanqanaba amathathu, equka uvavanyo lokutya, olulandelwa luvavanyo lokubona, oluthi ke lulandelwe luvavanyo lwe-litmus. Akungabazeki ukuba zikho nezinye iindlela zokuzibiza ezo mvavanyo zintathu, kodwa ezo lebheli zinokubonwa ngokulula kwisahluko sokuqala, yaye zinokuphinda zibonwe kwizahluko zokuqala ukuya kwezithathu. Ezo zahluko zintathu mazamkelwe zizonke njengophawu olunye.

“Imiyalezo yokuqala neyesibini yanikwa ngo-1843 nango-1844, yaye ngoku siphantsi kokuvakaliswa kowesithathu; kodwa yomithathu le miyalezo isamele ivakaliswe. Kusafuneka kanye ngoku njengangaphambili ukuba iphinde iphindwe kwabo bafuna inyaniso. Ngosiba nangelizwi sifanele ukuvakalisa esi sibhengezo, sibonakalisa ulandelelwano lwayo, nokusetyenziswa kweziprofeto ezisizisa kumyalezo wengelosi yesithathu. Owesithathu

akanakubakho ngaphandle kowokuqala nowesibini. Le miyalezo kufuneka siyinike ihlabathi ngeencwadi ezipapashiweyo, ngeentetho, sibonakalisa kumgca wembali yeziprofeto izinto ebezikho nezinto eziza kubakho.” Selected Messages, incwadi 2, 104, 105.

Akunamsebenzi nokuba kwakukho usuku olunye kuphela, okanye iveki enye, okanye amashumi amabini eminyaka phakathi kwembali yokwenyani yezahluko zesibini nezesithathu; ngokomfuziselo zibonakalisa ukuvavanywa okuqhubekayo kwezilingo ezithathu. UNebhukadenetsare wamangaliswa waza wabhexeshwa kukubona ukuba uThixo, ngomprofeti uDaniyeli, wayenokuyazi iphupha lakhe, kwanokunika ukutyhilwa kwalo okuqinisekileyo kangokokuba kwakunokuqondwa kuphela njengenyaniso. Ukanti kwisahluko sesithathu, uNebhukadenetsare wasilela kuvavanyo lwesibini lwesahluko sesibini, kuba wazimisela ukubeka owakhe umnqweno wobuntu ogcwele ikratshi ngaphezu kokubonakaliswa okumangalisayo kwamandla kaThixo, awachaza intsingiselo engcwele yelo phupha lifihlakeleyo.

Ngokumisa umfanekiso wegolide kwisahluko sesithathu, wasilela kuvavanyo lwesithathu—olunguvavanyo lokwahlula. UShadraki, uMeshaki noAbhednego baluphumelela uvavanyo lokwahlula. UNebhukadenetsare wamkela uphawu lwerhamncwa, baza abo bathathu bahloniphekileyo bamkela itywina likaThixo. Izahluko ezintathu zokuqala zikaDaniyeli zimele ziqondwe kumxholo weengelosi ezintathu zesiTyhilelo seshumi elinesine. Nokuba ezo zahluko zintathu zilula kangakanani na, kuba zicace gca kangokokuba ziqhele ukusetyenziswa njengamabali abantwana abangamaKristu, eneneni zimela, mhlawumbi, ezona zahluko zintathu zinzulu kakhulu eLizwini likaThixo.

Siza kuqhubeka ngoDaniyeli isahluko sesithathu kwinqaku elilandelayo.

“Ubuzukisi nokucinezela okubonakala kwindlela eyalandelwa ngukumkani wobuhedeni, uNebhukadenetsare, kuyabonakala ngoku yaye kuya kuqhubeka kubonakaliswa ngemihla yethu. Imbali iya kuziphinda. Kule mihla uvavanyo luya kuba kumbandela wokugcinwa kweSabatha. Izulu liphela libona abantu benyathela umthetho kaYehova, besenza isikhumbuzo sikaThixo, umqondiso ophakathi kwakhe nabantu bakhe abagcina imithetho yakhe, into engenanto, into efanelwe kukudelwa, ngoxa kusenyuselwa isabatha ekhuphisana nayo, njengoko kwakwenyuselwe umfanekiso omkhulu wegolide ethafeni laseDura. Abantu abathi bangamaKristu baya kubiza ihlabathi ukuba ligcine le sabatha yobuxoki abayenzileyo. Bonke abo bangavumiyo baya kubekwa phantsi kwemithetho ecinezelayo. Le yimfihlakalo yobugwenxa, iyelenqe lamagunya kaSathana, eliphunyezwa ngumntu wesono.” The Youth’s Instructor, Julayi 12, 1904.