

Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Asixhenxe anesibhozo

lingqamaniso Zobuprofeti: Ukutyhileka kukaDaniyeli 11 kwiintsuku zokugqibela

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2024-04-08

Iindima zeshumi elinesithandathu ukuya kweleshumi elinesithoba zesahluko seshumi elinanye sikaDaniyeli zimele imbali eqala ngomthetho weCawa oza kufika kungekudala eUnited States, de uMikayeli eme yaye ukuvalwa kwexesha lovavanyo loluntu kufike. Ngoko ke zikwamele nembali yeendima zamashumi amane ananye ukuya kwamashumi amane anesihlanu zesahluko esinye.

Ke lowo uzayo ukumchasa uya kwenza ngokwentando yakhe, kungabikho namnye uya kuma phambi kwakhe; yaye uya kuma ezweni elizukileyo, eliya kutshatyalaliswa sisandla sakhe. Kananjalo uya kumisa ubuso bakhe ukuba angene ngamandla obukumkani bakhe bonke, nabathe tye bekuye; enjenjalo ke uya kwenza; yaye uya kumnika intombi yabafazi, eyona ukuze ayonakalise; kodwa ayiyi kuma ngakwicala lakhe, ingabi yeyakhe. Emveni koko uya kubhekisa ubuso bakhe eziqithini, athabathe ezininzi; kodwa inkosana, ngenxa yayo ngokwayo, iya kuyiphelisa ingcikivo ayinikelileyo; ingabi nayingcikivo yayo, iya kuyibuyisela phezu kwayo. Emva koko uya kubhekisa ubuso bakhe enqabeni yelizwe lakhe; kodwa uya kukhubeka awe, angabi safunyanwa. Daniyeli 11:16–19.

Xa uDade White wayethetha ngokuzaliseka kokugqibela kwesahluko seshumi elinanye sikaDaniyeli, wathi “ininzi imbali esele izalisekile kwesi siprofeto eya kuphinda yenzeke.” Iindinyana zamashumi amane ananye ukuya kumashumi amane anesihlanu ziphinda imbali yesiprofeto yale miqolo. Ezi ndinyana zazaliseka xa iRoma yobuhedeni yathabatha ulawulo lwehlabathi ngokoyisa kuqala imimandla emithathu yejografi.

“Nangona iYiputa yayingakwazi ukuma phambi kuka-Antiochus, ukumkani wasemntla, noAntiochus wayengenakukwazi ukuma phambi kwamaRoma, awayesele eza kulwa naye ngelo xesha. Akukho bucumkani babusenako kwakhona ukumelana nala mandla ayesakhula. ISiriya yoyiswa, yaza yongezwa kubukumkani bamaRoma, xa uPompey, ngowama-65 BC, wamhlutha uAntiochus Asiaticus izinto zakhe, wayenza iSiriya iphondo laseRoma.”

“Kwalo la mandla lalinokuma eLizwe eliNgcwele, lize lilitshabalalise. IRoma yadityaniswa nabantu bakaThixo, amaYuda, ngomnqophiso, ngowama-162 phambi kukaKristu, ukusukela kuloo mhla ibambe indawo ebalulekileyo kwikhalenda yesiprofeto. Noko ke, ayizange ifumane ulawulo phezu kwelakwaYuda ngokuloyisa ngokwenene kwada kwangowama-63 phambi kukaKristu; yaye oko kwenzeka ngolu hlobo lulandelayo.

“Ekubuyeni kukaPompey ephuma kuhambo lwakhe lokulwa noMithridates, ukumkani wasePontus, abakhuphisana ababini, uHyrcanus noAristobulus, babexabene ngesithsaba sakwaYuda. Umcimbi wabo waziswa phambi kukaPompey, owathi kungekudala waqonda

ukungabi bulungisa kwamabango kaAristobulus, kodwa wanqwenela ukulibazisa isigqibo kulo mba de kube semva kohambo lwakhe awayelunqwenela ixesha elide oluya eArabhiya, ethembisa ukuba uya kuthi emva koko abuye, aze ayilungise imicimbi yabo njengoko kuya kubonakala kufanelekile, kububulungisa nangokufanelekileyo. UAristobulus, eyiqonda imvakalelo yokwenene kaPompey, wakhawuleza wabuyela kwaYuda, waxhobisa abantu bakhe, waza walungiselela ukuzikhusela ngamandla, ezimisele, nokuba kungabiza ntoni na, ukusigcina isithsaba, awayebona kwangaphambili ukuba siya kugwetyelwa komnye. UPompey wamlandela ngokusondeleyo lowo wayebalekile. Ekusondeleni kwakhe eYerusalem, uAristobulus, eqalisa ukuzisola ngendlela yakhe yokwenza, waphuma waya kumkhawulela, wazama ukulungisa izinto ngokuthembisa ukuzithoba okupheleleyo nemali eninzi. UPompey, esamkela eso sicelo, wathumela uGabinus, ekhokela iqela lamajoni, ukuba aye kwamkela loo mali. Kodwa xa loo mphathi-mkhosi wafika eYerusalem, wafumana amasango evaliwe nxa naye, waxelelwa esentla kweendonga ukuba isixeko asiyi kuma kweso sivumelwano.”

“UPompey, engafuni ukukhe akhohliswe ngale ndlela aze angohlwaywa, wamfaka ngemixokelelwane uAristobulus, lowo wayemgcine ekunye naye, waza ngoko nangoko wasinga eYerusalem nomkhosi wakhe wonke. Abaxhasi bakaAristobulus babefuna ukukhusela loo ndawo; abo bakaHyrcanus bona befuna ukuvula amasango. Abo bokugqibela, ekubeni babebaninzi yaye boyisa, uPompey wanikwa ukungena ngokukhululekileyo esixekweni. Emva koko abalandeli bakaAristobulus barhoxa baya entabeni yetempile, bezimisele ngokupheleleyo ukuyikhusela loo ndawo njengoko noPompey wayezimisele ukuyithimba. Ekupheleni kweenyanga ezintathu kwavulwa isikhewu eludongeni esaneleyo ukuba kuhlaselwe, yaza loo ndawo yathatyathwa ngencam yekrele. Kumbulalo ombi owalandelayo, kwabulawa abantu abalishumi elinesibini amawaka. Yayiyimbonakalo ebuhlungu, utsho umbhali-mbali, ukubona ababingeleli, ababelo xesha bexakekile enkonzweni yobuthixo, besithi ngesandla esizolileyo nangenjongo engagungqiyo baqhubeke nomsebenzi wabo oqhelekileyo, ngokungathi abawuqondi umsindo wesiphithiphithi esasigqugqisa, nangona macala onke kubo abahlobo babo babenikelwa ekubulaweni, kwanokuba amaxesha amaninzi igazi labo ngokwabo lalixutywa nelamadini abo.”

“Emveni kokuba eluphelisile imfazwe, uPompey wadiliza iindonga zaseYerusalem, waza wasusa izixeko ezininzi kulawulo lwakwaYuda wazibeka phantsi kolwaseSiriya, waza wabeka umrhumo kumaYuda. Ngaloo ndlela, okokuqala, iYerusalem yabekwa ngokoyiswa ezandleni zalo mandla awayeza kubamba ‘ilizwe elizukileyo’ ngoxinzelelo lwawo lwentsimbi ade aligqibe ngokupheleleyo.

“INDIMA 17. Uya kumisa ubuso bakhe ukuba angene ngamandla obukumkani bakhe bonke, kunye nabathe tye benaye; aze enjenjalo: amnike intombi yabafazi, eyonakalisa yona; kodwa ayiyi kuma kwicala lakhe, ingabi yeyakhe.’

“UBhishophu Newton unika olunye ufundo lwale ndinyana, olubonakala ngathi luyiveza ngokucace ngakumbi intsingiselo, ngolu hlobo: ‘Kananjalo uya kubhekisa ubuso bakhe ekungeneni ngenkani kubukumkani bonke.’ Indinyana 16 isihlisile de kwaya kufikelela ekoyisweni kweSiriya neYuda ngamaRoma. AmaRoma ayesele eyoyisile ngaphambili

iMakedoni neThrace. IYiputa yayisele ikuphela kwento eyayiseleyo 'kubukumkani bonke' buka-Alesandire, eyayingekangeniswa phantsi kolawulo lwamaRoma; ngoko ke elo gunya ngoku labhekisa ubuso balo ekungeneni ngenkani kuloo lizwe.

“UPtolemy Auletes wafa ngowama-51 phambi kukaKristu. Washiya isithsaba nobukumkani baseYiputa kunyana nentombi yakhe yamazibulo, uPtolemy noCleopatra. Kwamiselwa kwilifa lakhe ukuba mabatshatane, baze balawule kunye; yaye ngenxa yokuba babesebancinane, babekwa phantsi kokukhuselwa kwamaRoma. Abantu baseRoma balwamkela olo xanduva, baza bamisela uPompey njengomgcini weendlalifa eziselula zaseYiputa.

“Kungekudala emva koko kwaqhambuka ingxabano phakathi kukaPompey noKesare, kwaza kwaliwa idabi elidumileyo lasePharsalia phakathi kwaba baphathi-mikhosi babini. UPompey, akuba oyisiwe, wabalekela eYiputa. UKesare wamlandela khona ngoko nangoko; kodwa ngaphambi kokufika kwakhe, uPompey wabulawa ngendlela ehlazisayo nguPtolemy, lowo wayemiselwe ukuba abe ngumgcini wakhe. Ngenxa yoko uKesare wathabatha olo tyunjwa lwalunikiwe uPompey, lokuba ngumgcini kaPtolemy noCleopatra. Wafumana iYiputa isesiphithiphithini ngenxa yeengxwabangxwaba zangaphakathi, uPtolemy noCleopatra sebengabachasi omnye komnye, yaye yena ehluthwe isabelo sakhe kurhulumente. Phezu kwako nje oku, akazange athandabuze ukwehla eAlexandria nomkhosi wakhe omncinane, amahashe angama-800 namajoni ahamba ngeenyawo angama-3200, ukuba aphicothe loo mbambano, aze athabathe uxanduva lokuyisombulula. Njengoko iziphithiphithi zazisanda imihla ngemihla, uKesare wafumanisa ukuba umkhosi wakhe omncinane awonelanga ukugcina indawo yakhe, yaye, ngenxa yokungabi nako ukuphuma eYiputa ngenxa yomoya wasemntla owawuvuthuza ngelo xesha lonyaka, wathumela eAsiya, eyalela yonke imikhosi awayenayo kuloo ndawo ukuba ize kumnceda ngokukhawuleza kangangoko.”

“Ngendlela yekratshi elikhulu kakhulu wamisela ukuba uPtolemy noCleopatra mabawachithe umkhosi wabo, bavele phambi kwakhe ukuze kusonjululwe iimbambano zabo, baze bathobebele isigqibo sakhe. Kuba iYiputa yayibukumkani obuzimeleyo, lo myalelo unekratshi wathatyathwa njengokunyelisa isidima sobukumkani bayo, nto leyo eyabangela ukuba amaYiputa, evutha ngumsindo omkhulu, aphakame aye emfazweni. UKesare waphendula esithi wenza oko ngokwegunya lentando kayise wabo, uAuletes, owayebeke abantwana bakhe phantsi kobugcinwa yindlu yeeNgwevu nabantu baseRoma, igunya lalo lonke ngoku lalixininiswe emntwini wakhe njengommeli omkhulu; kwanokuba, njengomgcini, wayenelungelo lokuba ngumlungelelanisi phakathi kwabo.”

“Lo mcimbi ekugqibeleni waziswa phambi kwakhe, kwamiselwa nabameli bokumela ityala lamaqela omabini. UKleopatra, eqonda ubuthathaka boyena mqobi mkhulu waseRoma, wagqiba kwelokuba ubuhle bobukho bakhe buya kusebenza ngakumbi ekufumaneni isigwebo esimxhasayo kunaye nawuphi na ummeli awayenokumqesha. Ukuze afike phambi kwakhe engabonwanga, wasebenzisa eli qhinga lilandelayo: Ezolulele ngokupheleleyo phakathi kwengxowa yeengubo, uApollodorus, umkhonzi wakhe waseSisili, wayisonga ngelaphu, wayibopha ngomtya wesikhumba, waza, eyiphakamisele emagxeni akhe anamandla angathi ngawakaHerkules, waya kumagumbi kaKesare. Esithi uzise isipho segosa lomkhosi waseRoma, wavunyelwa ukuba angene ngesango lenqaba, wangena phambi kukaKesare,

wawubeka umthwalo lowo ezinyaweni zakhe. Xa uKesare wayikhululayo le ngxowa iphilileyo, khangela! uKleopatra omhle wayemi phambi kwakhe. Wayekude nokungakholiswa lelo qhinga; yaye, ekubeni wayenesimilo esichazwe ku-2 Petros 2:14, ukubona nje kuqala umntu omhle kangako, utsho uRollin, kwamchaphazela kanye ngendlela awayeyinqwenela.”

“Ekugqibeleni uKesare wamisela ukuba umzalwana nodade mabahlale etroneni ngokudibeneyo, ngokokuthanda komyolelo. UPothinus, umphathiswa oyintloko woburhulumente, ekubeni wayeyeyona nto iphambili ekugxothweni kukaKleopatra etroneni, wasoyika isiphumo sokubuyiselwa kwakhe. Ngoko ke waqalisa ukuvusa umona nentiyo nxaanye noKesare, ngokusasaza phakathi koluntu umbono wokuba wayeceba ekugqibeleni ukunika uKleopatra igunya elilodwa. Kungekudala kwalandela uvukelo oluvulekileyo. UAchillas, ekhokela amadoda angama-20,000, waqhubela phambili ukuze agxothe uKesare eAlexandria. Ngokuwabeka ngobuchule amaqela akhe amancinane ezitratweni nasezindleleni ezimxinwa zesixeko, uKesare akazange abe nabunzima ekubuyiseleni umva olo hlaselo. AmaYiputa azama ukutshabalalisa umkhosi wakhe waselwandle. Wabuyisela ngokutshisa owawo. Ekubeni ezinye zeenqanawa ezazisavutha zaqhutyelwa kufuphi nedokisi, izakhiwo ezininzi zesixeko zathabatha umlilo, yaye nethala leencwadi elidumileyo laseAlexandria, elaliqulethe phantse imiqulu engama-400,000, latshatyalaliswa.

“Imfazwe isiya isiba sisoyikiso ngakumbi, uKesare wathumela kuwo onke amazwe angabamelwane ecela uncedo. Kwafika umkhosi omkhulu weenqanawa usuka eAsia Minor ukuza kumnceda. UMithridates wemka waya eYiputa enomkhosi owawuqokelelwe eSiriya naseKilikiya. UAntipater umIdumeya wazimanya naye namaYuda angama-3 000. AmaYuda, awayephetha iindlela zokungena eYiputa, avumela umkhosi ukuba udlule ngaphandle kokuphazamiseka. Ngaphandle kwale ntsebenziswano evela kuwo, icebo liphela beliya kusilela. Ukufika kwalo mkhosi kwagqiba ukhuphiswano. Idabi eliqinisekisoyo lalwa kufuphi neNayile, nelaphumela kuloyiso olupheleleyo lukaKesare. UPTolemy, ezama ukusaba, warhaxwa emlanjeni. IAlexandria nayo yonke iYiputa zaza ke zazinikezela kumnqobi. IRoma ngoku yayisele ingenile yaza yaginya bonke ubukumkani bokuqala buka-Alesandre.”

“Ngabantu ‘abathe tye’ besi sibhalo, ngokungathandabuzekiyo, kuthethwa amaYuda, amnika uncedo esele lukhankanyiwe. Ngaphandle koku, wayeya kuba woyisakele; kodwa ngako, waloyisa ngokupheleleyo iYiputa wayifaka phantsi kwamandla akhe, BC 47.

“‘Intombi yabafazi, iyimonakalisa.’ Inkanuko awayenayo uKesare ngoKleopatra, awazalelwa nguye unyana omnye, ichazwa ngumbhali-mbali njengesona sizathu sodwa sokuba athabathe iphulo eliyingozi kangaka njengemfazwe yaseYiputa. Oku kwamgcina eYiputa ixesha elide kakhulu kunoko imicimbi yakhe yayikufuna, echitha ubusuku bonke esidla, esela, yaye ehlalisana ngokunxila nokuzibhubhisa kunye nokumkanikazi onoburheletya. ‘Kodwa,’ watsho umprofeti, ‘akayikuma ngakwicala lakhe, yaye akayi kuba ngowakhe.’ UKleopatra kamva wazimanya noAntoni, utshaba lukaAgasto Kesare, waza wasebenzisa onke amandla akhe ngokuchasene neRoma.

“IVESI 18. Emveni koko uya kubhekisa ubuso bakhe eziqithini, athabathe ezininzi; kodwa inkosana ngenxa yayo ngokwayo iya kubangela ukuba isinyeliso asinikelayo siphele; ngaphandle kwesakhe isinyeliso iya kusibangela ukuba sibuyele phezu kwakhe.’

“Imfazwe noPharnaces, ukumkani waseCimmerian Bosphorus, ekugqibeleni yamrhwebeshela kude neYiputa. ‘Ekufikeni kwakhe apho utshaba lwalukho khona,’ utsho uPrideaux, ‘engabanikanga naliphi na ixesha lokuphumla nokuba kukwakhe okanye kukokwabo, wakhawuleza wabahlasela, waza wafumana uloyiso olupheleleyo phezu kwabo; ingxelo yalo wayibhalela umhlobo wakhe ngala mazwi mathathu: Veni, vidi, vici; ndafika, ndabona, ndoyisa.’ Inxalenye yokugqibela yale ndinyana igutyungelwe kukungacaci okuthile, yaye kukho ukungavumelani kwezimvo ngokubhekiselele ekusetyenzisweni kwayo. Abanye bayisebenzisa kwixesha elingasemva ngakumbi ebomini bukaKesare, baze bacinge ukuba bafumana ukuzaliseka kwayo kwingxabano yakhe noPompey. Kodwa iziganeko ezingaphambili nezilandelayo, ezichazwe ngokucacileyo esiprofetweni, ziyasinyanzela ukuba sikhangele ukuzaliseka kwale nxalenye yesiprofeto phakathi koloyiso phezu kukaPharnaces nokufa kukaKesare eRoma, njengoko kubonisiwe kwindinyana elandelayo. Imbali epheleleyo ngakumbi yeli xesha inokuba inokuzisa ekukhanyeni iziganeko ezinokwenza ukusetyenziswa kwale ndawo kungabi nabunzima.”

“INDIMA 19. Wandula ke ajikise ubuso bakhe ngakwinqaba yelizwe lakhe; kodwa uya kukhubeka awe, angabi safunyanwa.’

“Emva kolu loyiso, uKesare woyisa iintsalela zokugqibela zeqela likaPompey, uKato noScipio eAfrika, kwakunye noLabienus noVarus eSpeyin. Ekubuyeni kwakhe eRoma, ‘inqaba yelizwe lakhe,’ wenziwa uzwilakhe ongapheliyo; waza wanikwa namanye amagunya neembeko ezamenza enyanisweni umlawuli opheleleyo wobukumkani bonke. Kodwa umprofeti wayethe uya kukhubeka aze awe. Ulwimi olo lubonisa ukuba ukubhukuqwa kwakhe kwakuyakuba ngesiquphe nangokungalindelekanga, njengomntu okhubeka ngengozi ekuhambeni kwakhe. Kwaye kwaba njalo ngale ndoda, eyalwa yaza yaphumelela kwiidabi ezimakhulu mahlanu, yathimba izixeko eziliwaka, yaza yabulala amadoda asisigidi esinye namawaka alikhulu elinamashumi alithoba anesibini, yawa, kungekhona kwingxolo yedabi nangexesha lembambano, kodwa xa yayicinga ukuba indlela yayo ithe tyaba yaye isasazwe ngeentyatyambo, naxa kwakucingwa ukuba ingozi ikude lee; kuba, ithe yakuhlala esihlalweni sayo sobukhosi segolide kwigumbi lendlu yebhunga, ukuze yamkele ezandleni zalo mzimba isihloko sobukumkani, ikrele lokungcatsha layihlaba ngesiquphe entliziyweni. UCassius, uBrutus, nabanye abacebi bacebo babaleka bayingxamela, yaza yawa, ihlatyiwe ngamanxeba angamashumi amabini anesithathu. Ngaloo ndlela yakhubeka ngesiquphe yawa, yaza ayisafunyanwa, ngowama-44 phambi kukaKristu.” Uriah Smith, Daniel and the Revelation, 258–264.

Ukuzaliseka kwembali kweRoma yobuhedeni (ukumkani wasemantla), ekumisweni kwayo etroneni, yimbali emela kwangaphambili imbali yokuthweswa itrone kweRoma yanamhlanje kumanyano oluphindwe kathathu olwenzeka kumthetho weCawa onondeleyo ukuza. Le mbali ikwafanekiselwa kwiindinyana zamashumi amathathu ukuya kumashumi amathathu anesithandathu, ezachaza ixesha apho upopu waqala ukubekwa etroneni ngalo ngo-538. Iindinyana zeshumi elinesithandathu ukuya kweleshumi elinesithoba, kunye neendinyana zamashumi amathathu ananye ukuya kumashumi amathathu anesithandathu, zombini zimele ukuvuka nokuwiswa kokugqibela kwehenyukazi laseTire. Loo mbali yamelwa kwakhona kwiindinyana zesihlanu ukuya kwesithoba, xa ukumkani wokuqala wasemantla wamiswayo emva kokoyisa

imimandla emithathu yejografi. Emva koko wangena emnqophisweni nokumkani wasemzantsi, kodwa wawaphula loo mnqophiso, yaye ngenxa yoko ukumkani wasemzantsi wanikela ngenxeba elibulalayo, waza ukumkani wasemantla wafela ekuthinjweni kweYiputa.

Iindinyana zesihlanu ukuya kwesithoba, iindinyana zeshumi elinesithandathu ukuya kweleshumi elinesithoba, neendinyana zamashumi amathathu ukuya kwamashumi amathathu anesithandathu zinika imigca emithathu yesiprofeto ezalisekiswa kwiindinyana zamashumi amane ukuya kwamashumi amane anesihlanu. Xa uDade White wachaza ukuba “uninzi lwembali oluye lwazaliseka kwesi siprofeto luya kuphindwa,” ngokwenene oko kwakuthetha ukuba sonke isahluko sibonakalisa iindinyana zamashumi amane ukuya kwamashumi amane anesihlanu. Iindinyana zamashumi amabini ukuya kwamashumi amabini anesibini zichaza ukuzalwa nokufa kukaKristu, ngaloo ndlela zimele ixesha lesiphelo kuzo zombini u-1798 no-1989 ngokuzalwa kwaKhe, kwaze ukufa kwaKhe emnqamlezweni kwamele umhla wama-22 kuOktobha, 1844, nomthetho weCawa.

Ivesi yamashumi amabini anesithathu ichaza umnqophiso phakathi kwamaYuda neRoma, ngexesha lembali yovukelo lwabaMaccabee. “Umnqophiso” kuloo mbali umelwe yimihla ka-161 BC no-158 BC. Imbali yabaMaccabee imele umgca wangaphakathi ofumana isiqalo sawo “ngomqophiso” phakathi kweRoma namaYuda angabaMaccabee owaqalwa ngamaYuda, waza ekugqibeleni waphela xa amaYuda avakalisa ukuba akanakumkani ngaphandle kukaKesare. Ivesi yamashumi amabini anesithathu, kambe ke, ilandela iivesi zamashumi amabini ananye nezamashumi amabini anesibini, yaye ivesi yamashumi amabini ananye ichaza ukuzalwa kukaKristu, okuyixesha lesiphelo ngokwesiprofeto, kanti ivesi yamashumi amabini anesibini ichaza umnqamlezo, omela umthetho weCawa.

Emnqamlezweni amaYuda amchonga uKesare (iRoma) njengokumkani wawo, yaye “umnqophiso” wevesi yamashumi amabini anesithathu ubhekisa ekuqaleni kokukhetha kwamaYuda ukukhonza iRoma, kanye kanye kwindawo yokuphela kokubhengeza kwamaYuda ukunyaniseka kwawo kwiRoma. Ukuphela kwamaYuda, njengoko kumelwe emnqamlezweni, kulandelwa kukuqala kobudlelane bamaYuda neRoma.

Ivesi ezingamashumi amabini anesine ukuya kwamashumi amathathu zichaza iminyaka engamakhulu amathathu anamashumi amathandathu apho iRoma yobuhedeni yalawula ngobungangamsha obupheleleyo ukususela kwiDabi laseActium ngowama-31 BC, kwada kwasekudluliselweni kwesixeko esilikomkhulu ukusuka eRoma sisiwa eConstantinople ngonyaka wama-330. Eli xesha leminyaka engamakhulu amathathu anamashumi amathandathu lifuzisela iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu apho iRoma yobupopu yalawula ngobungangamsha obupheleleyo, yaye kunye zimele ixesha elisuka kwivesi yamashumi amane ananye, kunye nomanyano oluphindwe kathathu olwenzekayo kumthetho weCawa oza kufika kungekudala, kuse kuthi ga ekuvalweni kwexesha lovavanyo.

Yonke imigca yesiprofeto yembali ekwisahluko seshumi elinanye, iyahambelana neendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, kodwa yimbali yesiprofeto eqala kwixesha lesiphelo ngo-1989, emelwe kwindinyana yamashumi amane kude kube ngumthetho weCawa kwindinyana yamashumi amane ananye, leyo “yinxalenye yesiprofeto sikaDaniyeli

esinxulumene nemihla yokugqibela.” Imbali eshiywe ingenanto kwindinyana yamashumi amane, isiTyhilelo sikaYesu Kristu esityhilwayo xa ixesha selikufuphi, kanye phambi kokuba kuvalwe ixesha lovavanyo.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Sinemithetho kaThixo nobungqina bukaYesu Kristu, obungumoya wesiprofeto. Ubuncwane obuxabiseke ngokungenakulinganiswa bufumaneka elizwini likaThixo. Abo baliphengululayo eli lizwi mabagcine ingqondo icacile. Mabangaze baziyekele kwimikhwa egwenxa yokuthanda ukutya nokusela.”

“Ukuba benza oku, ingqondo iya kudideka; abayi kukwazi ukumelana noxinzelelo lokumba nzulu ukuze bafumanise intsingiselo yezo zinto zinxulumene neziganeko zokugqibela zembali yalo mhlaba.

“Xa iincwadi zikaDaniyeli neSityhilelo ziqondwa ngcono, amakholwa aya kuba namava onqulo ahluke ngokupheleleyo. Aya kunikwa amakrobiso anjalo amasango avulekileyo ezulu, kangangokuba intliziyo nengqondo ziya kuchukunyiswa sisimilo ekufuneka bonke basiphuhlise ukuze baqonde ubusikelelekileyo obuya kuba ngumvuzo wabo bahlambulukileyo ngentliziyo.

“INkosi iya kubasikelela bonke abo baya kufuna ngokuthobeka nangobulali ukuqonda oko kutyhiliweyo kwiSityhilelo. Le ncwadi iqulethe okuninzi okutyebekukungafi nokuzaliswe bubuqaqawuli, kangangokuba bonke abayifundayo baze bayiphengulule ngokunyanisekileyo bankela intsikelelo yabo ‘abavayo amazwi esi siprofeto, bazigcine ezo zinto zibhaliweyo kuso.’”

“Into enye iya kuqondwa ngokuqinisekileyo ekufundweni kweSityhilelo—okuba unxibelelwano phakathi koThixo nabantu baKhe lusondele kwaye lungenakuphikwa.

“Unxulumano olumangalisayo luyabonakala phakathi kwendalo yonke yasezulwini neli hlabathi. Izinto ezatyhilwa kuDaniyeli zaza kamva zagqityezelwa sisityhilelo esenziwa kuYohane kwisiQithi sasePatmos. Ezi ncwadi zimbini zifanele ukufundwa ngenyameko. Kabini uDaniyeli wabuza, Kuya kude kube nini kuse ekupheleni kwexesha?”

“Ndeva, andeva, kodwa andaqonda; ndaza ndathi, Owu Nkosi yam, isiphelo sezi zinto siya kuba yintoni na? Yaza Yathi, Hamba indlela yakho, Daniyeli; kuba la mazwi avalelwe, atywiniwe, kwada kwaba lixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Kususela kwixesha lokususwa kwedini lemihla ngemihla, nokumiswa kwesikizi esenza incithakalo, kuya kubakho iwaka elinamakhulu amabini anamashumi alithoba emihla. Unoyolo lowo ulindayo, aze afikelele kwiwaka elinamakhulu amathathu anamashumi amathathu anesihlanu emihla. Ke wena hamba indlela yakho kude kube sekupheleni; kuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla.”

“YayiyiNgonyama yesizwe sakwaYuda eyavula iincwadi zokutywina, yaza yanika uYohane isityhilelo sezinto ezimele ukwenzeka kule mihla yokugqibela.

“UDaniyeli wema esabelweni sakhe ukuze athwale ubungqina bakhe obabutywinwe kwada kwafika ixesha lesiphelo, xa isigidimi sengelosi yokuqala sasiza kuvakaliswa ehlabathini lethu. Ezi zinto zibaluleke ngokungenasiphelo kwezi ntsuku zokugqibela; kodwa lo gama ‘abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe,’ ‘abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda.’ Inyaniso kangakanani na le! Isono kukwaphula umthetho kaThixo; yaye abo bangayi kwamkela ukukhanya ngokuphathelele umthetho kaThixo abayi kukuqonda ukuvakaliswa kwezigidimi zengelosi yokuqala, eyesibini, neyesithathu. Incwadi kaDaniyeli ityhilwa kwisiTyhilelo esanikwa uYohane, yaye isikhokelela phambili iye kwimiboniso yokugqibela yembali yalo mhlaba.

“Ngaba abazalwana bethu baya kukhumbula ukuba siphila phakathi kweengozi zemihla yokugqibela? Funda iSityhilelo unxulumanise noDaniyeli. Fundisani ezi zinto.” Testimonies to Ministers, 114, 115.