

# Incwadi kaDaniyeli - Inombolo Yeshumi Elinesibhozo

*Iyure*

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Impefumlelo icacile ukuba isahluko sesithathu sikaDaniyeli simela umthetho weCawa eUnited States. KuIsaya isahluko samashumi amabini anesithathu, ihenyukazi laseTire, elenza uhenyuzo nookumkani behlabathi, lilo ihenyukazi leSityhilelo elenza uhenyuzo nookumkani behlabathi. KwiSityhilelo ishumi elinesixhenxe, elo henyukazi libhalwe ebunzi balo ukuthi, IBhabhiloni Enkulu.

Kwaye umfazi wayembethe ezimfusa nezibomvu, yaye ehonjiswe ngegolide nangamatye anqabileyo neeperile, ephethe indebe yegolide esandleni sakhe, izele zizinto ezicekisekayo nokungcola kohenyuzo bakhe; Kwaye ebunzini bakhe kwakubhalwe igama elithi, IMFIHLAKALO, IBHABHILONE ENKULU, UNINA WAMAHENYUKAZI NOWEZINTO EZICEKISEKAYO ZOMHLABA. ISityhilelo 17:4, 5.

Phambi ko-1950, izichazi-magama zesiNgesi zazichaza ngokuchanekileyo umfazi omelwe kwezi ndinyana zimbini njengokuba iyiyo iCawa yamaRoma Katolika. Ihlabathi lonke lalisazi, emva kwamaXesha oBumnyama eentshutshiso zamaKatolika ezafezekiswa ukususela ku-538 kude kube ngu-1798, ukuba iCawa yaseRoma yayilihenyukazi elenza uhenyuzo nookumkani behlabathi. ISibhengezo seNkululeko sayilwa njengokwala ulawulo lobuKatolika kwanalo nolawulo lookumkani basemhlabeni ababeqambe ubudlelwane obungcwele nengengcwele kunye nelo henyukazi. UIsaya isahluko samashumi amabini anesithathu uchaza ukuba elo henyukazi laliya kulityalwa. Awusoze uyifumane inkcazo yehenyukazi leSityhilelo seshumi elinesixhenxe njengeCawa yamaKatolika nakweyiphi na iinjini zokukhangela zale mihla, kuba iLizwi likaThixo alinakuze lisilele, yaye iLizwi likaThixo lithi lona laliya kulityalwa.

Kothi kuya kuthi ngaloo mini iTire ilityalwe iminyaka emashumi asixhenxe, ngokwemihla kakumkani omnye; emva kokuphela kweminyaka emashumi asixhenxe iTire iya kuvuma njengonongogo. Thabatha uhadi, ujikeleze umzi, wena nongogo ubulityelwe; dlala kamnandi, vuma iingoma ezininzi, ukuze ukhunjulwe. Kothi ke emva kokuphela kweminyaka emashumi asixhenxe, uYehova ayivelele iTire, ize ibuyele emvuzweni wayo, ihenyuze nazo zonke izikumkani zehlabathi phezu kobuso bomhlaba. Ke urhwebo lwayo nomvuzo wayo ziya kuba bubungcwele kuYehova; akuyi kugcinwa buncwane, kungabekwa bucala; kuba urhwebo lwayo luya kuba lolwabo bahlala phambi koYehova, ukuze badle bahluthe, babe nesambatho esihlala sihleli. Isaya 23:15–18.

Iizwi likaThixo alize lisilele, yaye ukususela ngowe-1798, ihenyukazi lalityelwayo, kodwa ngemihla yokugqibela liya kukhunjulwa. Likhunjulwa xa iSabatha kaThixo yosuku lwesixhenxe ihlaselwa, yaye ngulo mthetho mnye kwiMithetho eliShumi, owawusoloko umele ukukhunjulwa.

Likhunjulwa xa lithabatha uhadi lwalo, lijikeleza isixeko, lize lenze iingoma ezimnandi neengoma ezininzi. Licula iingoma zalo ekupheleni kweminyaka engamashumi asixhenxe, eyimihla yokumkani omnye. Ukumkani, ngokukaDaniyeli isahluko sesibini, bubukumkani.

Naphi na apho kuhlala khona oonyana babantu, amarhamncwa asendle neentaka zezulu uzinikile esandleni sakho, wakwenza umlawuli phezu kwazo zonke. Wena uyile ntloko yegolide. Daniyeli 2:38.

“Intloko,” okanye “ukumkani,” zombini ziyimiqondiso yobukumkani. Ubukumkani obumelwe “ziintsuku zokumkani omnye,” yi-United States. I-United States yaqalisa ulawulo lwayo lwesiprofeto njengesilo sasemhlabeni xa inxeba elibulalayo lanikelwa kwihenyu yaseBhabheli ngowe-1798. Iyaqhubeka njengobukumkani besithandathu besiprofeto seBhayibhile kude kube ngumthetho weCawa. Ubukumkani bokoqobo besiprofeto seBhayibhile obalawula ngenene iminyaka engamashumi asixhenxe yayiyiBhabheli.

Khangelani, ndiya kuthumela ndithabathe zonke iintsapho zasentla, utsho uYehova, noNebhukadenetsare ukumkani waseBhabheli, umkhonzi wam, ndibazise phezu kweli lizwe, naphezu kwabemi balo, naphezu kwazo zonke ezi ntlanga ezijikelezileyo, ndibatshabalalise kanye, ndibenze into eyothusayo, nento yokugculelwa, nenkangala ezingunaphakade. Kanjalo ndiya kubasusela ilizwi lokuhleka, nelizwi lovuyo, ilizwi lomyeni, nelizwi lomtshakazi, isandi samatye okusila, nokukhanya kwesibane. Eli lizwe lonke liya kuba yinkangala, nento eyothusayo; ezi ntlanga ziya kukhonza ukumkani waseBhabheli iminyaka emashumi asixhenxe. Kothi ke, xa iminyaka emashumi asixhenxe izalisekile, ndohlwaya ukumkani waseBhabheli, nolo hlanga, utsho uYehova, ngenxa yobugwenxa babo, nelizwe lamaKaledi, ndilenze iinkangala ezingunaphakade. Yeremiya 25:9–12.

IBhabhiloni yokoqobo yalawula iminyaka engamashumi asixhenxe, ifuzisela ubukumkani bemihla yokugqibela obuya kulawula iminyaka engamashumi asixhenxe engumfuziselo.

UNebhukadenetsare, ukumkani waseBhabhiloni, wahlasela uYuda kathathu. Uhlasele lokuqala lwaluchasene noYehoyakim, yaye ngoko yaqalisa iminyaka engamashumi asixhenxe yesiprofeto sikaYeremiya. Yaphela ngokufa kukaBheleshatsare, xa uThixo waye wohlwaya “ukumkani waseBhabhiloni,” njengoko waye wohlwaye ukumkani uYehoyakim ekuqaleni kweminyaka engamashumi asixhenxe. Ubukumkani besiprofeto obumelwe “njengeentsuku zokumkani omnye” (ubukumkani obunye) “njengeminyaka engamashumi asixhenxe” babuyiBhabhiloni, yaye ubukumkani besiprofeto seBhayibhile obulawula iminyaka engamashumi asixhenxe engumfuziselo ngexesha apho ihenyukazi laseTire lilityelwayo, lirhamncwa lomhlaba leSityhilelo seshumi elinesithathu. Utshintsho olusuka kubukumkani besihlanu lusiya kobesithandathu besiprofeto seBhayibhile ngowe-1798, luyinxalenye yenyano awayibonisayo uYohane kwiSityhilelo isahluko seshumi elinesithathu.

Ndema phezu kwesanti yolwandle, ndabona irhamncwa liphuma elwandle, lineentloko ezisixhenxe neempondo ezilishumi, neentloko zalo zithwele izithsaba ezilishumi, yaye phezu kweentloko zalo kwakukho igama lokunyelisa.... Ndabona elinye irhamncwa liphuma emhlabeni; lalinempondo ezimbini ezifana nezegusha, lathetha njengenamba. ISityhilelo 13:1, 11.

Unxweme lolwandle uYohane awema kulo kwisiTyhilelo isahluko seshumi elinesithathu, lumele unyaka ka-1798.

“Ngexesha apho ubuPapasi, buhluthwe amandla abo, banyanzelwa ukuba buyeke intshutshiso, uYohane wabona amandla amatsha enyuka ukuze avakalise ilizwi lenamba, aze aqhubele phambili kwaloo msebenzi unenkohlakalo nokunyelisa. La mandla, awokugqibela aza kulwa imfazwe nxamnye nebandla nomthetho kaThixo, amelwe lirhamncwa elineempondo ezifana nezegusha. Amarhamncwa alandulela lona ayephume elwandle; kodwa lona laphuma emhlabeni, limela ukunyuka ngoxolo kwesizwe esasimelwa lilo—iUnited States.” Signs of the Times, February 8, 1910.

Irhamncwa ephuma elwandle yahlulwa yintlabathi yolwandle kurhamncwa lomhlaba. Ubukumkani besihlanu besiprofeto seBhayibhile ngowe-1798 (unxweme lolwandle) babumele imbali edlulileyo, yaye ubukumkani besithandathu babuyimbali yexesha elizayo. AmaMillerite awazange ayibone le nyaniso. UWilliam Miller wanikwa ukuqonda ngamandla enamba obuhedeni nolwalamano lwawo nobukumkani obulandelayo obumelwe njengerhamncwa lobuKatolika. ISityhilelo seshumi elinesithathu sivula ibali lomprofeti wobuxoki, onguwesithathu kula magunya mathathu akhokela ihlabathi ukuya eArmagedon. Ibali liqala kunxweme lolwandle lwango-1798.

IUnited States iqala imbali yayo ngomfuziselo wemvana, kodwa iyigqiba imbali yayo ithetha njengenamba. Imbali yeminyaka engamashumi asixhenxe yomfuziselo wolawulo lwerhamncwa lomhlaba imelwe kwindinyana enye, kwisahluko seshumi elinesithathu seSityhilelo, kuba loo ndinyana ichaza kokubini isiqalo nesiphelo serhamncwa lomhlaba kwisivakalisi esinye.

Ndaza ndabona elinye irhamncwa liphuma emhlabeni; lalinamaphondo amabini anjengewundlu, kodwa lalithetha njengenamba. ISityhilelo 13:11.

Xa i-United States ithetha njengenamba, ipasisa umthetho weCawa. Phambi kokuba iphumeze ukunyanzeliswa konqulo lweCawa, iicawa eziwexukileyo zobuProtestanti ziya kuhlanganisana zize zithabathe ulawulo lwezopolitiko kurhulumente owexukileyo, njengoko zisenza umfanekiselo werhamncwa. Xa impembelelo ephumlelweyo ichaza (kwaye iyakwenza oko ngokuphindaphindiweyo) ukuba inkonzo kaNebhukadenetsare yokunikezelwa komfanekiselo wegolide imela umthetho weCawa, ibonakalisa ukuphela kweminyaka engamashumi asixhenxe yomfuziselo yerhamncwa lomhlaba. Izahluko zokuqala ukuya kwezintathu zencwadi kaDaniyeli zimele izigidimi zeengelosi ezintathu zeSityhilelo isahluko seshumi elinesine. Ingelosi yesithathu iba yinyaniso ephilayo kumthetho weCawa.

Ngokwesiprofeto, izahluko zokuqala ukuya kwezintathu encwadini kaDaniyeli zimele iminyaka engamashumi asixhenxe engokomfuziselo yerhamncwa lomhlaba elikuSityhilelo seshumi elinesithathu. Uvavanyo lokutya olumeleke kwisahluko sokuqala, kunye nomfuziselo kaYehoyakim, lubonisa ukuba isahluko sokuqala, ngokwesiprofeto, siqala ekuxhotyisweni kwengelosi yokuqala, mhlawumbi ngomhla we-11 Agasti 1840, okanye ngomhla we-11 Septemba 2001, kwimbali yengelosi yesithathu.

IBhabheli sisizwe esalawula iminyaka engamashumi asixhenxe, yaye loo minyaka imela imbali yeUnited States. Iminyaka engamashumi asixhenxe yaseBhabheli ayizange iphele de kwaba kudala

emva kokunikezelwa ngumngcwabo kaNebhukadenetsare womfanekiso wegolide, kodwa ngokwesiprofeto iminyaka engamashumi asixhenxe engumfuziselo esetyenziswa nguIsaya kwisahluko samashumi amabini anesithathu iphela kwisahluko sesithathu sikaDaniyeli. Xa iokhestra kaNebhukadenetsare idlala umculo womthendeleko wokunikezela, uphawu lwerhamncwa luyanyanzeliswa, yaye ngelo xesha ihenyukazi laseTire nelaseBhabheli liqalisa ukuculela ookumkani behlabathi iingoma zalo, ngoxa uSirayeli owexukileyo equbuda aze adanise.

UKumkani uNebhukadenetsare wenza umfanekiso wegolide, obude bawo babuziikubhite ezingamashumi amathandathu, nobubanzi bawo buziikubhite ezintandathu; wawumisa ethafeni laseDura, kwiphondo laseBhabheli. Wandula uKumkani uNebhukadenetsare wathumela ukuba kuhlanguaniswe iinkosana, abalawuli, neenkumanda, abagwebi, abagcini bobuncwane, abacebisi, iisherifu, nabo bonke abalawuli bamaphondo, ukuze beze ekunikezelweni komfanekiso awawumisileyo uKumkani uNebhukadenetsare. Zaza iinkosana, abalawuli, neenkumanda, abagwebi, abagcini bobuncwane, abacebisi, iisherifu, nabo bonke abalawuli bamaphondo, bahlanganisela ekunikezelweni komfanekiso awawumisileyo uKumkani uNebhukadenetsare; baza bema phambi komfanekiso awawumisileyo uNebhukadenetsare. Wandula umemezeli wamemeza ngezwi elikhulu, esithi, Kuni kuyalelwa, zizwe, ntlanga, neelwimi, ukuba ngexesha eniya kuthi nive isandi sexilongo, nempempe, nohadi, nesakbhute, nesalteri, nedulsimere, nazo zonke iintlobo zomculo, niwe phantsi nikhonze umfanekiso wegolide awawumisileyo uKumkani uNebhukadenetsare; ke lowo ungayi kuwa phantsi akhonze, uya kuthi kwangelo lixa aphoswe embindini wesithando somlilo ovuthayo. Ngenxa yoko, ngelo xesha, xa bonke abantu besiva isandi sexilongo, nempempe, nohadi, nesakbhute, nesalteri, nazo zonke iintlobo zomculo, bonke abantu, iintlanga, neelwimi, bawa phantsi bakhonza umfanekiso wegolide awawumisileyo uKumkani uNebhukadenetsare. Daniyeli 3:1–7.

Ngelo “xesha,” okanye ngelo “yure” inye, elingumthetho weCawa eUnited States, nabani na owalayo ukunqula umfanekiso wegolide uya “kuphoswa phakathi kwesithando somlilo ovuthayo.” Incwadi ekuphela kwayo kwiTestamente eNdala equlathe igama eliguqulelwe ngokuthi “yure,” yincwadi kaDaniyeli. Igama elithi “yure” kwisahluko sesithathu limela ukufika kophawu lwerhamncwa. Igama elithi “yure” likwamela isigidimi sengelosi yokuqala kwisahluko sesine, kuba apho lifuzisela isilumkiso esanikelwa kuNebhukadenetsare malunga “neyure” ezayo yomgwebo kaThixo.

Ke kaloku uDaniyeli, ogama lakhe lalinguBheletesatsare, wamangaliswa kangangeyure enye, zaza iingcinga zakhe zamkhathaza. Waphendula ukumkani wathi, Bheletesatsare, malingakukhathazi iphupha, nokuba kukutolikwa kwalo. UBheletesatsare waphendula wathi, Nkosi yam, malingehlele kwabakuthiyayo iphupha elo, nokutolikwa kwalo kube kwiintshaba zakho. Daniyeli 4:19.

UDaniyeli wanikela isilumkiso kuNebhukadenetsare ngelixa lakhe elizayo lomgwebo kaThixo, elathi uNebhukadenetsare kamva walikhaba. “Ilixa” elikwisahluko sesine, xa lisetyenziswa kwakhona kweso sahluko, ngoko limela “ilixa” awafika ngalo umgwebo. Kwimbali yamaMillerite “ilixa” lokuqala elikwisahluko sesine, liya kumela ukufika kwengelosi yokuqala ngowe-1798. Eso sigidimi sazalisekiswa xa umgwebo wophando waqalayo ngo-Oktobha 22, 1844. “Ilixa”

elikwisahluko sesine, kuqala lingumfuziselo wesigidimi somgwebo ozayo, size emva koko lisetyenziswa njengomfuziselo wokuba umgwebo ufikile. Ukusetyenziswa kokuqala kwegama elithi “ilixa” kumela u-1798, nokufika kwengelosi yokuqala, kanti ukusetyenziswa kwesibini kumela u-Oktobha 22, 1844, nokufika kwengelosi yesithathu.

Kwangelo lonto yazaliseka kuNebhukadenetsare; wagxothwa phakathi kwabantu, wadla ingca njengeenkomo, umzimba wakhe wanethiswa ngumbethe wezulu, wada uboya bakhe bakhula baba njengeentsiba zokhozi, neenzipho zakhe zaba njengeenzipho zeentaka. Daniyeli 4:33.

Ngoko ke “iyure” ekwisahluko sesine ngumqondiso wazo zombini u-1798 no-1844, eziziindawo zokuphela kwezi ziqalekiso zimbini “zezihlandlo ezisixhenxe,” ezajoliswa kubukumkani bangasentla (obaqala ngo-723 BC) nakobangasemazantsi (obaqala ngo-677 BC) akwaSirayeli. Ezo ziqalekiso zimbini, ezimele iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yokusasazwa nobukhoboka, zimele ukuphunyezwa kwengqumbo kaThixo yokuqala neyokugqibela ngokuchasene nabantu baKhe abawexukileyo. Zombini zaqala ngomgwebo kaThixo, yaye ukuphela kwazo ngokwahlukeneyo kumele umyalezo wesilumkiso womgwebo wokuphonononga kaThixo osondelayo, okanye ukufika komgwebo wokuphonononga. Yomibini le migwebo imelwe kukuphela kwezi zigwebo zibini “zezihlandlo ezisixhenxe” imelwe ligama elithi “iyure,” kuDaniyeli isahluko sesine.

Kwimbali yamaMillerite, “iyure” imela ukuqala kwentshukumo ngexesha lesiphelo ngowe-1798, xa kwafika ingelosi yokuqala; kwaye “iyure” yesibini kwisahluko sesine imela isiphelo sentshukumo, xa kwafika ingelosi yesithathu ngo-Oktobha 22, 1844. Intshukumo yamaMillerite yengelosi yokuqala iyaphindwa kwintshukumo yengelosi yesithathu; ngoko ke ukusetyenziswa okubini kwegama elithi “iyure” kwisahluko sesine nako kuphawula ixesha lesiphelo ngowe-1989, kwanawo nomthetho weCawa oza kufika kungekudala. Intshukumo yamaMillerite yengelosi yokuqala yabhengeza ukuvulwa komgwebo wophando, yaye intshukumo yengelosi yesithathu ibhengeza ukuvulwa komgwebo kaThixo wokuphumeza isigwebo, ongowenkqubela, uqala ngomthetho weCawa, uze uqhubeke usanda ngamandla de kube kukuBuya kweSibini kukaKristu.

Siza kuqhubekeka nesifundo sethu sikaDaniyeli isahluko sesithathu, size sigqibe ingqalelo yethu yegama elithi “iyure” kwinqaku elilandelayo.

Yabonani, ndinithuma njengezimvu phakathi kweengcuka; ngoko ke yibani nobulumko njengeenyoka, nibe ngabangenabungozi njengamahobe. Kodwa balumkeleni abantu; kuba baya kunikela emabhotweni, banibethe kwizindlu zabo zesikhungu; nize niziswe phambi kwabalawuli nookumkani ngenxa yam, kube bubungqina kubo nakwiiNtlanga. Kodwa xa beninikela, musani ukuxhalabela ukuba niya kuthetha njani, nokuba niya kuthini; kuba niya kunikwa kwangelo lixa oko niya kukuthetha. Kuba asingabo nina bathethayo, nguMoya kaYihlo othetha kuni. Umzalwana ke uya kunikela umzalwana ekufeni, noyise umntwana; nabantwana baya kuvukela abazali babo, babangele ukuba babulawe. Nize nithiywe ngabantu bonke ngenxa yegama lam; ke lowo unyamezelayo kude kube sekupheleni uya kusindiswa. Kodwa xa benitshutshisa kulo mzi, sabalekeleni komnye; kuba inene ndithi kuni, anisayi kugqiba ukuhamba emizini yakwaSirayeli, ade afike uNyana woMntu. Umfundi akamkhulu kunomfundisi wakhe, nomkhonzi akamkhulu kunenkosi yakhe. Kwanele kumfundi ukuba abe

njengomfundisi wakhe, nomkhonzi njengenkosi yakhe. Ukuba umninindlu bambize ngokuthi nguBhelezebhule, kobeka phi na ngakumbi kwabo bendlu yakhe? Musani ke ukuboyika; kuba akukho nto isigqunyiweyo engayi kutyhilwa, akukho nento efihlakeleyo engayi kwaziwa. Oko ndinixelela kona ebumnyameni, kuthetheni ekukhanyeni; noko nikuvayo endlebeni, kushumayeleni phezu kwezindlu. Ningaboyiki abo babulala umzimba, bengenako ke ukubulala umphefumlo; kodwa yoyikani ngakumbi lowo unako ukutshabalalisa kokubini, umphefumlo nomzimba, esihogweni. Mateyu 10:16–28.