

Incwadi kaDaniyeli - Inombolo Yamashumi Amabini Anesine

uNimrode, uNebhukadenetsare noBheleshatsare

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Incwadi zikaDaniyeli neSityhilelo ziyincwadi enye, kanye njengokuba iTestamente eNdala neTestamente eNtsha ziyincwadi enye. Kamsinya nje phambi kokuba ixesha lovavanyo livalwe, iSityhilelo sikaYesu Kristu siyatyhilwa.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; ngokuba ixesha likufuphi. Lowo ungenabulungisa, makaqhubeke esengongenabulungisa; nalowo ongolileyo, makaqhubeke esengongcolileyo; nalowo ulilungisa, makaqhubeke eselilungisa; nalowo ungwele, makaqhubeke esengwele. Kwaye, yabona, ndiyeza kamsinya; nomvuzo wam unam, ukuba ndinike elowo nalowo ngokomsebenzi wakhe. NdinguAlpha no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela. ISityhilelo 22:10–13.

“Umthetho wokukhankanywa kokuqala” oseBhayibhileni, oquka inyaniso yokuba isiphelo sento sibonakaliswa sisiqalo sento, ugxininisa ukubaluleka kwezahluke ezintathu zokuqala zencwadi kaDaniyeli, kuba ziyinyaniso yokuqala ekhankanyiweyo encwadini eyincwadi zikaDaniyeli neSityhilelo. UYesu nguAlfa no-Omega, ngoko ke isiqalo sencwadi eyincwadi zikaDaniyeli neSityhilelo, kufuneka simele inyaniso etyhilwayo ekupheleni. Kwinqanaba elinye ke ngoko, inyaniso etyhilwayo ziindaba ezilungileyo ezingunaphakade zeengelosi zeSityhilelo ishumi elinesine.

ISityhilelo sikaYesu Kristu esaziswa kwivesi yokuqala yesahluko sokuqala seSityhilelo, sisigidimi esimelwe ukuhanjiswa emabandleni xa “ixesha lisondele,” yaye ixesha “elisondeleyo” kwisahluko sokuqala seSityhilelo, limele ukuba lelona xesha linye “elisondeleyo,” kanye ngaphambi kokuba kuvalwe ixesha lokuvavanywa kwisahluko samashumi amabini anesibini seSityhilelo.

ISityhilelo sikaYesu Kristu, awasinikwa nguThixo ukuze abonise kubakhonzi bakhe izinto ezifanele ukwenzeka kamsinyane; wasithumela wasibonakalisa ngesithunywa sakhe kumkhonzi wakhe uYohane; owangqinayo ilizwi likaThixo, nobungqina bukaYesu Kristu, nazo zonke izinto azibonayo. Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, baze bazigcine izinto ezibhaliweyo kuso; kuba ixesha likufuphi. ISityhilelo 1:1-3.

Umyalezo ongumyalezo wokugqibela, otyhilwayo kanye phambi kokuba ukuvalwa kwexesha lovavanyo kufike, xa “ixesha lisondele,” ngumyalezo wemvula yasemva wengelosi yesibini noKhwelo lwasezinzulwini zobusuku. Yinyaniso enxulumene “nembali efihlakeleyo” yeeNdudumo eziSixhenxe. Sisityhilelo “sowesibhozo ophuma kwabasixhenxe”, yaye umsonto wegolide oluka zonke ezi zityhilelo zixabisekileyo zibe kunye zibe sisambatho esihle sobulungisa bukaKristu ngala “maxesha asixhenxe” “axabisekileyo,” kaLevitikus amashumi amabini anesithandathu. UDaniyeli isahluko sokuqala, aze kwakhona, uDaniyeli izahluko sokuqala ukuya

kwesesithathu, nguloo myalezo. “Imfihlelo” yesahluko sesibini, nayo ikwangulo myalezo.

Isahluko sokuqala sikaDaniyeli simela isigidimi sengelosi yokuqala, yaye kanye njengokuba zonke iimpawu zendlela zesiprofeto zezigidimi zazo zontathu iingelosi zimelwe kwisigidimi sengelosi yokuqala sesahluko seshumi elinesine seSityhilelo; zonke iimpawu zendlela zesiprofeto zezo zigidimi zontathu zimelwe kwisahluko sokuqala sikaDaniyeli. Ezo zinto yinkqubo yokuvavanywa enamanyathelo amathathu, ethi, kuDaniyeli isahluko sokuqala, imele uvavanyo lokutya, olulandelwa luvavanyo olubonakalayo, olukhokelela kuvavanyo lwe-litmus. Isahluko sokuqala, xa siqwalaselwa ngokunxulumene nezahluko zesibini nezesithathu, simela uvavanyo lokutya, size isahluko sesibini simele uvavanyo olubonakalayo, kanti isahluko sesithathu simele uvavanyo lwe-litmus. Izigidimi zezingelosi ezintathu zeSityhilelo seshumi elinesine, nezahluko zikaDaniyeli zokuqala ukuya kwesesithathu, zinika amangqina amane enkqubo yokuvavanywa enamanyathelo amathathu.

Izahluko zesine nezesihlanu zikaDaniyeli zimele umgca onzulu kakhulu wembali yesiprofeto. Umgca oveliswa zezo zahluko zibini uqulethe ubuncinane imigca emithandathu eyahlukeneyo yesiprofeto. Omnye wale migca yesiprofeto uqala ngonyaka ka-723 BC, uze uqhubeke ude ufike kumthetho weCawa. Omnye kule migca mithandathu umele imbali ka-1798, ude ufike kumthetho weCawa, yaye kuloo mgca kubonakaliswa ngaxeshanye imigca emithathu yesiprofeto; umgca werhamncwa lomhlaba (iUnited States), kwandule umgca wophondo lwamaProtestanti, kwananjalo umgca wophondo lwamaRiphabhlikhi. Ngokudibeneyo zimisela umgca wesihlanu ekuqaleni komgca wesiprofeto weUnited States. Lowo mgca uphawula ukutyhilwa kwezahluko zesixhenxe, ezisibhozo nezisithoba zikaDaniyeli ngo-1798. Ekupheleni komgca wesiprofeto weUnited States kuveliswa umgca wesithandathu, ophawula ukutyhilwa kwezahluko zeshumi, ezilishumi elinanye nezilishumi elinesibini ngo-1989.

Ukuqala komgca wesiprofeto werhamncwa lasemhlabeni, njengoko limelwe nguDaniyeli isahluko sesine, kuphawulwa ngomfuziselo “wamaxesha asixhenxe,” yaye ukuphela komgca wesiprofeto werhamncwa lasemhlabeni nako kuphawulwa ngomfuziselo “wamaxesha asixhenxe.” Ukuqala nokuphela kwexesha lembali elimelwe kukutyhilwa kwezitywina kwezahluko zesixhenxe, zesibhozo nezethoba nako kuphawulwa ngomfuziselo “wamaxesha asixhenxe.” Ukuqala nokuphela kwexesha lembali elimelwe kukutyhilwa kwezitywina zikaDaniyeli izahluko zeshumi, zeshumi elinanye neshumi elinesibini nako kuphawulwa “ngamaxesha asixhenxe.”

Ukuphela kwexesha lembali elaqala xa izahluko zesixhenxe, zesibhozo nezesithoba zikaDaniyeli zavulwa “ngexesha lokuphela” ngowe-1798, kwakungo-1863. Ukuqala kwexesha lembali elaqala xa izahluko zeshumi, zeshumi elinanye, nezeshumi elinesibini zikaDaniyeli zavulwa “ngexesha lokuphela” kwakungo-1989. Ukusuka ku-1863 ukuya ku-1989 kulingana nekhulu elinamashumi amabini anesithandathu eminyaka. Ikhulu elinamashumi amabini anesithandathu eminyaka lisishumi, okanye isishumi, seminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Inani elikhulu elinamashumi amabini anesithandathu, ngoko ke, lingumqondiso weminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, emele “intlango,” ethi yona ke ibe ngumqondiso weminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini “yezihlandlo ezisixhenxe.”

Le nyaniso ichaza ukuba kwimbali yerhamncwa lasemhlabeni, kwintshukumo yengelosi yokuqala ekuqaleni, kwaza kwalandela kwintshukumo yengelosi yesithathu ekupheleni, zombini zityhilwe ekuqaleni kwazo nasekupheleni kwazo “ngamaxesha asixhenxe.” Kanjalo nexesha eliphakathi kwezo ntshukumo zimbini, elizibophelela ndawonye, limelwe “ngamaxesha asixhenxe.”

Ngaphandle kokusebenzisa indlela yeBhayibhile ethi “umgca phezu komgca,” olu hlobo lwesityhilelo alunakwenzeka ukuba lubonwe luqondwe, kuba ngaphandle kwaloo ndlela incwadi etywiniweyo inganikelwa komnye ofundileyo kubugcisa bezemfundiso yobuthixo, aze ke acelwe ukuba anike inkcazo yoko ithethwa yile ncwadi itywiniweyo. Ikratshi lembono yakhe lingamkhokelela ekubeni abonakalise ukuba incwadi etywiniweyo ayinakuqondwa, kuba itywiniwe. Emva koko unokuyithabatha loo ncwadi itywiniweyo uyinike omnye womhlambi olawulwayo nowenziwe isithululane nguloo ukhanyiselweyo, yaye umhlambi osele ukhululekile ukutyela ezityeni zeentsomi zaloo ngcali yezemfundiso yobuthixo unokwala ukwenza usetyenziso lwale ncwadi itywiniweyo, kuba bayazi kakuhle ukuba kuphela ngabo bangamalungu eSanhedrin yezemfundiso yobuthixo abamiselwe ukugqiba ukuba yintoni inyaniso.

“Manani, nimangaliswe, nikhwaze, nize nikhale; banxilile, kodwa kungewayini; bayagxadazela, kodwa kungezonxilisayo. Kuba uYehova unithululele umoya wobuthongo obunzulu, wawavala amehlo enu; abaprofeti nabalawuli benu, ababoni, ubagqumile. Yaye umbono wako konke kuni ube njengamazwi encwadi etywiniweyo, abayinikela kulowo ufundileyo besithi, Ndicela ufunde le; aze athi, Andinakuyifunda, kuba itywiniwe.”

“Ngenxa yoko iNkosi isithi, Kuba aba bantu besondela kum ngomlomo wabo, bendizukisa ngemilebe yabo, kodwa iintliziyi zabo bazisusile zaya kude kum, nokundoyika kwabo kum kufundiswe ngumyalelo wabantu; ngenxa yoko, yabona, ndiya kuqhubeka ndenze umsebenzi omangalisayo, nommangaliso; kuba ubulumko bezilumko zabo buya kutshabalala, nokuqonda kwabaqiqi babo kuya kufihlwa. Yeha kwabo bafuna ukufihla icebo labo kuYehova ngokunzulu, nemisebenzi yabo isebumnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Inene, ukuguqula kwenu izinto kuzijongise phantsi kuya kubalwa njengodongwe lombumbi; kuba ingaba umsebenzi ungathi ngowawenzayo, Akandenzanga? okanye into eyenziweyo ingathi ngowayibumbayo, Wayengenangqondo?”

“Onke la mazwi aya aya kuzalisekiswa. Bakho abo bangazithobiyo iintliziyi zabo phambi koThixo, nabangayi kuhamba ngokuthe tye. Bazifihla iinjongo zabo zokwenene, baze bahlale benobudlelane nengelosi ewileyo, ethandayo yenze ubuxoki. Utshaba lubeka umoya phezu kwabantu abanokubasebenzisa ukulukuhla abo basenxalenye ethile besebumnyameni. Abanye bayagqunywa bubumnyama obulawulayo, baza babeke bucala inyaniso ngenxa yemposiso. Imini eboniswe sisiprofeto ifikile. UYesu Kristu akaqondwa. UYesu Kristu kubo yintsomi. Kule nqanaba lembali yomhlaba, abaninzi benza njengamadoda anxilileyo. ‘Yimani, nimangaliswe; khalani, ewe, khalani; banxilile, kodwa kungewayini; bayagxadazela, kodwa kungeziselo sinamandla. Kuba uYehova unithululele umoya wobuthongo obunzulu, waza wawavala amehlo enu. Abaprofeti nabalawuli benu, ababoni, ubagqumile.’ Ukunxila ngokwasemoyeni kuphezu kwabaninzi abacinga ukuba ngabantu abaya kuphakanyiswa. Ukholo lwabo lwenkolo lunjengoko lunikelwe kule ndima yesiBhalo. Phantsi kwempembelelo yalo, abanakuhamba ngokuthe tye. Benza iindlela ezigoso kwikhondo lezenzo zabo. Omnye

aze omnye, bayajikajika besiya naphaya. INkosi ibajonga ngenceba enkulu. Indlela yenyano abayazanga. Bangamaqhinga acwangcisa ngokwenzululwazi, yaye abo babenako nabefanele ukuba bancedile, ngenxa yokubona okucacileyo ngokwasemoyeni, nabo ngokwabo balukuhlisiwe, yaye baxhasa umsebenzi ombi.

“Iziganeko zale mihla yokugqibela ziya kuthi kungekudala zibe zigqitywe. Xa ezi nkohliso zomoya zityhilwa zibe yile nto ziyiyo ngokwenene,—imisebenzi efihlakeleyo yemimoya emdaka,—abo bathe baba nenxaxheba kuzo baya kuba njengamadoda aphulukene neengqondo zawo.

“Ngoko ke iNkosi ithi, Ngenxa enokuba aba bantu besondela kum ngomlomo wabo, bandizukise ngemilebe yabo, kodwa bazisusile iintliziyo zabo kude nam, nokundoyika kwabo kum kufundiswa ngumyalelo wabantu; ngenxa yoko, yabonani, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, wona umsebenzi omangalisayo nesimanga; kuba ubulumko babantu babo abalumkileyo buya kutshabalala, nokuqonda kwabantu babo abanengqiqo kuya kufihlwa. Yeha kubo abafuna ukufihla icebo labo ngokunzulu eNkosini, nemisebenzi yabo ise mnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Inene, ukuguqula kwenu izinto niwajongise ezantsi phezulu kuya kuthathwa njengodongwe lombumbi; kuba ingaba umsebenzi unokuthi ngaye owenzileyo, Akandenzanga? okanye into ebunjiweyo ithi ngaye oyibumbileyo, Wayengenakuqonda na?”

“Kundityhilwe ukuba kumava ethu siye sahlangabezana, yaye sisahlangabezana, kanye nale meko yezinto. Amadoda athe aba nokukhanya okukhulu namalungelo amangalisayo athabathe ilizwi leenkokeli ezizicingelayo ukuba zilumkile, ezithe zaxhaswa kakhulu zaza zasikelelwa yiNkosi, kodwa eziye zazikhupha ezandleni zikaThixo zaza zazibeka kwizikhundla zotshaba. Ihlabathi liya kukhukuliswa ziimpazamo ezibonakala zinengqiqo. Inggqondo enye yomntu, yamkela ezi mpazamo, iya kusebenza phezu kwezinye iingqondo zabantu, ebeziyika ubungqina obuxabisekileyo benyaniso kaThixo bube bubuxoki. La madoda aya kulukuhlwa ziingelosi eziwileyo, xa bekufanele ukuba beme njengabagcini abathembekileyo, belinda imiphefumlo, njengabo bamele ukunika ingxelo. Bazibekile phantsi izikhali zemfazwe yabo, baza banikela ingqalelo koomoya abalahlekisayo. Benza icebo likaThixo lingabi namandla, baze babeke ecaleni izilumkiso nezikhalimelo zakhe, yaye ngokuqinisekileyo bakwicala likaSathana, benikela ingqalelo koomoya abalahlekisayo nakwiimfundiso zeedemon.”

“Ukunxila ngokomoya ngoku kuphezu kwabantu ekungafanelekanga ukuba babe bezamza okwamadoda aphantsi kwempembelelo yotywala obunamandla. Ulwaphulo-mthetho nokungahambi kakuhle, ubuqhetseba, inkohliso, nokuphathana ngokungafanelekanga kugcwele ihlabathi, ngokungqinelana nemfundiso yenkokeli eyavukela ezinkundleni zasezulwini.

“Imbali iya kuphindwa. Ndingachaza into eya kuba khona kwixesha elikufuphi, kodwa ixesha alikafiki. Iimilo zabafuleyo ziya kuvela, ngobuqhinga obunobuqili bukaSathana, yaye abaninzi baya kuzidibanisa nalowo uthanda aze enze ubuxoki. Ndiyabalumkisa abantu bakuthi ukuba kanye phakathi kwethu abathile baya kusuka elukholweni, banikele ingqalelo koomoya abalahlekisayo nakwiimfundiso zeedemon, yaye ngenxa yabo inyaniso iya kuthethwa kakubi ngayo.” Battle Creek Letters, 123–125.

UDaniyeli isahluko sokuqala, esimela umyalezo wengelosi yokuqala yesiTyhilelo seshumi elinesine, sihambelana nembali yokuqala yerhamncwa lomhlaba. UDaniyeli izahluko zokuqala, zesibini nezesithathu, ezimela imiyalezo yeengelosi zontathu kwisiTyhilelo seshumi elinesine, zihambelana nesiphelo se-United States. UNebhukadenetsare umele imbali yengelosi yokuqala, nesahluko sokuqala sikaDaniyeli. UBelshatsare umele imbali yengelosi yesithathu, kunye nezahluko ezintathu zokuqala zikaDaniyeli.

“Kumlawuli wokugqibela waseBhabheli, njengoko ngokomfuziselo kwafikayo kowokuqala, kwafika isigwebo soMlindi wobuthixo esithi: ‘Kumkani, . . . kuthiwa kuwe; Ubukumkani bumkile kuwe.’ Daniel 4:31.” Prophets and Kings, 533.

Siza kuqhubeka nesifundo sethu ngoNebhukadenetsare noBheleshatsare kwinqaku elilandelayo.

“UBheleshatsare, emangalisiwe sesi sibonakaliso samandla kaThixo, esibonisa ukuba babenengqina, nangona babengayazi loo nto, wayenamathuba amakhulu okwazi imisebenzi kaThixo ophilayo, namandla aKhe, nokwenza intando yaKhe. Wayenikwe ilungelo lokufumana ukukhanya okukhulu. Uyisemkhulu wakhe, uNebhukadenetsare, wayelumkisiwe ngengozi yakhe yokulibala uThixo nokuzizukisa. UBheleshatsare wayenolwazi ngokugxothwa kwakhe ekuhlaleni kwabantu, nangokudityaniswa kwakhe namarhamncwa asendle; yaye ezi zinto, ekwakufanele ukuba zibe sisifundo kuye, wazityeshela, ngokungathi zange zenzeke; waza waqhubeka ephinda izono zikayisemkhulu wakhe. Wanesibindi sokwenza ulwaphulo-mthetho olwazisa imigwebo kaThixo phezu kukaNebhukadenetsare. Wagwetywa, kungekhona kuphela ngenxa yokuba yena ngokwakhe wayesenza okubi, kodwa nangenxa yokuba engazange awasebenzise amathuba nezakhono, ezazisenokuthi, ukuba zilinyiwe, zimenze abe selungelweni.” Testimonies to Ministers, 436.