

Incwadi kaDaniyeli - Inani Lamashumi Amabini Anesihlanu

Ukutyhileka Kokuwa KweBhabheli: Isiqendu Sobuprofeti Esisuka kuNebhukadenetsare Siya kuBheleshatsare

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Ukuwa kukaBheleshatsare esahlukweni sesihlanu kwakusele kufuziselwe kukuwa kukaNebhukadenetsare esahlukweni sesine.

“Kumlawuli wokugqibela waseBhabheli, njengoko ngomfuziselo kwakunjalo kowokuqala wayo, kwakufikile isigwebo soMlindi wobuthixo esithi: ‘Kumkani, ... kuthethwa kuwe; ubukumkani bususiwe kuwe.’ Daniyeli 4:31.” Abaprofeti nooKumkani, 533.

UNebhukadenetsare umele isiqalo, yaye uBheleshatsare umele isiphelo sobukumkani obalawula iminyaka engamashumi asixhenxe, yaye ngaloo ndlela babufuzisela ubukumkani berhamente yasemhlabeni yeSityhilelo isahluko seshumi elinesithathu (i-United States), eyayiza kulawula ngexesha laxa ihenyukazi laseTire (ubupopu) lalilityelwe.

Kuya kuthi ngaloo mini, iTire ilityalwe iminyaka emashumi asixhenxe, ngokwemihla yokumkani omnye; ekupheleni kweminyaka emashumi asixhenxe iTire iya kucula njengonongogo. Isaya 23:15.

Ngako oko uNebhukadenetsare umele isiqalo se-United States, yaye uBheleshatsare umele isiphelo se-United States. UNebhukadenetsare umele isiqalo sophondo lweRiphabhlikhi nesiqalo sophondo lwamaProtestanti. UBheleshatsare umele ukuphela kophondo lweRiphabhlikhi nolwamaProtestanti.

Umgwebo owaziswa phezu kukaNebhukadenetsare wawuyi “maxesha asixhenxe.” Ibali likaNebhukadenetsare lokuphila njengerhamncwa kangangeentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini, lasetyenziswa nguWilliam Miller ekusebenziseni kwakhe “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu, nangona engazange aqwalasele la mawaka mabini anamakhulu amahlanu anamashumi amabini, afanekiselwa emgwebweni kaBheleshatsare.

Yaye lo mbhalo ubhaliweyo, uthi, MENE, MENE, TEKEL, UPHARSIN. Nantsi intsingiselo yaloo nto: MENE; uThixo ubalile ubukumkani bakho, wabuphelisa. TEKEL; ulinganisiwe esikalini, wafunyanwa usweleka. PERES; ubukumkani bakho bohluliwe, banikelwa kumaMedi nakumaPersi. Daniyeli 5:25–28.

Ngaphaya kokutolika uDaniyeli awanikayo kulo mbhalo uyimfihlakalo wawuseseludongeni, amagama athi “mene” nelithi “tekel” amele umlinganiselo wobunzima, yaye lawo magama akwamele nexabiso elithile lemali yesinyithi (Eksodus 30:13, Hezekile 45:12). I-“mene” ziishekel

ezimashumi mahlanu, okanye iigera eziliwaka. Ngoko ke “mene, mene” ilingana neegera ezingamawaka amabini. I-“tekkel” ziigera ezingamashumi amabini. Ngoko ke “mene, mene, tekkel” ilingana neegera ezingamawaka amabini anamashumi amabini. “Upharsin” kuthetha “ukwahlula” yaye ngenxa yoko kuthetha isiqingatha se-“mene,” kwaye imele iigera ezingamakhulu amahlanu. Xa zidityanisiwe zimele isixa esingamawaka amabini anamakhulu amahlanu anamashumi amabini.

Isalathiso sokugqibela sikaDade White sibonisa ukuba uBheleshatsare wayefanekiselwa nguNebhukadenetsare, kodwa ngokukodwa wagxininisa isigwebo sabo esifanayo, yaye zombini ezo zigwebo zimelwe njengomfuziselo “wamaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu. Kukho amagama ambalwa athi iziBhalo ziwasebenzise ukumela “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu. UYeremiya uwamela njengengqumbo kaThixo.

INkosi iyigqubuthele njani intombi yaseZiyon ngelifu ngomsindo wayo, yaza yaphosela phantsi emhlabeni ivela emazulwini ubuhle bakwaSirayeli, ayakhumbula nesihlalo seenyawo zayo ngomhla womsindo wayo! INkosi iziginyile zonke iindawo zokuhlala zikaYakobi, ayaba nanceba; iwadilizile ngomsindo wayo amaqaba aqinileyo entombi yakwaYuda; iwathobele emhlabeni: ilingcolisile ubukumkani neenkosana zabo. Inqumle ngomlilo womsindo wayo onamandla lonke uphondo lwakwaSirayeli; irhoxisile isandla sayo sokunene phambi kotshaba, yaza yatsha nxamnye noYakobi njengomlilo ovuthayo, odlayo macala onke. Igobile isaphetha sayo njengotshaba; imi ngesandla sayo sokunene njengomchasi, yabulala bonke ababemkholisa amehlo emnqubeni wentombi yaseZiyon; yathulula ubushushu bayo njengomlilo. INkosi yaba njengotshaba: iliginyile elakwaSirayeli, yaziginya zonke izindlu zayo zobukhosi; izonakalisile iinqaba zayo eziqinileyo, yandisa entombini yakwaYuda ukulila nokusentlungwini. Yisusile ngogonyamelo intente yayo, ngokungathi yeyomyezo; izitshabalalisile iindawo zayo zendibano; INkosi yenze ukuba imithendeleko emisiweyo neesabatha zilityalwe eZiyon, yaza yadelela ngokucaphuka komsindo wayo ukumkani nombingeleli. INkosi ilahlile isibingelelo sayo, iyithiyile ingwele yayo, inikele esandleni sotshaba iindonga zezindlu zayo zobukhosi; benze ingxolo endlwini kaYehova, njengomhla womthendeleko omisiweyo. UYehova uzimisele ukutshabalalisa udonga lwentombi yaseZiyon: wolule umcingo wokulinganisa, akasirhoxisanga isandla sakhe ekutshabalaliseni; ngenxa yoko wenza udonga olungaphandle nodonga ngokwalo ukuba kulile; atyhafile kunye. IZililo 2:1–8.

Ingqumbo kaYehova ibonakaliswa njenge “ubushushu bengqumbo yakhe,” yaye ingqumbo yakhe yazalisekiswa phezu kobukumkani bangasentla nangobukumkani bangasezantsi bakwaSirayeli. Kungenxa yoko le nto incwadi kaDaniyeli ichaza “ingqumbo” “yokuqala” neyokugqibela. UYeremiya uchaza “umgca” athe uYehova “wawolula,” xa wayesebenzisa ingqumbo yakhe kubantu bakhe abanyuliweyo. Loo mgca ukwabhekiselwa kuwo nakweyesiBini yooKumkani.

Yaye uYehova wathetha ngabakhonzi bakhe abaprofeti, esithi, Ngenxa yokuba uManase ukumkani wakwaYuda ezenzile ezi zinto zinezotho, wenza ububi ngaphezu kwako konke abakwenzayo ama-Amori ababephambi kwakhe, waza wonisa noYuda ngezithixo zakhe: ngako oko utsho uYehova, uThixo kaSirayeli, ukuthi, Yabonani, ndizisa ububi obungaka phezu kweYerusalem noYuda, kangangokuba wonke oya kuva ngabo, zozibini iindlebe zakhe

ziya kurhawuzelela. Ndiya kuwolula phezu kweYerusalem umgca wokulinganisa waseSamariya, nesiciko sokuxhoma sendlu ka-Ahabhi; ndiyisule iYerusalem njengoko umntu esula isitya, esisula, asijike sibheke ezantsi. Ndiya kulahla intsalela yelifa lam, ndibanikele esandleni seentshaba zabo; baya kuba lixhoba nexhakamfu kuzo zonke iintshaba zabo. 2 Kumkani 21:10–14.

“Umgca” womsindo kaThixo, oyi “izihlandlo ezisixhenxe” zikaMoses, waqalwa wolulwa phezu kobukumkani basentla (indlu ka-Ahabhi), waza emva koko wolulwa phezu kwaYuda. Elinye ibinzana leBhayibhile elibhekisa kwezo “zihlandlo ezisixhenxe,” nelithatyathwe kuLevitikus amashumi amabini anesithandathu, ligama elithi “bathi saa”.

Ndandule ke ndihambe ngokuchasene nani ngomsindo; yaye mna, mna ngokwam, ndiya kunohlwaya kasixhenxe ngenxa yezono zenu. Yaye niya kudla inyama yoonyana benu, nidle nenyama yeentombi zenu. Ndiya kuzitshabalalisa iindawo zenu eziphakamileyo, ndiwise nemifanekiso yenu, ndiphose izidumbu zenu phezu kwezidumbu zezithixo zenu; nomphefumlo wam uya kunicekisa. Ndiya kuzenza amanxuwa izixeko zenu, ndizise neendawo zenu ezingcwele encithakalweni, yaye andiyi kuliva ivumba elimnandi leziqhumiso zenu. Ndiya kulenza ilizwe libe yinkangala; neentshaba zenu ezihleli kulo ziya kumangaliswa lilo. Ndiya kunichithachitha phakathi kweentlanga, ndirhole ikrele emva kwenu; lize ilizwe lenu libe yinkangala, nezixeko zenu zibe ngamabhodlo. Kwandule ke ilizwe lizuze iisabatha zalo, yonke imihla lisengumqwebedu, nathi niselizweni leentshaba zenu; kwangoko ilizwe liya kuphumla, lizuze iisabatha zalo. Yonke imihla lisengumqwebedu liya kuphumla; ngokuba alizange liphumle ngeesabatha zenu, ekumeni kwenu kulo. Levitikus 26:28–35.

Ukusasazwa phakathi kweentlanga kwazaliseka kuDaniyele xa wasiwa njengekhoboka eBhabheli ekuthinjweni kukaYehoyakim. Ke ngoko, ngoxa uDaniyele wayekho “ezweni leentshaba,” ilizwe laphumla laza lanandipha “iSabatha zalo.” EyesiBini yeeKronike isazisa ukuba elo xesha lalingamashumi asixhenxe eminyaka kaYeremiya, awathi uDaniyele waqonda ukuwabona kwisahluko sesithoba.

Ke abo basindayo ekreleni wabathimba wabasa eBhabheli; apho baba ngabakhonzi kuye nakubo oonyana bakhe kwada kwalawula ubukumkani bamaPersi: ukuze kuzaliseke ilizwi likaYehova elathethwa ngomlomo kaYeremiya, kwada kwalixhamla ilizwe iisabatha zalo; ngokuba lonke ixesha laliseyinkangala lagcina isabatha, ukuze kuzaliseke iminyaka emashumi asixhenxe. Ke kaloku ngomnyaka wokuqala kaKoreshi ukumkani wasePersi, ukuze ilizwi likaYehova elathethwa ngomlomo kaYeremiya lizaliseke, uYehova wavuselela umoya kaKoreshi ukumkani wasePersi, wada wenza isibhengezo kubo bonke ubukumkani bakhe, wasibhala kwanokubhala, esithi, Utsho uKoreshi ukumkani wasePersi ukuthi, Zonke izikumkani zehlabathi ndiziphiwe nguYehova uThixo wamazulu; yaye undimisele ukuba ndimakhele indlu eYerusalem, ekwaYuda. Ngubani na phakathi kwenu kubo bonke abantu bakhe? UYehova uThixo wakhe makabe naye, anyuke. 2 Kronike 36:20–23.

Igama elithi “ukusasazwa” ngumfuziselo “wamaxesha asixhenxe.” Umgwebo kaNebhukadenetsare “wamaxesha asixhenxe” wokuphila njengerhamnawa, wawungumqondiso womgwebo kaBheleshatsare, njengoko wawumelwe ngamazwi ayimfihlakalo eludongeni, “mene, mene, tekeli

upharsin.” Umgwebo kaBheleshatsare wawumelwe ngumbhalo wesandla owawulingana namawaka amabini anamakhulu amahlanu anamashumi amabini, elo nani linye leentsuku awaphila ngalo uNebhukadenetsare njengerhamncwa, kwanalo elo nani linye leminyaka elimelwe “ngamaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu.

Umgwebo kaBheleshatsare, owawumelwe kwangaphambili ngumgwebo kaNebhukadenetsare, wawumelwe ngokomfuziselo “ngamaxesha asixhenxe,” yaye yomibini loo migwebo yayimela “ukuwa kweBhabheli,” olungumfuziselo wesigidimi sengwevu yesibini. Ukuwa kokuqala kweBhabheli kwaba xa inqaba kaNimrodi yawiswa phantsi.

Ke kaloku ihlabathi lonke lalinantetho-nye, namazwi-nye. Kwathi, bakuhamba besuka empumalanga, bafumana ithafa ezweni laseShinare; bahlala khona. Bathi omnye komnye, Yizani, masenze izitena, sizitshise kakuhle. Baba nezitena endaweni yamatye, nodongwe endaweni yesamente. Bathi, Yizani, masizakhele umzi nenqaba, encopho yayo ifike ezulwini; masizenzele igama, hleze sichithachithwe phezu kobuso behlabathi lonke. Wehla uYehova, ukuba awubone umzi nenqaba ababeyakha oonyana babantu. Wathi uYehova, Yabonani, abantu banye, banantetho-nye bonke; yaye nantsi into abaqalisa ukuyenza; ngoku akuyi kubakho nto banqandwe kuyo, kuyo yonke into abacinga ukuyenza. Yizani, sehle, sidide intetho yabo khona apho, ukuze bangevani amazwi omnye nomnye. Wabachithachitha ke uYehova, bemka khona, phezu kobuso behlabathi lonke; bayeka ukwakha umzi. Genesis 11:1–8.

Kumgwebo lweBhabheli, olwalusisigwebo sikaNimrodi, iNkosi “yabachithachitha” abavukeli bakaNimrodi phezu “kobuso behlabathi liphela.” UNimrodi namaqabane akhe babesazi ukuba ukuvukela kwabo kwakuya kubangela ukuba bachithachithwe, kuba babesithi isizathu sokwakha inqaba nesixeko kukuba “sizenzele igama, hleze sichithachithwe phezu kobuso behlabathi liphela.”

“Igama” ngokwesiprofeto liluphawu lwesimilo. Isimilo awasisekayo uNimrodi namaqabane akhe simelwe yimisebenzi yabo, kuba niya kusazi isimilo ngeziqhamo. Isiqhamo sovukelo lukaNimrodi, ngoko ke uphawu lwesimilo sakhe, yayikukwakhiwa kwenqaba nesixeko. “Inqaba” luphawu lwebandla, yaye “isixeko” luphawu lombuso. Igama labavukeli bakaNimrodi, elimela isimilo sabo, yayikukudityaniswa kwebandla nombuso, okukwamelwa ngokomfuziselo njengomfanekiselo werhamncwa.

Isiqendu esichaza ukuwa kweBhabheli sinentetho ethi “yizani” ephindaphindwe kathathu. Eyesithathu sisenzeka xa uThixo ezisa umgwebo wokubadida ulwimi lwabo, nokubachithachitha emhlabeni wonke. “Yizani” yokuqala yayikukulungiselela eyesibini ethi “yizani,” xa babesakha isixeko sabo nenqaba yabo. Xa babewugqibile umsebenzi wabo ngexesha lembali yentetho yesibini ethi “yizani,” uThixo wehla ukuze akhangele ngamehlo imvukelo yabo. “Yizani” yesithathu yayingumgwebo, kanti “yizani” yesibini yayingulingo olubonakalayo. “Yizani” yokuqala imele ukusilela kwabo kokuqala, yaye ngokwesiprofeto ukuphindaphindwa kathathu kwentetho ethi “yizani” kuchaza inkqubo yokuvavanywa enamanqanaba amathathu yevangeli engunaphakade. Kukho ulwazi oluninzi ngakumbi kubungqina bemvukelo nokuwa kukaNimrodi, kodwa apha sichaza nje ukuba ngexesha lokuqala iBhabheli (iBhabheli) yawa, uphawu “lwamaxesha asixhenxe,” njengoko lumelwe “kukuchithachithwa,” luyaboniswa. Umgwebo

kaNimrodi wawumelwe kukuchithachithwa, okaNebhukadenetsare ngawo “amaxesha asixhenxe” yaye okaBheleshatsare ngama “amawaka amabini anamakhulu mahlanu anamashumi amabini”.

Umqondiso ka-Alfa no-Omega uchaza ukuba umgca wesiprofeto omelwe zizahluko zesine nezihlanu, ngumyalezo wemvula yasemva kwexesha wengelosi yesibini neSikhalo Sasebusuku. Umgca uqala ngokuwa kweBhabhiloni okumelwe nguNebhukadenetsare, nto leyo ebonisa u-1798, elixesha apho iBhabhiloni yokomoya (ubupopu) yawa okokuqala. Emva koko ekupheleni komgca, iBhabhiloni kaBheleshatsare iyawa, kuphawula ukuqala kokuwa okuqhubekayo kweBhabhiloni yokomoya (ubupopu kwakhona), kuqala ngexesha lentlekele yomthetho weCawa. Kukho amangqina amabini okuwa kweBhabhiloni ekuqaleni komgca, kwakho namangqina amabini ekupheleni kwawo. Ingqiqo yesiprofeto iyawuqonda umqondiso woQalo olukhulu noSiphelo, ngoxa ibona umbandela wokuwa kweBhabhiloni ungqinwa ngamangqina amane kumgca omelwe zizahluko zesine nezesihlanu zikaDaniyeli.

Kobudlelwane bomfuziselo nenkcazelo yawo yokuzaliseka phakathi kukaNebhukadenetsare noBheleshatsare, xa kulungelelaniswa neentsuku zokugqibela, sifumana irhamncwa lomhlaba likwimeko yalo efana neyemvana limelwe nguNebhukadenetsare; size ke, xa lithetha njengenamba, sibone uBheleshatsare. Siyabona kubudlelwane besiprofeto uphondo lweRiphabhlikhi, olukhokelwa nguMgaqo-siseko waseUnited States, lumelwe nguNebhukadenetsare, kwanokubhukuqwa koMgaqo-siseko kumelwe nguBheleshatsare. Siya kuthi kwakhona sibone uNebhukadenetsare eyintombi esisilumko, noBheleshatsare eyintombi esisidenge.

Siya kuqhubeka nokuqwalasela kwethu iincwadi zesine nezesihlanu zikaDaniyeli kwinqaku elilandelayo.

“UBheshatsare wayenikwe amathuba amaninzi okwazi nokwenza ukuthanda kukaThixo. Wayembonile uyisemkhulu uNebhukadenetsare egxothiwe kuluntu lwabantu. Wayelibonile ingqondo awayezingca ngayo loo kumkani unekratshi isuswa ngulo Wayinika. Wayembonile ukumkani egxothwa ebukumkanini bakhe, esenziwa iqabane lezilo zasendle. Kodwa ukuthanda kukaBheshatsare ukonwaba nokuzizukisa kwacima izifundo ebengafanele azilibale. Waza wenza izono ezifanayo nezo zazisa izigwebo ezibonakalayo phezu kukaNebhukadenetsare. Wachitha amathuba awanikwa ngobabalo, engawahoyi ukuwasebenzisa amathuba awayefikeleleka kuye ukuze aqhelane nenyano. ‘Ndimele ndenze ntoni na ukuze ndisindiswe?’ yayingumbuzo owadlulwayo ngokungakhathali ngukumkani omkhulu kodwa osisidenge.”

“Le yiyo ingozi yolutsha lwanamhlanje olungakhathaliyo nolungenankathalo. Isandla sikaThixo siya kumvusa umoni njengoko samvusa uBheleshatsare, kodwa kwabaninzi kuya kuba sele kusemva kwexesha ukuba baguquke.

“Umlawuli waseBhabheli wayenobutyebi nembeko, yaye ekuziphatheni kwakhe ngokuqhayisa nokuzanelisa ngokuzidla wayeziphakamisile ngokuchasene noThixo wezulu nomhlaba. Wayethembele engalweni yakhe, engacingi ukuba kungakho nabani na onokuzama ukuthi, ‘Uyenzeleni na le nto?’ Kodwa njengoko isandla esiyimfihlakalo sasiloba iileta eludongeni

Iwebhotwe lakhe, uBheleshatsare wangenwa luloyiko waza wathi cwaka. Ngesikhashana nje wahluthwa ngokupheleleyo amandla akhe, waza wathotywa njengomntwana. Waqonda ukuba wayesenceba yoMnye omkhulu kunoBheleshatsare. Wayesenza intlekisa ngezinto ezingcwele. Ngoku isazela sakhe savuswa. Waqonda ukuba wayenikwe ilungelo lokwazi nokwenza intando kaThixo. Imbali kayisemkhulu yakhe yabonakala phambi kwakhe ngokucace gca, njengombhalo oseludongeni.” Bible Echo, Epreli 25, 1898.