

Incwadi kaDaniyeli — Inani Lamashumi Amabini Anesithandathu

Amaxesha Asixhenxe kaNebhukadenetsare: Umnatha Wobuprofeti Otyhila Ubuhedeni, Ubupopu, ne-United States

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2023-12-21

Umfuziselo kaNebhukadenetsare kwisahluko sesine uyamangalisa. “Amaxesha” akhe “asixhenxe,” ayefanekisela izigaba zexesha apho ubuhedeni (umnikelo wamihla le), nobupopu (isiphambeko sencithakalo), zanyathela phantsi ingcwele nomkhosi.

Ndaza ndeva omnye ongcewele ethetha, yaye omnye ongcewele wathi kuloo ngcewele ibithetha, Kuya kuba kude kube nini na umbono ongembingelelo yemihla ngemihla, nokreco lwentshabalalo, olunikela zombini ingcwele nomkhosi ukuba zinyathelwe ngeenyawo?
Daniyeli 8:13.

Ukutyatyaliswa “kwendawo engcewele nomkhosi,” okukhankanywe kwindinyana yeshumi elinesithathu, kumele “amaxesha asixhenxe” awayengokokugqibela kwezi zimbini zengqumbo zikaThixo; yaye “amaxesha asixhenxe” kaNebhukadenetsare amele “amaxesha asixhenxe” awayengawokuqala kwiingqumbo zikaThixo, kodwa omabini amelwe ngokwesiprofeto njengomgca omnye.

Ndiya kunaba phezu kweYerusalem umgca wokulinganisa waseSamariya, nomthofu wokumisa wendlu ka-Ahabhi; yaye ndiya kuyisula iYerusalem njengokuba umntu esula isitya, esisula, asijike sibe sijonge ezantsi. 2 Kumkani 21:13.

Isahluko sesibhozo sikaDaniyeli, nendima yeshumi elinesithathu, sithetha ngomgca wesibini wokucaphuka kukaThixo, njengoko kwehliselwa phezu kobukumkani basemzantsi bakwaYuda, ukuqala ngowama-677 BC. “Amaxesha asixhenxe” kaNebhukadenetsare amele umgca wokuqala wokucaphuka kukaThixo, njengoko kwehliselwa phezu kobukumkani basemantla bakwaSirayeli, ukuqala ngowama-723 BC. “Amaxesha asixhenxe” kaNebhukadenetsare amele iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu apho ubuhedeni bayinyathela phantsi ingcwele nomkhosi, kulandelwa yiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu apho upopu wayinyathela phantsi ingcwele nomkhosi.

UbuPapal ngokusisiseko abubunye ngaphandle kobuhedeni obugutyungelwe kukuzibanga ubuKristu. “Ubuhedeni obubhaptizawo,” ngokungathi kunjalo. Akukho nto emela uKristu okanye ubuKristu kubuKatolika. Ihlabathi layifunda loo nyaniso kwimbali yamaXesha oBumnyama, kodwa ukususela ngo-1798, ihlabathi layilibala. UbuPapal bunentliziyo efanayo nobuhedeni. Inkolo nezithethe zeenkolo ziyafana ncam. Isigwebo sikaNebhukadenetsare “samaxesha asixhenxe,” saquka ukuba anikwe intliziyo yerhamncwa. Intliziyo yerhamncwa awayinikwayo yayiyintliziyo eyayimela inkolo yobuhedeni, nokuba yayibuhedeni obucacileyo

okanye ubuhedeni obugqunyiweyo ngohlobo lobuKatolika. USister White uchaza ukuba inamba ekwiSityhilelo seshumi elinesibini nguSathana, kodwa ngengqiqo yesibini yiRoma yobuhedeni.

“Ngoko ke ngoxa inamba, ngokuyintloko, imela uSathana, ikwangumfuziselo, ngengqiqo yesibini, weRoma yobuhedeni.” Imbambano Enkulu, 439.

Irhamncwa uNebhukadenetsare awumelanisela “amaxesha asixhenxe,” yayilirhamncwa lenamba iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, yaza ke yaba lirhamncwa lobuKatolika kwezinye iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu. Ekupheleni kwaloo mihla uNebhukadenetsare uluphawu lweUnited States, ekugqibeleni engumprofeti wobuxoki. Ngokwesiprofeto uNebhukadenetsare wayemele inamba, irhamncwa, nomprofeti wobuxoki, abangamagunya amathathu amanyeneyo enza iBhabhiloni yokomoya, kwanabo bakhokela ihlabathi ukuya eArmagedon. UNebhukadenetsare umele iBhabhiloni yokoqobo, yaye ngokwenjenjalo wasetyenziswa njengophawu lwawo omathathu loo magunya enza iBhabhiloni yokomoya yemihla yokugqibela.

Ukuze kuqondwe umfuziselo osandul’ ukuchongwa, kubalulekile kuqala ukumisa uNebhukadenetsare ngowe-1798, xa ubukumkani bakhe bubuyiselwa ekupheleni “kwamaxesha asixhenxe.” Siya kumisa lo mqondiso wendlela kuDaniel isahluko sesine, phambi kokuba siqalise ukuqhubeka ngesi sahluko ngendlela ecwangciseke ngakumbi.

“Ngexesha lokuphela” ngo-1798, incwadi kaDaniyeli yavulwa, yaza ke le ncwadi yazalisekisa injongo yayo yokuzisa ukukhanya okwandayo okuya kuvavanya, kuhlambulule, kuze kuvelise iindidi ezimbini zabakhonzi. Ukuvulwa kwencwadi kaDaniyeli kuphawula ukuqala kwenkqubo yovavanyo enamanyathelo amathathu esekelwe enyanisweni ezatyhilwayo ngelo xesha.

Waza wathi, Hamba ngendlela yakho, Daniyeli; kuba la mazwi avalawe, atywiniwe, kude kube lixesha lesiphelo. Abaninzi baya kuhlanjululwa, benziwe mhlophe, baze bavavanywe; kodwa abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniel 12:9, 10.

Injongo yesiprofeto yokutyhilwa kwencwadi equka incwadi kaDaniyeli nencwadi yeSityhilelo, kukuvavanya isizukulwana esiphilayo ngexesha lembali apho incwadi ityhilwa khona. KuDaniyeli ishumi elinesibini, kukho iziprofeto zexesha ezithathu ezichongiweyo. Esokuqala yiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, apho amandla abantu abangcwele ayeza kuchithachithwa.

Kodwa wena, Daniyeli, wavale amazwi, uze uyitywine incwadi, kude kube lixesha lesiphelo; baninzi abaya kuhamba-hamba, kwandise ulwazi. Ndaza mna Daniyeli ndakhangela, nanko kumi abanye ababini, omnye emi ngapha kolunxweme lomlambo, omnye emi ngaphaya kolunxweme lomlambo. Wathi omnye kwindoda eyambethe ilinen, eyayiphezu kwamanzi omlambo, Koda kube nini na ukuphela kwezi zinto zingummangaliso? Ndeva indoda eyambethe ilinen, eyayiphezu kwamanzi omlambo, xa yaphakamisayo isandla sayo sokunene nesandla sayo sokhohlo ngasezulwini, yafunga lowo uphilayo ngonaphakade, isithi, Kuya kuba lixesha, namaxesha, nesiqingatha sexesha; xa iya kube ikugqibile ukusasaza amandla abantu abangcwele, ziya kuthi zigqitywe zonke ezi zinto. Daniyeli 12:4–7.

Ezinye iixesha ezimbini zesiprofeto kwisahluko seshumi elinesibini ziintsuku eziliwaka namakhulu amabini anamashumi alithoba, neentsuku eziliwaka namakhulu amathathu anamashumi amathathu anesihlanu.

Ndaza ndeva, kodwa andaqonda; ndaza ndathi, OyiNkosi yam, ziya kuba yintoni na isiphelo sezi zinto? Wathi yena, Hamba ngendlela yakho, Daniyeli; ngokuba amazwi lawo avalelwe, atywiniwe, ade afike ixesha lokuphela. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Kususela kwixesha lokuba umbingelelo wamihla le ususwe, nokumiselwa kwesikizi esenza incithakalo, kuya kubakho iintsuku eziliwaka elinamakhulu amabini anamashumi asithoba. Unoyolo lowo ulindayo, afikelele kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu. Daniyeli 12:8–12.

Kwezi ndinyana “ixesha lokuphela” kubhekiswa kulo kabini, yaye lichazwa njengelo nqanaba xa amazwi kaDaniyeli ayeza kutyhilwa. Amazwi angumxholo wokutyhilwa “ngexesha lokuphela” ngamaxesha amathathu obuprofeti angamawaka alishumi elinambini anamakhulu amathandathu anamashumi amathandathu (ixesha, namaxesha, nesiqingatha), amawaka alishumi elinambini anamakhulu alithoba anamashumi alithoba, kunye namawaka alishumi elinantathu anamakhulu amathathu anamashumi amathathu anesihlanu. Amabini kula maxesha mathathu achazwa “njengeentsuku.” Amabini kula mathathu aphela ngowe-1798, yaye elesithathu laphela kanye ekupheleni kowe-1843. Kungokuphela kanye kowe-1843, kuba indinyana ithi, “unoyolo lowo ulindayo, afikelele ku...”

Igama elithi “uyeza,” lithetha ukufikelela. Ngoko ke usikelelekile lowo ulindayo, aze afikelele nakumhla wokuqala ka-1844. Ixesha lokulibaziseka lomzekeliso weentombi ezilishumi laqala ekudanisekeni kokuqala kwimbali yamaMillerite, yaye oko kudana kwafika kanye ngomhla wokugqibela ka-1843, kwaye umhla wokugqibela ka-1843, ufikelela kanye kumhla wokuqala ka-1844. Intsikelelo yokulinda yaqala xa ixesha lokulibaziseka laqala ekudanisekeni kokuqala.

Kusekuninzi kakhulu okusafanele kuthethwe ngazo ezi ndinyana, kodwa umba esiwuthathela ingqalelo apha yindima kaDaniyeli yobuprofeti. Injongo yencwadi kaDaniyeli, emelwe nguDaniyeli kwesi sicutshulwa, kukuvelisa inkqubo yovavanyo enamanyathelo amathathu xa incwadi ityhilwa. UDaniyeli waxelelwa ukuba makahambe ngendlela yakhe kude kube lixesha lesiphelo xa incwadi yayiza kutyhilwa. Isiphelo sesi sahluko sigxininisa oko kuya kwenzeka xa ixesha lesiphelo lifika.

Ke wena hamba indlela yakho ude ufike ukuphela; ngokuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla. Daniyeli 12:13.

Incwadi kaDaniyeli yayimele ime kwisabelo sayo ekupheleni kwemihla yesiprofeto kaDaniyeli.

“Xa uThixo enika umntu umsebenzi okhethekileyo ukuba awenze, umele ukuma esabelweni sakhe nasendaweni yakhe njengoko wenzayo uDaniyeli, elungele ukuphendula ubizo lukaThixo, elungele ukuzalisekisa injongo yaKhe.” Manuscript Releases, umqulu 6, 108.

Ngexesha lesiphelo ngowe-1798, uDaniyeli wema esabelweni sakhe, nto leyo echazwe kwindima yeshumi elinesithathu ngokuthi “ekupheleni kwemihla.” Ukuphela kokugxothwa kukaNebhukadenetsare “izihlandlo ezisixhenxe” kuchaza u-1798, kuba kwagqitywa “ekupheleni kwemihla.”

Ekupheleni kwemihla mna Nebhukadenetsare ndaphakamisela amehlo am ezulwini, nokuqonda kwam kwabuyela kum, ndamsikelela Oyena Uphakamileyo, ndamdumisa ndanzukisa lowo uphilayo ngonaphakade, obukumkani bakhe bubukhosi obungunaphakade, nobukumkani bakhe buhleli kwizizukulwana ngezizukulwana. Bonke abemi behlabathi bathathwa njengabanto yanto; wenza ngokwentando yakhe emkhosini wezulu, naphakathi kwabemi behlabathi; akukho bani unokumisa isandla sakhe, nokuba athi kuye, Wenza ntoni na? Kwangelo xesha ukuqonda kwam kwabuyela kum; ngenxa yozuko lobukumkani bam, isidima sam nokukhazimla kwam kwabuyela kum; nabacebisi bam neenkosi zam bandifuna; ndamiselwa ebukumkanini bam, ndanezelwa ubungangamsha obugqithisileyo. Kaloku mna Nebhukadenetsare ndiyamdumisa, ndimphakamisa, ndiyamzukisa uKumkani wezulu, onke umsebenzi wakhe eyinyaniso, neendlela zakhe zingumgwebo; nabo bahamba ngekratshi unako ukubathoba. Daniyeli 4:34–37.

Ibinzana elithi “isiphelo semihla” limela ixesha lesiphelo ngo-1798. Ngelo xesha uNebhukadenetsare wamiswa ebukumkanini bakhe, obabungekho sasenembali yamarhamncwa obupagani nobupopu. Ngelo nqanaba, uNebhukadenetsare wayemela indoda eguqulwe ngokupheleleyo, yaye ngokwenjengalo wayemela irhamncwa lomhlaba lesiprofeto seBhayibhile elaqalisa ukulawula ngo-1798, yaye laqala njengemvana, nangona lalimiselwe ukuba ekugqibeleni lithethe njengenamba. Umela irhamncwa lomhlaba elaliza kulawula iminyaka engamashumi asixhenxe yomfuziselo ekuzalisekiseni kukaIsaya wamashumi amabini anesithathu, kanye njengokuba ubukumkani bakhe boqobo balawula iminyaka engamashumi asixhenxe yokoqobo. Umfuziselo “uvaleke ngci.”

UNebhukadenetsare umele unxulumano lwesiprofeto phakathi kwamagunya amathathu amelwe kwiZityihilelo izahluko zeshumi elinesibini neshumi elinesithathu. Apho achongwa njengenamba, irhamncwa laselwandle, nerhamncwa lasemhlabeni. KwiZityihilelo ishumi elinesithandathu achongwa njengamagunya amathathu akhokela ihlabathi eArmagedon. “Amaxesha asixhenxe” kaNebhukadenetsare adibanisa onke loo marhamncwa mathathu, kuba iBhabheli yokoqobo ibonakalisa iBhabheli yokomoya, yaye kwaloo mgca mnye wesiprofeto ufumaneka encwadini kaDaniyeli uthatyathwa kwincwadi yeSityihilelo, kuba ezo ncwadi zimbini zizisa enye kwenye ekugqibeleleni.

UNebhukadenetsare umele u-1798 njengonxulumano lwesiprofeto phakathi kwenamba, irhamncwa nomprofeti wobuxoki. U-1798 waye “lixesha lesiphelo” lomyalezo wesithunywa sokuqala nembali yamaMillerite. UWilliam Miller wakhokelwa ekumiseni lonke ulwakhiwo lwakhe lwesiprofeto phezu kokuqonda kwakhe inamba yobuqaba nerhamncwa lobuKatolika, kodwa akazange ayibone iUnited States njengerhamncwa lomhlaba nomprofeti wobuxoki. Wayekwazi ukubona imbali engaphambi “kwexesha lesiphelo” ngo-1798, kodwa ikamva lalisesekamva. “Ngexesha lesiphelo” ngo-1989, onke la mandla mathathu ayeza kuthi ke aqondwe.

Ukuvulwa kwetywina kokuqondwa kwesiprofeto ngenamba nerhamncwa ngowe-1798, kumelwe nguMlambo iUlai kwizahluko zesixhenxe, sesibhozo nesesithoba. Ukuvulwa kwetywina kokuqondwa kwesiprofeto ngenamba, irhamncwa nomprofeti wobuxoki ngowe-1989, kumelwe nguMlambo iHiddekel kwizahluko zeshumi, zeshumi elinanye nezeshumi elinesibini. UNebhukadenetsare umele intshukumo yengelosi yokuqala eyafika ngowe-1798, yaye ungumfuziselo kaBheleshatsare, omela intshukumo yengelosi yesithathu eyafika ngowe-1989. Ngenxa yesi sizathu, iphupha lesibini likaNebhukadenetsare, kwisahluko sesine, limele isigidimi sengelosi yokuqala.

“amaxesha asixhenxe” kaNebhukadenetsare afikelela esiphelweni “ngexesha lesiphelo” ngowe-1798, ngokufika kwesigidimi sesilumkiso somgwebo ozayo. “Ekupheleni kwemihla,” ungumntu oguqukileyo, ngaloo ndlela emele uphondo lweRiphabhlikhi lwerhamncwa lomhlaba, xa lwalunjengemvana. Kwangaxeshanye umele uphondo lwamaProtestanti aseFiladelfiya lwerhamncwa lomhlaba.

Njengokumkani wokuqala waseBhabheli, ufanekisela uBheleshatsare, ukumkani wokugqibela waseBhabheli. Umgwebo wakhe wafanekiselwa ngumgwebo kaNimrodi, waza ke nawo wafanekisela umgwebo kaBheleshatsare. Umgwebo wakhe wawumela ukuvulwa komgwebo wophando ngomhla wama-22 Oktobha, 1844.

UKumkani uNebhukadenetsare, kubo bonke abantu, iintlanga, neelwimi, abahleli emhlabeni wonke; uxolo malwandiswe kuni. Ndabona kulungile ukubonisa imiqondiso nezimanga awazenzileyo kum uThixo Osenyangweni. Hayi, indlela emikhulu ngayo imiqondiso yakhe! nendlela ezinamandla ngayo izimanga zakhe! ubukumkani bakhe bubukumkani obungunaphakade, nobukhosi bakhe bungobezizukulwana ngezizukulwana. Mna Nebhukadenetsare ndandiphumle endlwini yam, ndinempumelelo ebhotwe lam; ndabona iphupha elandoyikisayo, neengcinga embhedeni wam nemibono yentloko yam zandiphazamisa. Daniyeli 4:1–5.

Iphupha lamenza uNebhukadenetsare woyika, yaye umfuziselo walo mbono umele iindaba ezilungileyo ezingunaphakade zengelosi yokuqala, eziyalela abantu ukuba “bamoyike uThixo.”

Ndabona enye ingelosi ibhabha esazulwini sezulu, inevangeli engunaphakade ukuba iyishumayeke kwabo bahleli emhlabeni, nakuzo zonke iintlanga, nezizwana, neelwimi, nabantu, Isithi ngezwi elikhulu, Moyikeni uThixo, nimnike uzuko; kuba lifikile ilixa lomgwebo wakhe; nize ninqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi. ISityhilelo 14:6, 7.

Ivangeli engunaphakade sisigidimi esinamanyathelo amathathu: inyathelo lokuqala, njengoko limelwe yingelosi yokuqala, kukoyika uThixo; elesibini kukumnika uzuko; yaye elesithathu limelwe lilixa lomgwebo wakhe. “Uzuko” lumele isimilo, yaye eyesibini ethi “yehla” ebalini lokuvukela kukaNimrodi kulapho kwaphandwa khona isimilo sesixeko nenqaba. Yayisisigwebo sophando. Umanyano lwecawe norhulumente ngumfanekiselo werhamncwa, yaye inyathelo lesibini likaNimrodi lalingelokubonakalisa umfanekiselo werhamncwa, kodwa inyathelo lesibini levangeli engunaphakade livelisa ukuzukiswa kwesimilo sikaThixo, kungekhona esikaNimrodi.

Uloyiko lukaNebhukadenetsare luwuphawu lovavanyo lokuqala, kanye njengokuba kwakunjalo ukhetho lukaDaniyeli lokungadli ukutya kwaseBhabheli, kuba uDaniyeli wayesoyika uThixo. Ingelosi yokuqala yafika embalini ngowe-1798, yaza emva koko yanikwa amandla ngowe-11 Agasti 1840. Iphupha likaNebhukadenetsare limisela ukufika komyalezo wokuqala ngexesha lesiphelo ngowe-1798.

Ndabona iphupha elandenza ndoyika, zaza iingcinga endandizinazo phezu komandlalo wam nemibono yentloko yam yandikhathaza. Ngenxa yoko ndamisa umthetho wokuba kuziswe phambi kwam onke amadoda azizilumko aseBhabheli, ukuze andazise ukutyhilwa kwephupha. Kwangena ngoko abakhafuli, nabavumisi ngeenkwenkwezi, namaKaledi, nabavumisi: ndaza ndaxela iphupha phambi kwabo; kodwa abazange bandazise ukutyhilwa kwalo. Ke ekugqibeleni wangena phambi kwam uDaniyeli, ogama linguBhelete-shatsare, ngokwegama lothixo wam, nokukho kuye umoya woothixo abangcwele; ndaza phambi kwakhe ndaxela iphupha, ndisithi, Bhelete-shatsare, nkosi yabakhafuli, ngenxa yokuba ndiyazi ukuba umoya woothixo abangcwele ukuwe, nokuba akukho mfihlelo ikukhathazayo, ndixelele imibono yephupha lam endilibonileyo, nokutyhilwa kwalo. Daniyeli 4:5–9.

Ukufika komyalezo wokuqala ngexesha lesiphelo ngowe-1798, omelwe lulooyiko lukaNebhukadenetsare, kuphawula ixesha apho incwadi kaDaniyeli yayimele ivulwe khona.

Ke wena, Owu Daniyeli, vala amazwi la, uze uyitywine incwadi kude kuse kwixesha lesiphelo; baninzi abaya kuhambahamba ngapha nangapha, nolwazi luya kwanda. ... Wathi yena, Hamba indlela yakho, Daniyeli; kuba amazwi la avalawe, atywiniwe kude kuse kwixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabakho abangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:4, 9, 10.

Xa incwadi kaDaniyeli yavulwa “ngexesha lesiphelo”, abantu babizelwa ukuba beze baphande ukwanda kolwazi, yaye olo bizo ekugqibeleni lwavelisa iindidi ezimbini zabanquli. Olunye udidi lwalungenakuqonda, kanti olunye lwalunokuqonda. Izilumko zaseBhabheli, ezimelwe “ngababhuli, nabavumisi ngeenkwenkwezi, namaKaledi, nabaxeli-zinto ezizayo” zazingakwazi ukuqonda, kodwa uDaniyeli waqonda. “Izilumko” zaseBhabheli zazingakwazi ukuqonda, yaye ngenxa yoko zimele abangendawo. UDaniyeli wayemela izilumko.

Siya kuqhubeka kuDaniyeli isahluko sesine kwinqaku elilandelayo.

“Abo bangathembekanga emsebenzini kaThixo baswele umgaqo; iinjongo zabo azinasimo esinokubakhokelela ekukhetheni okulungileyo phantsi kwazo zonke iimeko. Abakhonzi bakaThixo mabavakalelwe ngamaxesha onke ukuba baphantsi kweliso loMqeshi wabo. Lowo wabukela isidlo esingcolisayo sikaBheleshatsare ukho kuzo zonke iziko zethu, kwigumbi lokubala lomrhwebi, emsebenzini wangasese; yaye isandla esingenagazi ngokuqinisekileyo sibhala ukungahoyi kwenu njengoko sabhala umgwebo owoyikekayo wokumkani onyelisayo. Ukugwetywa kukaBheleshatsare kwabhalwa ngamazwi omlilo, ‘Ulinganisiwe ezikalini, wafunyanwa usilela’; yaye ukuba niyasilela ukuzalisekisa izibophelelo zenu enizininikwe nguThixo, ukugwetywa kwenu kuya kuba kwangokunjalo.” Messages to Young People, 229.