

# Incwadi kaDaniyeli — Inani Lamashumi Amabini Anesixhenxe

*Enye Imfihlelo Yephupha*

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Iphupha lesibini likaNebhukadenetsare limisela “ixesha lesiphelo,” xa iindidi ezimbini zabakhonzi zibizwa ukuba zize ziphonononge “ukwanda kolwazi” olwatyhilwayo ngowe-1798. Emva koko noDaniyeli uchazwa njengoBheleteshatsare, ngaloo ndlela emchaza njengabantu bakaThixo bomnqophiso, kuba ukuguqulwa kwegama kuphawula ngokwesiprofeto ulwalamano lomnqophiso. UNebhukadenetsare waqonda ukuba uDaniyeli wayenobukho boMoya oyiNgcwele, yaye ngenxa yamava akhe angaphambili noDaniyeli, wacinga ukuba “akukho mfihlelo” eyayiya kumkhathaza uDaniyeli, kodwa imfihlelo yeli phupha yamkhathaza uDaniyeli.

O Belteshatsare, nkosi yamagqwirha, ngenxa yokuba ndiyazi ukuba umoya woothixo abangcwele ukuwe, yaye akukho mfihlelo ikukhathazayo, ndixelele imibono yephupha lam endilibonileyo, nokutyhilwa kwalo. Injalo ke imibono yentloko yam esililini sam; ndabona, nanko umthi phakathi komhlaba, ukuphakama kwawo kukhulu. Umthi lowo wakhula, womelela, ukuphakama kwawo kwafikelela ezulwini, ukubonakala kwawo kwesa ekupheleni komhlaba wonke; amagqabi awo ayemahle, neziqhamo zawo zininzi, yaye kuwo kwakukho ukudla kwabantu bonke; amarhamncwa asendle ayenomthunzi phantsi kwawo, neentaka zezulu zazihlala emasebeni awo, yaye yonke inyama yayisondliwa ngawo. Ndabona emibonweni yentloko yam esililini sam, nanko umlindi, ongcwele, esihla evela ezulwini; wadanduluka ngezwi elikhulu, watsho ngolu hlobo ukuthi, Gawulani umthi, nisike amasebe awo, nikuhlunguze amagqabi awo, nisasaze iziqhamo zawo; mawasuke amarhamncwa phantsi kwawo, neentaka emasebeni awo; kanti ke shiyani isiphunzi seengcambu zawo emhlabeni, kwanokubotshwa ngentsimbi nobrezi, engceni ethambileyo yasendle; yaye mabe manziswe ngumbethe wezulu, nesabelo sakhe sibe kunye namarhamncwa engceni yomhlaba; intliziyo yakhe mayitshintshwe isuke kweyomntu, anikwe intliziyo yesilwanyana; kudlule kuye amaxesha asixhenxe. Lo mcimbi ungommiselo wabalindi, nesigwebo siselizwini labangcwele; ukuze abaphilayo bazi ukuba Osenyangweni ulawula ebukumkanini babantu, abunike lowo athandayo, amise phezu kwabo noyena mntu uphantsi. Eli phupha ndilibonile mna, ukumkani uNebhukadenetsare. Ngoku wena, O Belteshatsare, xela ukutyhilwa kwalo, ngenxa yokuba onke amadoda azizilumko obukumkani bam engakwazi ukundazisa ukutyhilwa kwalo; kodwa wena unakho, kuba umoya woothixo abangcwele ukuwe. Wandula ke uDaniyeli, ogama lakhe linguBelteshatsare, wamangaliswa okwethutyana, neengcinga zakhe zamkhathaza. Wathetha ukumkani, wathi, Belteshatsare, malingakukhathazi iphupha, nokutyhilwa kwalo. Waphendula uBelteshatsare, wathi, Nkosi yam, iphupha malibe kwabakuthiyileyo, nokutyhilwa kwalo kube kwiintshaba zakho. Daniyeli 4:9–19.

UDaniyeli “uyakhathazeka” ngenxa yephupha nentsingiselo yalo, kuba uyakuqonda ukuba uNebhukadenetsare unokukhubeka ngenxa yentsingiselo yalo, kodwa akuba uNebhukadenetsare

emkhuthazile ukuba athethe, uDaniyeli unika uNebhukadenetsare isilumkiso somgwebo ozayo. Esi silumkiso somgwebo ozayo sisimboli yesilumkiso sengelosi yokuqala eyafikayo ngexesha lesiphelo, ngo-1798.

Ke kaloku uDaniyeli, ogama lakhe lalinguBheletesatsare, wamangaliswa okwethutyana, zaza iingcinga zakhe zamkhathaza. Waphendula ukumkani wathi, Bheletesatsare, malingakukhathazi iphupha, nokucaciswa kwalo. UBheletesatsare waphendula wathi, Nkosi yam, akwanga iphupha elo kubo bakuthiyileyo, nokucaciswa kwalo kwiintshaba zakho. Daniyeli 4:19.

UDaniyeli “wakhwankqiswa kangangeyure enye.” “Iyure” le yenye kwezihlanu apho igama elithi “iyure” livela khona encwadini kaDaniyeli, yaye alifumaneki kwenye indawo eTestamenteni eNdala. Apha limela ixesha apho uDaniyeli, emele “izilumko” eziqondayo ukwanda kolwazi, ezilungiselela ukunika isilumkiso sengweosi yokuqala, esazisa ukuvulwa komgwebo wophando ngo-Oktobha 22, 1844. Ukutolika kukaDaniyeli iphupha akuquki kuphela isibhengezo somgwebo ozayo, kodwa kwakuquka nokubizela uNebhukadenetsare ukuba ayeke esonweni, emele iindaba ezilungileyo ezingunaphakade zengweosi yokuqala. “Iyure” le ibiya kubekwa ngokwesiprofeto ngexesha lesiphelo, ngo-1798, xa ingweosi yokuqala yangena embalini. Ingweosi yokuqala yangena embalini ngo-1798, ekupheleni “kwamaxesha asixhenxe” empindezelo kaThixo eyaziswa phezu kobukumkani basentla, eqala ngo-723 BC.

Kuba ezo ziintsuku zempindezelo, ukuze kuzaliseke zonke izinto ezibhaliweyo. Kodwa yeha ke kwabo bakhulelweyo, nakwabo bancancisayo, ngaloo mihla! kuba kuya kubakho imbandezelo enkulu ezweni, nengqumbo phezu kwaba bantu. Kwaye baya kuwa likrele, bathinjwe basiwe kuzo zonke iintlanga; yaye iYerusalem iya kunyathelwa ziintlanga, kude kuzaliseke amaxesha eentlanga. Luka 21:22–24.

UNebhukadenetsare wayeza kuphila enentliziyo yesilwanyana ngexesha lempindezelo kaThixo, eyaziswa phezu kobukumkani basentla bakwaSirayeli, kuba uNebhukadenetsare wayengukumkani wasentla. ULuka uchaza elo xesha linye “njengamaxesha” (“amaxesha eeNtlanga”), ngobuninzi, xa ephawula indawo yokuphela kokunyathelwa kweYerusalem.

Baya kuwa ngohlangothi lwekrele, baze bathinjwe basiwe kuzo zonke iintlanga; neYerusalem iya kunyathelwa phantsi ziintlanga, kude kuzaliseke amaxesha eentlanga. Luka 21:24.

Encwadini yeSityhilelo, amaxesha eentlanga zokunyathela phantsi ingcwele nomkhosi achongwa nje ngokuba yiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, kuba kwakugxininiswa nje ixesha lentshutshiso yobupopu.

Ke wona umzi ongaphandle kwetempile uwuyeye, ungawulinganisi; kuba unikwe iiNtlanga; yaye umzi ongwele ziya kuwunyathela ngeenyawo iinyanga ezingamashumi amane anesibini. Ndiya kubanika amandla amangqina am ababini, yaye aya kuprofeta iwaka elinamakhulu amabini anamashumi amathandathu eemini, embethe iingxowa. IsiTyhilelo 11:2, 3.

Umyalezo wesilumkiso uDaniyeli awawunika uNebhukadenetsare umele isilumkiso somgwebo ozayo. Ukufika kwaloo myalezo wesilumkiso kubekwe ngokomfuziselo ngowe-1798, elo xesha

apho ingelosi yokuqala yafikayo ukuza kulumkisa ngomgwebo wophando osondelayo. Umgwebo owaxelwayo phezu koNebhukadenetsare wenzeka ekusetyenzisweni kwesibini kwegama elithi “iyure” kwisahluko sesine.

Konke oku kwamfikela ukumkani uNebhukadenetsare. Ekupheleni kweenyanga ezilishumi elinesibini wayehamba ebhotwe lobukumkani baseBhabheli. Ukumkani wathetha, wathi, Asiyiyo na le iBhabheli enkulu, endiyakhayo ibe yindlu yobukumkani ngamandla obugorha bam, nangenxa yozuko lobungangamsha bam? Ilizwi lisese semlonyeni wokumkani, kwawa ilizwi liphuma ezulwini, lisithi, Kumkani Nebhukadenetsare, kuthethwa kuwe; ubukumkani busukile kuwe. Baya kukugxotha phakathi kwabantu, nendawo yakho yokuhlala iya kuba kunye nezilwanyana zasendle; baya kukunika utye ingca njengeenkomo, kudlule phezu kwakho amaxesha asixhenxe, ude wazi ukuba Osenyangweni nguye olawulayo ebukumkanini babantu, yaye ubunika lowo athanda ukumnika yena. Ngaloo yure kwazaliseka oko kuNebhukadenetsare; wagxothwa phakathi kwabantu, wadla ingca njengeenkomo, nomzimba wakhe wamanzi ngumbethe wezulu, kwada kwaba ziinwele zakhe zakhula zaba njengeentsiba zokhozi, neenzipho zakhe zaba njengeenzipho zeentaka. Daniyeli 4:28–33.

Umgwebo owawuxelwe kwangaphambili wafika kanye kwangelo “yure” uNebhukadenetsare awaphakamisa ngayo intliziyo yakhe ekuziqqajiseni. Umgwebo wophando owawuxelwe kwangaphambili wafika xa “iyure” yomgwebo wophando kaThixo yaqalayo.

“iyure” yomgwebo kaThixo ngo-Oktobha 22, 1844, yavelisa iindidi ezimbini zabakhonzi, ezimelwe njenge “zilumko” kunye “nabangendawo” kwisahluko seshumi elinesibini sikaDaniyeli, yaye ezakwamelwa njenge “zilumko” okanye “zizidenge” emzekelisweni weentombi ezilishumi, yaye ezakwamelwa njengabo bagwetyelwe ngobulungisa ngokholo kwisahluko sesibini sikaHabakuki, ababesahlukaniswa nabo babonakalisa kwaolo phawu lwesimilo awayenaso uNebhukadenetsare “ngexesha” lokufika komgwebo wakhe.

Yabonani, umphefumlo wakhe ophakamileyo akathe tye phakathi kwakhe; ke yena olilungisa uya kuphila ngokholo lwakhe. Habhakuki 2:4.

Amaqela amabini kulowo nalowo wemigca emithathu abonakaliswa xa “iyure” yomgwebo wakhe yafikayo ngo-Oktobha 22, 1844, nto leyo emelwa “liyure” kaNebhukadenetsare yomgwebo. U-1798 waba sisiphelo sokucaphuka “kokuqala” “kwamaxesha asixhenxe,” xa ubupopu bayekayo ukuphumelela, kuba banikwa inxeba elibulalayo.

Yaye ke ukumkani uya kwenza ngokokuthanda kwakhe; aziphakamise, azikhulise ngaphezu kwawo onke oothixo, athethe izinto ezimangalisayo nxamnye noThixo woothixo, aze aphumelele kude kugqitywe ingqumbo; kuba oko kumiselweyo kuya kwenziwa. Daniyeli 11:36.

1844, yayisisiphelo “sokugqibela” sengqumbo:

Waza wathi, Khangela, ndiya kukwazisa oko kuya kubakho ekupheleni kokugqibela kwengqumbo; kuba ekumiselweni kwexesha isiphelo siya kubakho. Daniel 8:19.

Ukusetyenziswa kokuqala kwegama elithi “iyure,” kuDaniel isahluko sesine, kumela u-1798; nto leyo eyayisisiphelo “sokuqala” sokucaphuka kukaThixo se “zihlandlo ezisixhenxe” nxamnye nobukumkani basentla bakwaSirayeli; ukufika kwesigidimi sengelosi yokuqala ngexesha lokuphela; kunye nesiphelo se “zihlandlo ezisixhenxe” zikaNebhukadenetsare “ekupheleni kwemihla.”

Ukusetyenziswa kwesibini kwegama elithi “iyure,” kuDaniel isahluko sesine, kumela u-1844; owawusisiphelo sokucaphuka “kokugqibela” “kwamaxesha asixhenxe,” nxamnye nobukumkani basezantsi bakwaYuda. Kwakukwangokufika komgwebo wophando, nomgwebo kaNebhukadenetsare wobuqu.

Isahluko sokuqala sichaza imbali yenkqubo yokuvavanywa enamanyathelo amathathu, size siphawule ukuxhotyiswa komyalezo wengelosi yokuqala ngomhla we-11 Agasti 1840. Isahluko sesine simela ukufika komyalezo wengelosi yokuqala ngexesha lesiphelo ngo-1798, yaye sifanele sibekwe phezu kwesahluko sokuqala. Isahluko sesine sigxininisa umyalezo wengelosi yokuqala nesilumkiso sawo somgwebo osondelayo, size siphawule umhla wama-22 Oktobha 1844, nokufika komyalezo wengelosi yesithathu.

Ngokudibeneyo zimele ukuqala kungekhona kwe-Adventism kuphela, kodwa nokwe-United States. Izahluko zokuqala ukuya kwesesithathu zikwathetha ngembali esekupheleni kwe-Adventism, kwanasesiphelweni se-United States. Isahluko sesihlanu, kwanobungqina bukaBelshazzar, nabo bayahambelana nezo zahluko zintathu zokuqala.

Isahluko sokuqala, xa sihambelana nesahluko sesine, simela intshukumo yengelosi yokuqala, nembali yexesha incwadi kaDaniyeli eyatyhilwayo ngexesha lesiphelo ngowe-1798. Umyalezo owatyhilwayo ngelo xesha ufanekiselwa ngombono woMlambo i-Ulai, omela ukwanda kolwazi oluqulethwe kwizahluko zesixhenxe, sesibhozo nesesithoba zikaDaniyeli.

Ngomnyaka wesithathu wobukumkani bukaKumkani uBheleshatsare, kwabonakala umbono kum, kum mna Daniyeli, emva kwaloo nto yabonakala kum ekuqaleni. Ndabona embonweni; kwathi, ekuboneni kwam, ndandiseShushan ebhotwe, elikwiphondo laseElam; ndabona embonweni, ndandisecaleni komlambo iUlai. Daniel 8:1, 2.

Izahluko zokuqala ukuya kwesesithathu, ezihambelana nesahluko sesihlanu; zimela intshukumo yengelosi yesithathu, nembali yexesha apho incwadi kaDaniyeli yatyhilwayo ngowe-1989. Isigidimi esatyhilwayo ngelo xesha sifuziselwa ngombono woMlambo iHiddekel, omela ukwanda kolwazi oluqulethwe kwizahluko zeshumi, zeshumi elinanye, neshumi elinesibini.

Ke kaloku ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndandisecaleni komlambo omkhulu, onguHiddekel. Daniyeli 10:4.

Siya kuqhubeka ukucingisisa kwethu ngomnombo kaNebhukadenetsare noBheleshatsare kwinqaku elilandelayo.

“Kuyafuneka ukufundiswa iLizwi likaThixo kusondele kakhulu ngakumbi. Ngokukodwa uDaniyeli nesiTyhilelo kufanele kunikwe ingqalelo ngendlela engazange ibekho ngaphambili

embalini yomsebenzi wethu. Sisenokuthi kancinci kwezinye iinkalo ngokuphathelele amandla obuRoma nobupopu, kodwa sifanele sibhekise ingqalelo koko abaprofeti nabapostile bakubhalileyo phantsi kwempfumlelo yoMoya kaThixo. UMoya oyiNgcwele uzilungise ngolo hlobo izinto, kokubini ekunikezweni kwesiprofeto naseziganekweni ezichaziweyo, ukuze kufundiswe ukuba isixhobo sobuntu sifanele sigcinwe singabonakali, sifihlwe kuKristu, kanti iNkosi uThixo wezulu nomthetho waYo mabaphakanyiswe.

“Fundani incwadi kaDaniyeli. Khumbulani, inqaku ngalinye, imbali yezikumkani ezimelwe apho. Bonani amagosa karhulumente, amabhunga, imikhosi enamandla, nibone ukuba uThixo wasebenza njani na ukuthoba ikratshi labantu, nokubeka uzuko lomntu eluthulini. NguThixo yedwa omelwayo njengomkhulu. Embonweni womprofeti ubonwa ewisa phantsi omnye umlawuli onamandla aze amise omnye. Utyhilwa njengeKumkani yendalo iphela, sele eza kumisa ubukumkani Bakhe obungunaphakade—uMdala weentsuku, uThixo ophilileyo, uMthombo wabo bonke ubulumko, uMlawuli wexesha langoku, uMtyhili wekamva. Fundani, niqonde indlela umntu alihlwempu ngayo, abuthathaka ngayo, obufutshane ngayo ubomi bakhe, onephutha ngayo, onetyala ngayo, ekuphakamiseni umphefumlo wakhe elambatheni.”

“UMoya oyiNgcwele ngoIsaya usalathisela kuThixo, uThixo ophilayo, njengowona mbandela uphambili wokuqwalaselwa—kuThixo njengoko etyhilwe kuKristu. ‘Kuba sizalelwe umntwana, siphawe unyana; nolawulo luya kuba segxalabeni laKhe; yaye igama laKhe liya kubizwa ngokuba nguMmangaliso, uMcebisi, uThixo onamandla, uYise ongunaphakade, iNkosana yoXolo’ [Isaya 9:6].”

“Ukukhanya uDaniyeli akwamkelayo ngokuthe ngqo kuThixo kwanikelwa ngokukodwa ngenxa yale mihla yokugqibela. Imibono awayibonayo ngaselunxwemeni lweUlai neHiddekel, imilambo emikhulu yaseShinare, ngoku ikwinqubo yokuzaliseka, yaye zonke iziganeko ezaxelwa kwangaphambili ziya kuthi kungekudala zibe zizalisekile.

“Qwalaselani iimeko zesizwe samaYuda ngexesha apho iziprofeto zikaDaniyeli zanelwayo. AmaSirayeli ayesekeuthinjweni, itempile yawo yayitshatyalalisiwe, nenkonzo yasetempileni imisiwe. Inkolo yawo yayigxile kwizithethe zenkqubo yemibingelelo. Ayenze iimo zangaphandle zaba zezona zibalulekileyo, lo gama ayelahlekelwe ngumoya wonqulo lokwenyaniso. Iinkonzo zawo zonakaliswa zizithethe nezenzo zobuhedeni, yaye ekwenzeni izithethe zemibingelelo ayengakhangele ngaphaya komthunzi aye kwinyaniso engumongo. Ayengamqondi uKristu, umnikelo wokwenyaniso ngenxa yezono zabantu. INkosi yasebenza ukuze izise abantu ekuthinjweni, yaye imise iinkonzo etempileni, ukuze izithethe zangaphandle zingabi sisixa esipheleleyo senkolo yabo. Imigaqo nezenzo zabo kwakufuneka zihlambuluke kubuhedeni. Inkonzo yezithethe yema ukuze inkonzo yentliziyo ivuselelwe. Uzuko lwangaphandle lwasuswa ukuze olwasemoyeni lutyhileke.” Manuscript Releases, volume 16, 333, 334.