

Incwadi kaDaniyeli - Inani Lamashumi Amathathu anesine

*Ukutyhilwa kukaDaniyeli: Uhambo Lobuprofeti Olutyhutyha iMbali YoMhlaba
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Izahluko ezintandathu zokuqala zencwadi kaDaniyeli zimele imbali yerhamncwa lomhlaba leSityhilelo seshumi elinesithathu. I-United States (irhamncwa lomhlaba), yaqala njengobukumkani besithandathu besiprofeto seBhayibhile ngowe-1798, xa upopu (irhamncwa lolwandle leSityhilelo seshumi elinesithathu) wafumana inxeba elibulalayo lesiprofeto, yaza yaphelisa ulawulo lwayo njengobukumkani besihlanu besiprofeto seBhayibhile.

Imbali yerhamncwa lomhlaba yimbali yesilumkiso sokusondela kwemigwebo kaThixo. Ekuqaleni kwembali yerhamncwa lomhlaba, kwaqalisa umgwebo wophando kaThixo, yaye ekupheleni kwerhamncwa lomhlaba kuqalisa umgwebo wokuphumeza kaThixo. Isilumkiso sokusondela komgwebo wophando kaThixo, ekuqaleni, samelwa sisigidimi sengelosi yokuqala sikaSityhilelo isahluko seshumi elinesine, esasifika “ngexesha lokuphela” ngowe-1798. Isilumkiso sokusondela komgwebo wokuphumeza kaThixo, ekupheleni, simelwe njengezigidimi zeengelosi ezintathu zikaSityhilelo isahluko seshumi elinesine, ezafika “ngexesha lokuphela” ngowe-1989.

Ngalo lonke “ixesha lesiphelo” inxalenye ethile yencwadi kaDaniyeli iyatyhilwa. Kwimbali yokuqala yerhamncwa lomhlaba, ngowe-1798, izahluko zesixhenxe, zesibhozo, nezesithoba zikaDaniyeli zatyhilwa. Ezo zahluko zimelwe njengombono womlambo iUlai. Kwimbali yokugqibela yerhamncwa lomhlaba, ngowe-1989, izahluko zeshumi, zeshumi elinanye, nezeshumi elinesibini zikaDaniyeli zatyhilwa. Ezo zahluko zimelwe njengombono womlambo iHiddekel. Nanini na xa incwadi kaDaniyeli ityhilwa, kubekwa inkqubo yovavanyo enamanyathelo amathathu phezu kwesizukulwana esiphila ngelo xesha.

Wathi yena, Hamba indlela yakho, Daniyeli; kuba la mazwi avaliwe, atywiniwe, kude kube lixesha lesiphelo. Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Inkqubo yovavanyo enamanyathelo amathathu isekelwe kulwakiwo lwegama lesiHebhere eliguqulelwa ngokuthi “inyaniso,” eladalwa ngokudityaniswa koonobumba bokuqala, beshumi elinesithathu, nabokugqibela boonobumba besiHebhere. Elo gama lesiHebhere limele yaye linamandla okudala kaThixo. Yonke inyaniso yesiprofeto yakhelwe phezu kwelo gama, kwanjalo nenkqubo yovavanyo enamanyathelo amathathu kuDaniyeli isahluko seshumi elinesibini. Elo gama alimele nje kuphela amandla okudala kaThixo, kodwa likwamele noYesu Kristu, oyiNyaniso, nowakwangowokuQala nowokuGqibela, njengoko kubonakaliswa ngoonobumba bokuqala nabokugqibela boonobumba besiHebhere.

Imbali yokuqala yerhamncwa lasemhlabeni, xa isilumkiso sokusondela komgwebo wophando safika ngexesha lesiphelo ngowe-1798, imelwe yingelosi yokuqala yeSityhilelo seshumi elinesine. Isigidimi sengwele yokuqala seSityhilelo isahluko seshumi elinesine siqulethe inyathelo ngalinye kula mathathu, ayinyaniso, yaye amele inkqubo yokuvavanywa enamanyathelo amathathu eyajongana nesizukulwana xa ingelosi yokuqala yafikayo ngowe-1798.

Ndabona enye ingelosi ibhabha esazulwini sezulu, inevangeli engunaphakade ukuba ilivakalise kwabo bahleli emhlabeni, nakuzo zonke izizwe, neentlanga, neelwimi, nabantu, isithi ngezwi elikhulu, Moyikeni uThixo, nimnike uzuko; kuba lifikile ilixa lokugweba kwakhe: ninquleni lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi. IsiTyhilelo 14:6, 7.

Imbali yokugqibela yerhamncwa lomhlaba, xa isilumkiso sokusondela komgwebo ophunyezwayo safika ngexesha lokuphela ngowe-1989, imelwe ziingelosi ezintathu zeSityhilelo isahluko seshumi elinesine. Iingelosi ezintathu zeSityhilelo 14 zimele amanyathelo amathathu, ayinyaniso, yaye ezo ngelosi zintathu zimele inkqubo yokuvavanywa enamanyathelo amathathu eyajongana nesizukulwana esasiphila xa ingelosi yesithathu yafika ngowe-1989.

Ndaza ndabona esinye isithunywa sezulu sibhabha esazulwini, sineendaba ezilungileyo ezingunaphakade zokuzivakalisa kwabo bahleli emhlabeni, nakuzo zonke iintlanga, nezizwana, neelwimi, nabantu, sisithi ngezwi elikhulu, Moyikeni uThixo, nimnike uzuko; kuba lifikile ilixa lomgwebo wakhe; nimnqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi. Kwasilandela esinye isithunywa sezulu, sisithi, Liwile, liwile iBhabheli, eso sixeko sikhulu, ngokuba wasisela zonke iintlanga iwayini yengqumbo yohenyuzo lwayo. Saza isithunywa sesithathu sabalandela, sisithi ngezwi elikhulu, Ukuba kukho umntu onqula irhamncwa nomfanekiselo waso, aze amkele uphawu lwalo ebunzini lakhe, okanye esandleni sakhe, naye uya kusela iwayini yengqumbo kaThixo, egalelwe ingaxutywanga endebe ni yomsindo wakhe; aze athuthunjiswe ngomlilo nesalfure phambi kwezithunywa ezingcwele, naphambi kweMvana. Umtshayo wentuthumbo yabo unyuka unyuke kuse emaphakadeni asemaphakadeni; abanakuphumla mini nabusuku abo banqula irhamncwa nomfanekiselo waso, nabo bonke abamkela uphawu lwegama laso. Nalu unyamezelo lwabangcwele; naba abo bagcina imithetho kaThixo, nokholo lukaYesu. IsiTyhilelo 14:6–12.

Incwadi kaDaniyeli yakhiwe phezu kwemiyalezo yeengelosi ezintathu. Olo lwakhiwo luyiyo yomibini amanyathelo amathathu egama lesiHebhere elithetha “inyaniso”, kunye nenkqubo ehambelanayo yokuvavanywa enamanyathelo amathathu, kodwa le nkqubo yokuvavanywa ityhileka phezu komgca wembali werhamncwa lomhlaba leSityhilelo isahluko seshumi elinesithathu (i-United States), kwanaphezukomgca wembali weempondo ezimbini zerhamncwa lomhlaba (iRiphablikhanizim noProtestanti). Imbali ye-United States, eqala ngowe-1798 ize iqhubeke ide ifike kumthetho weCawa osondele ngokukhawuleza, lelona xesha linye lembali apho ibandla lamaSeventh-day Adventist likho khona. Ngoko ke incwadi kaDaniyeli ikwaquka nolwakhiwo olubonisa imbali yobuAdventist, eqala ngowe-1798 ize iqhubeke ide ifike kumthetho weCawa osondele ngokukhawuleza. Ngokwenjenjalo, incwadi kaDaniyeli ichaza kwa ezo mbali zoprofeto zimelwe kwincwadi yeSityhilelo, yaye ngokwenjenjalo inika ingqina lokuqala elizisa ekugqibeleleni umyalezo wengqina lesibini. Ukugqibelela kwezi ncwadi zimbini kufezekiswa

yinto efanayo yoprofeto eyayikho kubudlelane beTestamente eNdala neTestamente eNtsha.

“Imbali yobomi, yokufa, novuko lukaYesu, njengaleyo yoNyana kaThixo, ayinakubonakaliswa ngokupheleleyo ngaphandle kobungqina obuqulethwe kwiTestamente eNdala. UKristu utyhilwe kwiTestamente eNdala ngokucacileyo kanye njengakwiTestamente eNtsha. Enye ingqina ngoMsindisi oza kuza, ngoxa enye ingqina ngoMsindisi osefikile ngendlela eyaxelwa kwangaphambili ngabaprofeti. Ukuze kuqondwe ngokufanelekileyo icebo lentlawulelo, iZibhalo zeTestamente eNdala zimele ukuqondwa ngokunzulu. Kukukukhanya okuzukisiweyo okuvela kwixesha elidlulileyo lesiprofeto okwenza ubomi bukaKristu neemfundiso zeTestamente eNtsha zivele ngokucaca nangobuhle. Imimangaliso kaYesu ibubungqina bobuthixo bakhe; kodwa obona bungqina bunamandla bokuba unguMhlawuleli wehlabathi bufumaneka kwiziprofeto zeTestamente eNdala xa zithelekiswa nembali yeTestamente eNtsha. UYesu wathi kumaYuda, ‘Phengululani iZibhalo; kuba nicinga ukuba kuzo ninobomi obungunaphakade, yaye zona zingqina ngam.’ Ngelo xesha kwakungekho zibhalo zikhoyo ngaphandle kwezo zeTestamente eNdala; ngoko ke umyalelo woMsindisi ucacile.” Spirit of Prophecy, volume 3, 211.

“Imbali yobomi, ukufa, novuko lukaYesu,” ishwankathela umsebenzi kaKristu ngenxa yoluntu, yaye ingqina kuwo la manyathelo mathathu, yaye loo manyathelo mathathu ayi “nyaniso.” Igama lesiHebhere elithi “inyaniso,” limela uYesu, lowo ungowokuqala nowokugqibela, isiqalo nesiphelo, noAlfa noOmega, yaye elo gama ngokwalo liqulathe oonobumba bokuqala nabokugqibela abamele loo nto inye; kuba njengoko enguAlfa noOmega, uYesu ubonakalisa isiphelo sento kunye nesiqalo sento. Ubomi, ukufa, novuko lukaKristu ziyinyaniso; kuba, phakathi kwezinye izinto, zimelwe ngamanyathelo amathathu, yaye inyathelo lokuqala nelokugqibela omabini “bubomi,” kuba “ubomi” “novuko” omabini “bubomi.” Unobumba osembindini wegama lesiHebhere ngunobumba weshumi elinesithathu wealfabethi, yaye ishumi elinesithathu luphawu lwemvukelo, yaye ukufa kukaKristu kwabangelwa yimvukelo kaSathana noonyana baka-Adam, abahlangana naye kwimvukelo yakhe.

Ukuqondwa kweSityhilelo sikaYesu Kristu kwincwadi yeSityhilelo kutyhilwa kanye ngaphambi kokuvalwa kwexesha lovavanyo lwabantu, yaye inxalenye ephambili yenyanyiso etyhilwayo ngelo xesha kukuba uKristu “uyinyaniso,” uAlfa no-Omega, obeka utyikityo lwaKhe njengoAlfa no-Omega phezu kweenyaniso athe wazimisela ukuba zibekho eLizwini laKhe. Xa uDade White wabhala wathi, “Imbali yobomi, ukufa, novuko lukaYesu, njengaleyo yoNyana kaThixo, ayinakungqinisiswa ngokupheleleyo ngaphandle kobungqina obuqulethwe kwiTestamente eNdala. UKristu utyhilwa kwiTestamente eNdala ngokucacileyo njengakwiNtsha,” uqinisekisa, kwabo baya kubona, ukuba isigidimi seengelosi ezintathu kwiSityhilelo isahluko seshumi elinesine (nazo ezakhiwe phezu kwala manyathelo mathathu afanayo, njengathi “ubomi, ukufa novuko”), “asinakungqinisiswa ngokupheleleyo ngaphandle kobungqina obuqulethwe” kwincwadi kaDaniyeli.

Ukwabonakalisa kwakhona ukuba incwadi kaDaniyeli inika ubungqina ngeBhabheli “ezayo”, lo gama incwadi yeSityhilelo inika ubungqina ngeBhabheli “esezifikele” ngendlela eyaxelwa kwangaphambili yincwadi kaDaniyeli. Ngaphezu koko, ukusetyenziswa kwalo mbandela

kubonakalisa ukuba “ukuze iqondwe ngokufanelekileyo” incwadi yeSityhilelo, incwadi kaDaniyeli “imele iqondwe ngokucokisekileyo”, kuba “kukungwalisiwa kokukhanya” okuvela encwadini kaDaniyeli “okukhupha ngokucacileyo nangobuhle ubomi bukaKristu neemfundiso” zencwadi yeSityhilelo.

Amazwi akhe anokuqondwa kwananjengokubonisa ukuba “imimangaliso kaYesu” emelwe encwadini yeSityhilelo “ibubungqina bobuthixo bakhe; kodwa obona bungqina bunamandla bokuba unguMhlanguli wehlabathi bufumaneka” xa iziprofeto zencwadi kaDaniyeli “zithelekiswa nembali” yencwadi yeSityhilelo. Kananjalo kunokuqondwa ukuba xa “uYesu wathi kumaYuda, ‘Zigocagoceni iziBhalo; kuba kuzo nicinga ukuba ninobomi obungunaphakade, zaye zona zingabo abangqinayo ngam,’” ukuba kumaYuda omoya anamhlanje, incwadi kaDaniyeli yeyona ingqinayo ngeSityhilelo sikaYesu Kristu, kwanokuba eso sityhilelo sivulwayo kanye phambi kokuvalwa kwexesha lobabalo kulapho kufumaneka khona ubomi obungunaphakade.

Incwadi kaDaniyeli ibeka phambi kwethu iinyaniso zesiprofeto ezizalisekiswa ngokugqibeleleyo encwadini yeSityhilelo. Yakhiwe phezu kwamanyathelo amathathu amelwe ligama lesiHebhere elithetha “inyaniso”, yaye ngenxa yoko le ncwadi ngokwayo imela uvavanyo lwesizukulwana ngexesha ezi nyaniso zityhilulwayo zize zibonakaliswe. UYesu ngokwaKhe, njengaye uAlfa no-Omega, ugxininiswa ngokuthe ngqo kanye kumazwi okuqala nakwisahluko sokuqala sencwadi yeSityhilelo. Ezi nqaku zikwabonisile ukuba uDaniyeli isahluko sokuqala unesakhiwo neempawu zesiprofeto ezifanayo nesigidimi sengelosi yokuqala seSityhilelo isahluko seshumi elinesine.

Umyalezo wengelosi yokuqala kunye nesahluko sokuqala sikaDaniyeli, zombini zichonga inkqubo yokuvavanywa enamanqanaba amathathu engumqondiso owahlukileyo we-Alpha ne-Omega. Esi sahluko siqala ngeBhabhiloni yokoqobo eyoyisa uYuda yokoqobo, yaye incwadi ikhokelela kwidabi lokugqibela phakathi kweBhabhiloni noYuda elimelwe kwiindinyana ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli. Kwezo ndinyana iBhabhiloni yomoya yoyiswa nguYuda womoya, kanye njengoko uMikayeli ema, lize ixesha lovavanyo lomntu livalwe. Ezo ndinyana zimela isiphelo sembali yesiprofeto semfazwe phakathi kweBhabhiloni noYuda. Kwezo ndinyana, kubonakaliswa ukuphiliswa kwenxeba elibulalayo.

Iindinyana ezichaza ukuphiliswa kwenxeba elibulalayo ziqala kwivesi yamashumi amane kaDaniyeli ishumi elinanye, eqala ngamazwi athi, “Kwaye ngexesha lesiphelo.” “Ixesha lesiphelo” elikweso vesi limele u-1798, xa ubupopu banikwa inxeba labo elibulalayo. Iindinyana zize zibalise ibali lendlela elo nxeba libulalayo eliphiliswa ngayo, njengoko ubupopu boyisa, kuqala utshaba lwabo, ukumkani wasezantsi (iSoviet Union), okwesibini umncedani wabo, ilizwe elizukileyo (iUnited States), okwesithathu ixhoba labo, iYiputa (iUnited Nations). Kwivesi yamashumi amane anesihlanu ubupopu (ukumkani wasentla) bufika esiphelweni sabo, kungekho bani wokubanceda. Ibali lokuphiliswa kwenxeba elibulalayo lobupopu kwezi ndinyana liqala ngokuwa kobupopu ngo-1798, lize liphele ngokuvuka kokugqibela nokuwisa kobupopu. Iindinyana eziphakathi kokuvulwa kwesi sahluko nokuvalwa kwaso zichaza imvukelo esembindini.

Igama lesiHebhere elithetha “inyaniso” lenziwe ngokudityaniswa konobumba bokuqala, unobumba weshumi elinesithathu, nonobumba wokugqibela bealfabhethi yesiHebhere. Ishumi

elinesithathu linani elifuzisela uvukelo, kwanembali ephakathi kowokuqala nowokugqibela. Kwindinyana yokugqibela yesiprofeto encwadini kaDaniyeli, kwaloo mfazwe inye imelwe kwiindinyana zokuqala kanye zale ncwadi iyamelwa. Ezo ndinyana zingenisa isahluko sokuqala, apho sifumana inkqubo yokuvavanywa enamanyathelo amathathu eyinyaniso. Kwandule ke kwindinyana yokugqibela sifumane kwa la manyathelo mathathu njengoko iqala ngokuwa kokuqala kobupopu ize iphele ngokuwa kokugqibela kobupopu, yaye embindini kuqukethwe uvukelo lwemihla yokugqibela.

Ngaphakathi kwezo ndinyana zintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli, kukho ubungqina besibini benyaniso, kuba amandla okuqala ejografi awafuneka bubupapa ukuba buwiswe (ukumkani wasezantsi) ngumfuziselo wamandla enamba, kwananjalo namandla okugqibela kula mathathu ejografi (iYiputa). Olo loyiso lwamanyathelo amathathu oluyimfuneko ukuze inxeba elibulalayo liphiliswe, luqala ngokumkani wasezantsi ongumfuziselo wamandla enamba obungakholelwayo kubukho bukaThixo, yaye elokugqibela kula mandla mathathu, elimelwe yiYiputa, lelona phawu liphambili leBhayibhile lobungakholelwa kubukho bukaThixo obunxulunyaniswa nenamba. Enyanisweni, igama eliguqulelwe ngokuthi “zantsi” kwindinyana yamashumi amane yesi sicutshulwa lithi “negeb,” nelisoloko ngamanye amaxesha liguqulelwa ngokuthi yiYiputa. Le miqobo mithathu inotyikityo lwenyaniso, kuba umqobo wokuqala ungumqobo wokugqibela. Amandla aphakathi lilizwe elizukileyo (iUnited States). YiUnited States apho invukelo yomthetho weCawa iziswa khona, yaye umfuziselo weUnited States xa yayiqala yayiziikhloni ezilishumi elinesithathu.

Utyikityo luka-Alfa no-Omega lugubungele incwadi kaDaniyeli yonke, yaye lunika ubungqina bokuba, xa budityaniswe nencwadi yeSityhilelo, bumisela ubuThixo bukaYesu Kristu. Ngokubhekisele kuDaniyeli isahluko seshumi elinesibini, nenkqubo yovavanyo enamanqanaba amathathu eyenzekayo kwisizukulwana xa incwadi ityhilwa; ukwala isityhilelo sesakhiwo sencwadi kaDaniyeli, kukuba phakathi kwabo bachongiweyo njengabangendawo. Ngokubhekisele kwiSityhilelo isahluko seshumi elinesine, ukwala isityhilelo sesakhiwo sencwadi kaDaniyeli, kukuba phakathi kwabo bachongiweyo njengabanqula irhamncwa nomfanekiso walo.

Incwadi yeSityhilelo ibonisa ukuba kanye phambi kokuba ixesha lovavanyo livalwe, iSityhilelo sikaYesu Kristu siyatyhilwa, yaye iSityhilelo sikaYesu Kristu siquka ukutyhilwa kwesakhiwo sencwadi kaDaniyeli.

“Ehlonitshiwe ngabantu ngemithwalo karhulumente nangeemfihlo zezikumkani ezilawula phezu kwehlabathi liphela, uDaniyeli wahlonitshwa nguThixo njengonozakuzaku waKhe, waza wanikwa izityhilelo ezininzi ngeemfihlakalo zamaxesha aza kuza. Iziprofeto zakhe ezimangalisayo, njengoko zarekhodwa nguye kwizahluko 7 ukuya ku-12 zencwadi ethwele igama lakhe, azizange ziqondwe ngokupheleleyo nangumprofeti ngokwakhe; kodwa ngaphambi kokuba umsebenzi wobomi bakhe ufike esiphelweni, wanikwa isiqinisekiso esisikelelekileyo sokuba ‘ekupheleni kwemihla’—kwixesha lokuvala lembali yeli hlabathi—wayeza kuphinda avunyelwe ukuba ame kwisabelo nasendaweni yakhe. Akazange anikwe ukuba akuqonde konke oko uThixo wayekutyhilile ngenjongo yobuthixo. Wawuyalelwa wathi, ‘Wagcine la mazwi, uyitywine incwadi,’ ngokubhekisele kwimibhalo

yakhe yesiprofeto; ezi zazimele ukutywinwa ‘kude kube lixesha lesiphelo.’ ‘Hamba indlela yakho, Daniyeli,’ ingelosi yaphinda yamyalela umthunywa othembekileyo kaYehova; ‘ngokuba la mazwi avalawe atywiniwe kwada kwalixesha lesiphelo.... Ke wena, hamba indlela yakho kude kube sekupheleni; ngokuba uya kuphumla, uze ume esabelweni sakho ekupheleni kwemihla.’ Daniyeli 12:4, 9, 13.”

“Njengoko sisondelela ekupheleni kwembali yeli hlabathi, iziprofeto ezabhalwa nguDaniyeli zifuna ingqalelo yethu ekhethekileyo, kuba zinxulumene kanye nexesha esiphila kulo. Kufuneka zidityaniswe nazo iimfundiso zencwadi yokugqibela yeZibhalo zeTestamente eNtsha. USathana ukhokele abaninzi ukuba bakholelwe ukuba iinxalenye zesiprofeto ezisezibhalweni zikaDaniyeli nezikaYohane umtyhileli azinakuqondwa. Kodwa isithembiso sicacile sokuba intsikelelo ekhethekileyo iya kuhamba nokufundwa kwezi ziprofeto. ‘Izilumko ziya kuqonda’ (indima 10), kwakutshiwo ngemibono kaDaniyeli eyayiza kutyhilwa ngemihla yokugqibela; yaye ngesityhilelo awasinika uKristu umkhonzi waKhe uYohane ukuze sibe sisikhokelo kubantu bakaThixo kuzo zonke iinkulungwane, isithembiso sithi, ‘Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, begcina nezinto ezibhaliweyo kuso.’ IsiTyhilelo 1:3.” Prophets and Kings, 547.

Ethetha ngexesha elizayo ngokubhekiselele kumhla wakhe nakwixesha lakhe, uDade White wathi, “njengoko sisondelela ekupheleni kwembali yeli hlabathi,” “izilumko ziya kuqonda,” ukuba “iziprofeto ezibhaliweyo nguDaniyeli zifuna ingqalelo yethu ekhethekileyo, kuba zinxulumene kanye nelo xesha siphila kulo.” “Izityhilelo ezininzi zeemfihlelo zamaxesha aza kuza. Iziprofeto zakhe ezimangalisayo, njengoko zibhaliwe nguye kwizahluko zesixhenxe ukuya kweshumi elinesibini zencwadi ephethe igama lakhe,” “ziya kutyhilwa ngemihla yokugqibela.”

Xa incwadi kaDaniyeli ityhilwa, ivelisa inkqubo yokuhlanjululwa enamanqanaba amathathu, evavanya isizukulwana esiphilayo ngelo xesha iNgonyama yesizwe sakwaYuda inika abantu bayo incwadi kaDaniyeli. KwiSityhilelo seshumi, uDade White usazisa ukuba ingelosi eyehla “yayingengomntu ungaphantsi koYesu Kristu ngokwaKhe.” KwiSityhilelo seshumi, ingelosi yayiphethe esandleni sayo incwadi encinane ivuliwe, awayeyalelwe uYohane ukuba ayithabathe aze ayidle. Loo ncwadi yatyhilwa yiNgonyama yesizwe sakwaYuda, engeyongaphantsi koYesu Kristu ngokwaKhe, ngoko ke incwadi uYohane awayeyalelwe ukuba ayidle yayiyeyona ncwadi incinane kaDaniyeli.

“YayiyiNgonyama yesizwe sakwaYuda eyavula loo ncwadi yaza yanika uYohane isityhilelo sento emele ukuba khona kule mihla yokugqibela.

“UDaniyeli wema esabelweni sakhe ukuze athwale ubungqina bakhe obabuvalelwe itywina kwada kwafika ixesha lesiphelo, xa isigidimi sengelosi yokuqala sasimele ukuvakaliswa ehlabathini lethu. Ezi zinto zibaluleke ngokungenasiphelo kule mihla yokugqibela; kodwa lo gama ‘abaninzi baya kuhlambululwa, benziwe mhlophe, bavavanywe,’ ‘abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda.’ Hayi indlela okuyinyaniso ngayo oku! Isono kukwaphula umthetho kaThixo; yaye abo bangayi kwamkela ukukhanya ngokubhekiselele emthethweni kaThixo abayi kuqonda ukuvakaliswa kwezigidimi zengelosi yokuqala, eyesibini, neyesithathu. Incwadi kaDaniyeli iyatyhilwa kwisiTyhilelo

esanikwa uYohane, yaye isikhokelela phambili ukuya kwimiboniso yokugqibela yembali yalo mhlaba.

“Ngaba abazalwana bethu baya kukukhumbula na ukuba siphila phakathi kweengozi zemihla yokugqibela? Fundani iSityhilelo sinxulunyaniswe noDaniyeli. Zifundiseni ezi zinto.”

Testimonies to Ministers, 115.

Ukugatya isityhilelo sesakhiwo sencwadi kaDaniyeli, ngoku esityhilwayo, kukuba phakathi kwabo bachongwayo njengabangendawo. Izahluko ezintandathu zokuqala zikaDaniyeli ziseka isakhiwo sobuprofeti esimele imbali yobuprofeti ye-Adventism, irhamncwa lomhlaba, iminyaka engamashumi asixhenxe engumfuziselo kaSaya isahluko samashumi amabini anesithathu, iimpondo ezimbini zobuProtestanti neRiphablikhanizim, imbali yobuprofeti yemiyalezo yengelosi yokuqala neyesibini, nembali yemiyalezo yeengelosi ezintathu. Izahluko ezintandathu zokugqibela zikaDaniyeli zichonga imiyalezo yobuprofeti etyhilwayo ekuqaleni nasekupheleni kwazo zonke ezi mbali bezikhankanyiwe ngaphambili.

Isahluko sokuqala sikaDaniyeli siyimbali yentshukumo yengelosi yokuqala, ekuqaleni kwembali yerhamncwa lasemhlabeni. Izahluko zokuqala ukuya kwesesithathu ziyimbali yentshukumo yengelosi yesithathu, ekupheleni kwembali yerhamncwa lasemhlabeni. Isahluko sesine simele ukumanywa nesahluko sokuqala, njengesiqalo, yaye izahluko zesihlanu nezesithandathu zimele ukumanywa nezahluko zokuqala ukuya kwesesithathu, njengesiphelo. Ukwanda kolwazi okumelwe zizahluko zesixhenxe, ezesibhozo nezesithoba kumele ukumanywa nesahluko sokuqala njengembali yokuqala. Ukwanda kolwazi okumelwe zizahluko zeshumi, ezeshumi elinanye nezshumi elinesibini kumele ukumanywa nezahluko zokuqala ukuya kwesesithathu njengembali yokugqibela.

Umga phezu komga, esi sicelo sichonga imbali yokuqala yerhamncwa lomhlaba njengezahluko zokuqala, zesine, zesixhenxe, zesibhozo nezesithoba. Esi sicelo sikwachonga imbali yokugqibela yerhamncwa lomhlaba njengezahluko zokuqala ukuya kwezithathu, isahluko sesihlanu, esesithandathu, nezeshumi ukuya kweleshumi elinesibini. Ngaloo ndlela, incwadi kaDaniyeli ibekwe phambili njengesiqalo kwananjengesiphelo serhamncwa lomhlaba.

Ukuqala kwerhamncwa lomhlaba kunokuthi ke kuchongwe njengoDaniyeli isahluko sokuqala, kuba isahluko sesine, simele ukutyhutyha phezu kwesahluko sokuqala (umga phezu komga). Izahluko zesixhenxe, sesibhozo nese sithoba nazo zimele ukutyhutyha phezu kwesahluko sokuqala. Ngoko ke, ukuqala kwembali yerhamncwa lomhlaba kumelwe nguDaniyeli isahluko sokuqala.

Ngokunjalo ke, nangokuphela kwerhamncwa lomhlaba. Ukuphela kwembali yerhamncwa lomhlaba kumelwe zizahluko zokuqala ukuya kwesesithathu, yaye izahluko zesihlanu, zesithandathu, zeshumi, zeshumi elinanye, nezeshumi elinesibini zimele ukulandelana ngaphezulu kwezo zahluko zintathu zokuqala (umga phezu komga); ngoko ke ukuphela kwembali yerhamncwa lomhlaba kumelwe zizahluko ezintathu zokuqala zikaDaniyeli.

Isahluko sokuqala simele isiqalo, yaye ke izahluko zokuqala ukuya kwesesithathu zimele isiphelo, yaye ukwakheka kokunye kuze kube kuthathu kubonisa ukuba ukwakheka kwesiprofeto sencwadi kaDaniyeli kuyafana nokwakheka kwesiprofeto seengelosi ezintathu zeSityhilelo seshumi elinesine. Apho, njengakuDaniyeli, ingelosi yokuqala imele imbali eyahlukileyo, kodwa ikwangeyesinye kwisithathu sembali yeengelosi ezintathu. Ngaxeshanye, njengoko olu qwalaselo luchonga luze lugxininise indibaniselwano yokuthathu nokunye, lukwakwakheka kwegama lesiHebhere elithi “inyaniso,” elingamele uKristu kuphela, namandla okudala kaThixo, kodwa kwanenkqubo yokuvavanywa nokuhlanjululwa enamanyathelo amathathu, emelwe kuzo zombini iDaniyeli isahluko sokuqala, ize iphinde imelwe kwakhona kuDaniyeli izahluko zokuqala ukuya kwesesithathu.

UYesu, oyinyaniso, ukwangowokuQala nowokuGqibela, yaye ngaloo ndlela imbali yentshukumo yengelosi yokuqala iphinda kanye ngoonobumba bayo embalini yeengelosi ezintathu; ngoko ke kwamkelekile ngokwesiprofeto ukubeka izahluko ezintathu zokuqala zikaDaniyeli phezu kwesahluko sokuqala sikaDaniyeli, kuba isiqalo sisoloko sibonakalisa isiphelo. Incwadi kaDaniyeli ke ngoko iba “yincwadana encinane” esesandleni sengelosi, kuba “incwadana encinane” kaDaniyeli inokumelwa ngokupheleleyo kwisahluko sokuqala sikaDaniyeli.

Siya kuqhubeka nesifundo sethu sencwadi kaDaniyeli kwinqaku elilandelayo.

“Phakathi kwabo babefunwa ngamagosa awayelungiselela ukuzalisekisa imiqathango yommiselo wobukumkani, kwakukho uDaniyeli nabahlobo bakhe. Akuxelwa ukuba ngokommiselo nabo bamele ukufa, uDaniyeli, ‘ngengcebiso nangobulumko,’ wabuza kuAriyoki, umthetheli womlindi wokumkani, wathi, ‘Yini na le nto ummiselo uphume ngokungxama kangaka ukumkani?’ UAriyoki wamxelela ibali lokudideka kukukumkani ngenxa yephupha lakhe elimangalisayo, nangenxa yokusilela kwakhe ukufumana uncedo kwabo wayebekele kubo ithemba elikhulu kunabo bonke kude kube ngoko. Akukuva oku, uDaniyeli, ebeka ubomi bakhe esichengeni, wangena phambi kokumkani, waza wacela ukuba anikwe ixesha, ukuze akwazi ukubongoza kuThixo wakhe ukuba amtyhilele iphupha nokutyhilwa kwalo.

“Kulo sicelo ukumkani wavuma. ‘Waza uDaniyeli waya endlwini yakhe, wayazisa loo nto kuHananiya, kuMishayeli, nakuAzariya, amaqabane akhe.’ Bekunye bafuna ubulumko kuMthombo wokukhanya nolwazi. Ukholo lwabo lwalomelele ekuqondeni ukuba uThixo wayebabeke apho babekhona, ukuba babesenza umsebenzi waKhe yaye behlangabezana neemfuno zoxanduva. Ngamaxesha okudideka nawengozi babesoloko bebuyela kuYe befuna isikhokelo nokhuseleko, yaye Wayezibonakalisile eluncedo olusoloko lukhona. Ngoku, ngokuzithoba kwentliziyo, bazinikela kwakhona kuMgwebi womhlaba, becenga ukuba abanike ukuhlangulwa kweli xesha labo lentswelo ekhethekileyo. Kanjalo abazange bacele ilize. UThixo ababesikelele, ngoku wabasikelela nabo. UMoya weNkosi wehla phezu kwabo, yaye kuDaniyeli, ‘embonweni wobusuku,’ kwatyhilwa iphupha lokumkani nentsingiselo yalo.”

“Isenzo sokuqala sikaDaniyeli yaba kukubulela uThixo ngenxa yesityhilelo awayesinikwe. ‘Malibongwe igama likaThixo ngonaphakade kanaphakade,’ watsho ngovuyo; ‘kuba ubulumko namandla ngaweKhe: yaye Uyatshintsha amaxesha nezizini: Uyasusa ookumkani,

amise ookumkani: Unika izilumko ubulumko, kwanabo banokuqonda abanike ulwazi: Utyhila izinto ezinzulu nezifihlakeleyo: Uyayazi into ekubumnyameni, nokukhanya kuhleli kuye. Ndiyakubulela, ndidumise Wena, O Wena Thixo woobawo bam, ondinike ubulumko namandla, waza wandazisa ngoku oko sakucelayo kuwe: kuba ngoku usazisile umcimbi wokumkani.” Prophets and Kings, 493, 494.