

Incwadi kaDaniyeli - Inani Lamashumi Amane anesithandathu

Ukuphumla Nokuhlaziyeka

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Ngubani na aya kumfundisa ulwazi? Ngubani na aya kumenza aqonde imfundiso? Ngabo balunyulweyo ebisini, nabakhutshiweyo emabeleni. Kuba ummiselo umele ube phezu kommiselo, ummiselo phezu kommiselo; umgca phezu komgca, umgca phezu komgca; apha kancinane, naphaya kancinane; kuba uya kuthetha kwaba bantu ngemilebe engingizayo nangolunye ulwimi. Awathi kubo, Nantsi indawo yokuphumla eninokuphumlisa ngayo odiniweyo; nantsi ke into yokuhlaziya; kanti abazanga beve. Kodwa ilizwi likaYehova laba kubo lingummiselo phezu kommiselo, ummiselo phezu kommiselo; umgca phezu komgca, umgca phezu komgca; apha kancinane, naphaya kancinane; ukuze bahambe, bawe ngomva, baphulwe, babanjiswe ngomgibe, bathinjwe. Ngenxa yoko liveni ilizwi likaYehova, nina madoda agculelayo, alawula aba bantu baseYerusalem. Ngenxa enokuba nithe, Senze umnqophiso nokufa, nesivumelwano neSheol sinaso; xa isibetho esiphuphumayo sidlula, asiyi kusifikela; kuba ubuxoki sibenzile ikhushi lethu, sazifihla phantsi kobuxoki: Ngako oko itsho iNkosi uYehova ukuthi, Yabonani, ndibeka eZiyon ilitye lesiseko, ilitye elivivinyiweyo, ilitye lembombo elixabisekileyo, isiseko esiqinisekileyo; okholwayo akayi kungxama. Kanjalo ndiya kumisa isigwebo sibe ngumgca, nobulungisa bube sisixhobo sokucanda; yaye isichotho siya kukhukulisa ikhushi lobuxoki, namanzi agubungele indawo yokuzimela. Umnqophiso wenu nokufa uya kuchithwa, nesivumelwano senu neSheol asiyi kuma; xa isibetho esiphuphumayo sidlula, niya kunyathelwa phantsi siso. Isaya 28:9–18.

Ngo-1863, amadoda agculelayo ayelawula iYerusalem aqalisa umsebenzi oqhubekayo wokugquma amatye anqabileyo kaMiller nokuwatshintsha ngeengqekembe zomgunyathi namatye anqabileyo obuxoki. Ngokwenza oko “enza umnqophiso nokufa,” enza “ubuxoki” baba “yindawo yokusabela” yawo, aza “azimela” “phantsi kobuxoki.” Kodwa ayemele avavanywe ngomyalezo wemihla yokugqibela “wokuphumla” kunye “nowokuhlaziywa,” awathetha ngawo uPetros encwadini yeZenzo.

Kodwa ezo zinto uThixo awazibonisayo kwangaphambili ngomlomo wabo bonke abaprofeti bakhe, zokuba uKristu uya kuva ubunzima, uzizalisekisile ngaloo ndlela. Guqukani ke ngoko, nibuyele kuThixo, ukuze izono zenu zicinywe, ukuze kufike amaxesha okuhlaziyeka evela ebusweni beNkosi; ukuze ithumele uYesu Kristu, owavakaliswayo kuni kwangaphambili; ekufuneka izulu limamkele ade afike amaxesha okubuyiselwa kwezinto zonke, awawathethayo uThixo ngomlomo wabo bonke abaprofeti bakhe abangcwele, kususela ekuqaleni kwehlabathi. Kuba uMoses wathi okunyanisileyo koobawo, INkosi uThixo wenu iya kunivelisela umprofeti phakathi kwabazalwana benu, onjengam; niya kumphulaphula ezintweni zonke, nokuba yintoni na aya kuyithetha kuni. Kwaye kuya kuthi ke, wonke umphefumlo ongayi kumphulaphula loo mprofeti, utshatyalaliswe phakathi kwabantu. Ewe ke, nabo bonke

abaprofeti, kususela kuSamuweli nakwabo bamlandelayo, bonke abathe bathetha, nabo baxela kwangaphambili ngezi mini. IZenzo 3:18–24.

UPetros uchaza ukuba bonke abaprofeti bathetha ngamaxesha okuphumla nawemvula yasemva kwexesha, yaye uIsaya uchonga udidi olwala la maxesha okugqibela okuphumla awenzeka ekupheleni komgwebo ophandayo, xa isono sicinywayo yaye imvula yasemva kwexesha isina. Ngelo xesha, udidi olwenze umnqophiso wokufa athetha ngalo uIsaya, ngokukaPetros, luya “kutshatyalaliswa phakathi kwabantu.” USister White udla ngokubhekisa kanye kweli xesha lokuphumla nokuhlaziyeka elichazwa nguIsaya.

“Ingelosi emanyene ekubhengezweni kwesigidimi sengwe losi yesithathu iya kukhanyisela umhlaba wonke ngozuko lwayo. Apha kuxelwe umsebenzi wobubanzi behlabathi liphela nowamandla angazange aqhelekile. Intshukumo ye-advent ka-1840–44 yaba kukubonakaliswa okuzukileyo kwamandla kaThixo; isigidimi sengwe losi yokuqala sathwalwa saya kuzo zonke izikhululo zobuvangeli emhlabeni, yaye kwamanye amazwe kwabakho owona mdla mkhulu wenkolo owakha wabonwa nakweliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kudlulwa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengwe losi yesithathu.”

“Umsebenzi uya kufana nalowo woMhla wePentekoste. Njengokuba ‘imvula yangaphambili’ yanikelwayo, ekuthululweni koMoya oyiNgcwele ekuqaleni kwevangeli, ukuze kubangele ukuhluma kwembewu enqabileyo, kwangokunjalo ‘imvula yasemva’ iya kunikelwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Siya kwandula ke sazi, ukuba sithe sazingisa ukumazi uYehova: ukuphuma kwakhe kulungisiwe njengokusa; uya kuza kuthi njengemvula, njengemvula yasemva neyangaphambili emhlabeni.’ Hosea 6:3. ‘Yibani nemihlali ke ngoko, nina bantwana baseZiyon, nigcobe kuYehova uThixo wenu: kuba uninike imvula yangaphambili ngomlinganiselo, yaye uya kunithobela imvula, imvula yangaphambili, nemvula yasemva.’ Joel 2:23. ‘Ngemihla yokugqibela, utsho uThixo, ndiya kuthulula kuMoya wam phezu kwayo yonke inyama.’ ‘Kwaye kuya kuthi, bonke abaya kubiza egameni leNkosi basindiswe.’ Acts 2:17, 21.

“Umsebenzi omkhulu weendaba ezilungileyo awusayi kugqitywa ngokubonakaliswa okuncinane kwamandla kaThixo kunoko okwawuphawula ekuqaleni kwawo. Iziprofeto ezazalisekiswa ekuthululweni kwemvula yokuqala ekuqaleni kweendaba ezilungileyo ziya kuphinda zizaliseke emvuleni yokugqibela ekupheleni kwazo. Nanga ‘amaxesha okuhlaziyeka’ awajonga kuwo kwangaphambili umpostile uPetros xa wayesithi: ‘Ngoko guqukani nize nibuyele, ukuze izono zenu zicinywe, xa athe amaxesha okuhlaziyeka afika evela ebusweni beNkosi; yaye Iya kuthumela uYesu.’ IZenzo 3:19, 20.” The Great Controversy, 611.

Uvavanyo lusekelwe kwindlela yokusebenza yemvula yamva, njengoko imelwe “ngomgca phezu komgca.” Umyalezo wovavanyo uziswa ngabalindi abangab “bolunye ulwimi,” abamelwa njengabanemilebe “ethintithayo.” Umyalezo wovavanyo wemvula yamva wawuza kuziswa ngabalindi ababengaqeqeshwanga kwindlela yokusebenza yobuProtestanti obuwexukileyo nobuKatolika, athe ubuAdventist bayamkela kuyo yonke imbali yabo yokuvukela.

“Ixesha alikude xa uvavanyo luya kufika kuwo wonke umphefumlo. Uphawu lwerhamncwa luya kunyanzeliswa phezu kwethu. Abo baye bathi ngenyathelo nenyathelo banikezela kwiimfuno zehlabathi baza baqhelana namasiko ehlabathi abayi kukubona kunzima ukunikezela kumagunya akhoyo, kunokuba bazithobe ekugculelweni, ekuthukweni, ekusongelweni ngokuvalelwa entolongweni, nasekufeni. Ingxabano iphakathi kwemithetho kaThixo nemithetho yabantu. Ngeli xesha igolide liya kwahlulwa nenkunkuma ebandleni. Uthobelo lokwenyaniso kuThixo luya kwahlulwa ngokucacileyo ekubonakaleni kwalo nasekumenyazelweni kwalo okungenantsingiselo. Inkwenkwezi ezininzi esiye sazithanda ngenxa yokubengezela kwazo ziya kuthi ngelo xesha zicime ebunnyameni. Umququ, njengelifu, uya kuthwalwa ngumoya, kwanakwizindawo apho sibona khona imigangatho yengqolowa eninzi kuphela. Bonke abo bazinxibisa ngezihombiso zengcwele, kodwa bengangxitywanga ngobulungisa bukaKristu, baya kubonakala behlazekile ngenxa yobuze babo.”

“Xa imithi engenasiqhamo igawulwa njengomthwalo emhlabeni, xa izihlwele zabazalwana bobuxoki zahlulwa kwabangabanyanisekileyo, ngoko abafihlakeleyo baya kubonakaliswa emehlweni, baze, ngeehosana, bazimise phantsi kwebhanile kaKristu. Abo bebekade benoloyiko yaye bengazithembi baya kuzivakalisa ekuhlени bekwicala likaKristu nenyanyiso yaKhe. Abona babuthathaka nabathandabuzayo ebandleni baya kuba njengoDavide—bekulungele ukwenza nokuzimisela. Okukhona busiba nzulu ubusuku kubantu bakaThixo, kokukhona iinkwenkwezi zikhanya ngakumbi. USathana uya kubaxhaphaza kabuhlungu abanyanisekileyo; kodwa, egameni likaYesu, baya kuphuma bengaboyisi abangaphezu kwaboyisi. Ngoko ke ibandla likaKristu liya kubonakala ‘lihle njengenyanga, licacile njengelanga, yaye loyikeka njengomkhosi oneebhanile.”

“Ibewu zenyanyiso ehlwayelwa ngemigudu yobuvangeli iya kuthi ngoko ihlume, ityatyambe, ize ivelise isiqhamo. Imiphefumlo iya kwamkela inyaniso, abo baya kunyamezela imbandezelo baze badumise uThixo kuba banokuvunyelwa ukuba bahlupheke ngenxa kaYesu. ‘Ehlabathini niya kuba nembandezelo; kodwa yibani nesibindi; mna ndiloyisile ihlabathi.’ Xa isibetho esiphuphumayo sidlula emhlabeni, xa isivutheli sihlambulula isanda sikaYehova, uThixo uya kuba luncedo lwabantu baKhe. Iindebe zikaSathana zinokuphakanyiswa phezu, kodwa ukholo lwabanyulu nabangcwele aluyi kutyhafiswa.”

“UEliya wamthabatha uElisha ekalishini lokulima, waza wamphosa phezu kwakhe ingubo yakhe yokuzahlulela kuThixo. Ubizo lwalo msebenzi mkhulu nowoyikekayo lwanikelwa kubantu abafundileyo nabanezikhundla; ukuba abo babesithoba emehlweni abo, baza bathembela ngokupheleleyo eNkosini, ngewayebahloniphile ngokubathwala umqondiso waYo ngempumelelo ude ube loloyiso. Kodwa bazahlula kuThixo, banikezela kwimpembelelo yehlabathi, yaza iNkosi yabalahla.

“Abaninzi baye baphakamisa inzululwazi baza balahlekelwa kukubona uThixo wenzululwazi. Kwakungenjalo ke ebandleni ngamaxesha alo acocekileyo kunawo onke.

“UThixo uya kwenza umsebenzi ngemihla yethu oya kulindelwa ngambalwa kuphela. Uya kuphakamisa aze azukise phakathi kwethu abo bafundiswa ngakumbi kukuthanjiswa koMoya waKhe kunangokufundiswa kwangaphandle kwamaziko enzululwazi. Ezi zixhobo azifanele

kujongelwa phantsi okanye zigwetywe; zimiselwe nguThixo, kodwa zinokubonelela kuphela ngeziqinisekiso zangaphandle. UThixo uya kubonakalisa ukuba akaxhomekekanga kubantu abafundileyo, abazicingela ukuba babalulekile.” Testimonies, volume 5, 81, 82.

“Isibetho esikhukhulayo” luphawu lomthetho weCawa, oqala ngexesha lenyikima enkulu yesAmbulo 11. Lumele ixesha lovavanyo lomthetho weCawa oluqhubela phambili.

“Tintlanga zasemzini ziya kulandela umzekelo we-United States. Nangona ikhokela phambili, kanti ke kwa kanye loo ngxaki inye iya kwehlela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

Kanye nje phambi komthetho weCawa, iingqekembe zobuxoki zephupha likaMiller zikhukuliselwa ngaphandle ngefestile, njengoko ama-Adventist aseLawodike atshizwa aphume emlonyeni weNkosi. Emva koko ibandla liphakanyiswa libe ngumqondiso, “lihle njengenyanga, licacile njengelanga, kwaye liyoyikeka njengomkhosi oncebhanile”. Umyalezo kaIsaya ophuma “ngolunye ulwimi” nange “milomo ethintithayo,” umele abo baphakanyiswayo baze bazukiswe, nabafundiswa ngokuqatywa koMoya waYo kungekhona ngoqeqesho lwangaphandle lwamaziko enzululwazi. Amanxila akwaEfrayim ayasilela kuvavanyo “lomgca phezu komgca,” kuba ubulumko bezilumko zawo buphelile. Isiprofeto kubo sesinjengencwadi etywiniweyo.

Imbali leyo, ngokukaPetros, bonke abaprofeti ukususela kuSamuweli abathetha ngayo, ibonelela ngemizekeliso emininzi yentshabalalo yama-Adventist alahla isigidimi semvula yamva; kodwa akusikokufa komzimba abakufumanayo ngexesha lomthetho weCawa, koko kukufa kokomoya okuhamba nokwaziswa kwenyani yokuba balahlekile ngonaphakade, njengoko kufuziselwa ziintombi ezizizidenge, ezithe encwadini ka-Amosi zavuselwa ekuqondeni ukuba zilahlekile.

Yabonani, iyeza imihla, itsho iNkosi uYehova, apho ndiya kuthumela indlala ezweni; ingabi yindlala yesonka, ingabi lunxano lwamanzi, kodwa ibe yeyokuva amazwi kaYehova: yaye baya kubhadula besuka kolunye ulwandle besiya kolunye, besuka emntla kuse kuse empumalanga, bebaleka bephithizela befuna ilizwi likaYehova, bangalifumani. Ngaloo mini iintombi ezintle namadodana aselula baya kutyhafa lunxano. Abo bafunga ngesono saseSamariya, bathi, Uthixo wakho, Dan, uyaphila; bathi ke, Indlela yaseBher-shebha iyaphila; nabo baya kuwa, bangaze baphinde bavuke. Amos 8:11–14.

Emva kokubhekisa kwixesha lomthetho weCawa ngomfuziselo “wesibetho esiphuphumayo,” uIsaya ujongana noloyiko oluqhubekayo nenkxalabo yabo benza umnqophiso nokufa.

Nomnqophiso yenu nokufa iya kuchithwa, nesivumelwano senu nesihogo asiyi kuma; xa isibetho esiphuphuma sigqitha, niya kunyathelelwa phantsi siso. Ukususela ekuphumeni kwaso siya kunithabatha; kuba siya kudlula ntsasa zonke, emini nasebusuku; yaye kuya kuba sisibetho esibuhlungu ukuqonda nje ingxelo. Isaya 28:18, 19.

Ukuqonda ukwanda kolwazi okumelwe ngamatye anqabileyo kaMiller kuya kuthi ngelo xesha kungabikho, kodwa “ukuqonda” kwengxelo yengxaki yomthetho weCawa ngeCawa oqhubeka ngokuthe ngcembe kuya kubonakalisa ukuba umnqophiso wabo nokufa uphelisiwe. Abo bazifihle “phantsi kobuxoki,” baya kuthi ke baqonde ukuba “iNkosi uYehova,” ibeke “eZiyon ilitye

lesiseko, ilitye elivavanyiweyo, ilitye lembombo elinqabileyo, isiseko esiqinileyo,” kodwa kuya kube sele kusemva kwexesha. Ubuxoki abazifihle phantsi kwabo njengoko babeqhubela phambili embalini buya kuthi ngelo xesha bukhukuliswe. Uninzi lwala maxoki acacileyo lunokubonwa ngokulula embonweni woMlambo iUlai.

AmaMillerite, ngokungqinelana nokuqonda kwawo uDaniyeli isahluko sesibini, azichaza izikumkani ezikuDaniyeli isahluko sesibhozo njengezizo ezo zikumkani zifanayo ezimelwe kwisahluko sesixhenxe. Umahluko phakathi kwezi zahluko zibini kukuba isahluko sesixhenxe simela imiba yezopolitiko yezo zikumkani, kanti isahluko sesibhozo simela imiba yenkolo yezo zikumkani. Ngenxa yesi sizathu, uDaniyeli isahluko sesibhozo uvezwa ngamagama anxulumene nengewele.

UDaniyeli isahluko sesibhozo usebenzisa imifuziselo yengcwele ukumela izikumkani, kodwa yonke imifuziselo yengcwele emelwe kweso sahluko yonakele; ngaloo ndlela kuboniswa umahluko phakathi konqulo lwenyaniso lukaKristu nonqulo lobuxoki lukaSathana. Inkunzi yegusha sisilwanyana esasetyenziswa njengomnikelo engcweleni kaThixo, kodwa wonke umnikelo wengcwele kwakufuneka ugqibelele. Inkunzi yegusha ekwisahluko sesibhozo yayingafanelekanga ukusetyenziswa njengomnikelo engcweleni kaThixo, kuba iimpondo zayo zazingafani.

Ndaza ndaphakamisa amehlo am, ndabona; yaye nanko kumi phambi komlambo inkunzi yegusha eneempondo ezimbini; ezo mpondo zimbini zazinde; kodwa enye yayinde kunenye, yaye ende ngakumbi yavela emva. Daniyeli 8:3.

Inkunzi yegusha eneempondo ezimbini ezinobude obungafaniyo ibingayi kuvunyelwa njengombingelelo engcweleni kaThixo, kodwa olo phawu alusolwenkolo yenyano kaThixo; lolwenkolo yobuxoki kaSathana, ubuhedeni. Ubukumkani obulandelayo babumelwe yibhokhwe, ekwangumbingelelo wasengcweleni, kodwa kwakhona ibhokhwe yayonakele, kuba yayinempondo phakathi kwamehlo ayo, ingenalo olo lungelelwaniso lobugqibelelo olufunwayo kumbingelelo wasengcweleni.

Ndathi ndakucamngca, khangela, kwafika inkunzi yebhokhwe ivela entshonalanga phezu kobuso behlabathi lonke, ingachukumisi nomhlaba; yaye le nkunzi yebhokhwe yayinophondo olubalulekileyo phakathi kwamehlo ayo. Daniyeli 8:5.

Ekugqibeleni uphondo lwenkunzi yebhokhwe lwaphulwa lwaza lwavelisa iimpondo ezine, nto leyo ekwayenza ingakulungeli ukuba ibe ngumnikelo engcweleni kaThixo.

Ngoko inkunzi yebhokhwe yakhula yaba nkulu kakhulu; yathi isomelele, lophuka uphondo olukhulu; endaweni yalo kwavela ezine eziphawulekayo, zijonge kwiimimoya zone zezulu. Daniyeli 8:8.

Isahluko sesibhozo sikaDaniyeli siqala ngaphandle kokuba ubukumkani baseBhabheli bukhankanywe ngomfuziselo. IBhabheli, ubukumkani bokuqala besiprofeto seBhayibhile, sele bumiselwe ngokweBhayibhile phezu kwamangqina amabini esahluko sesibini nasesahluko sesixhenxe; kodwa kwisahluko sesibhozo iBhabheli ifihlwe ngenjongo ukuze kugininiswe

uphawu lwesiprofeto lobupopu lokufumana inxeba elibulalayo eliya kuthi ekugqibeleni liphiliswe. Ngexesha eliphakathi kokufumana kwalo inxeba elibulalayo de liphiliswe, ubupopu bufihlakele, okanye bulityelwe, ngokwesiprofeto. Oko kufihlwa kwakhona kwabonakaliswa bubukumkani bukaNebhukadenetsare bususwa, baza emva koko babuyiselwa.

Isahluko sesibhozo sikaDanielyi siqala ngomfuziselo ocacileyo wobukumkani besibini ngokwazisa inkunzi yegusha emele ubukumkani bamaMedi namaPersi, obulandelwa yibhokhwe eyonakeleyo emele ubukumkani baseGrisi. Kwandula ke, kuphuma komnye wemimoya emine awathi amaphondo amane aseGrisi aqhawuka aya kuyo, uDanielyi wabona uphondo oluncinane olumela ubukumkani besine, obo baseRoma. Uphondo oluncinane lumela omabini amanqanaba aseRoma, amelwe kwiivesi ezine. IRoma yobuhedeni imelwe luphondo oluncinane kwisini sobudoda, kanti iRoma yobupopu imelwe luphondo oluncinane kwisini sobufazi.

Kwenyezo kwaphuma uphondo oluncinane, olwakhula lwaba lukhulu ngokugqithisileyo, lusingise ngasemazantsi, nangasempuma, nangakulo ilizwe elimnandi. Lwaza lwakhula lwada lwafikelela kumkhosi wezulu; lwaza lwaphosa phantsi emhlabeni inxalenye yomkhosi neyeenkwenkwezi, lwazinyathela. Ewe, lwaziphakamisela kwada kwafikelela kwiNkosana yomkhosi; yaza ngalo yasuswa idini lemihla ngemihla, nendawo yengcwele yayo yadilizwa. Kwaye wanikelwa lona umkhosi ukuba ulwe nedini lemihla ngemihla ngenxa yesono; yaza yaphosa inyaniso phantsi emhlabeni; yaza yenza ngokuphumelelayo, yachuma. Danielyi 8:9–12.

Uphondo oluncinane lwaseRoma olungena kwingxelo kwivesi yesithoba, lumelwe kwisini sobudoda, aze ke kwivesi yeshumi, uphondo oluncinane lumelwe kwisini sobufazi; kwandule ke kwivesi yeshumi elinanye, uphondo oluncinane lumelwe kwisini sobudoda, aze ke kwivesi yeshumi elinesibini, uphondo oluncinane luphinde lumelwe kwakhona kwisini sobufazi.

UDanielyi isahluko sesibhozo, uyabufihla ubukumkani bokuqala, aze obubini obulandelayo bumelwe njengezilo ezingcwalisa itempile ngendlela eyonakeleyo, yaye ubukumkani besine bumelwe luphondo. Olu phondo lonakele ngokwesiprofeto, kuba lubonakala njengendoda, lwandule ke lube ngumfazi, luphinde lube yindoda, luphinde lube ngumfazi.

Umfazi makanganxibi nto iyeyendoda, kwanamadoda makanganxibi sambatho sabafazi; kuba bonke abenza oko balisikizi kuYehova uThixo wakho. Duteronomi 22:5.

Ukubonakaliswa kobudoda bophondo oluncinane lweRoma yobuhedeni kufumaneka kwiindima zethoba nezelishumi elinanye, logama ukubonakaliswa kobubhinqa bophondo oluncinane lweRoma yobupapa kufumaneka kwiindima zeshumi nezelishumi elinesibini. Isini sophondo oluncinane siyabonakala ngokuthathela ingqalelo amazwi kaDanielyi kwinqanaba lombhalo wokuqala, into uMiller angazange ayibone, kuba wasebenzisa kuphela iCruden's Concordance, yaye iCruden's Concordance ayiniki lwazi ngolwimi lwantlandlolo. Ukutshintshatshintsha kwezini kwezi ndima zine kwaqatshelwa ngabaguquleli beBhayibhile yeKing James, yaye bazigcina izini kweso sicatshulwa, ukuba uyakwazi okukhangelayo.

Abaguquleli baqonda umahluko phakathi kophondo oluncinane oluyindoda noluyimazi kwezi ndinyana zesithoba ukuya kweleshumi elinesibini, yaye bawumela loo mahluko ngegama elithi

“it.” Igama elithi “it” lisetyenziswa kuphondo oluncinane xa lukwimo yalo yesifazana. Bona uDaniyeli isahluko sesibhozo, ivesi yeshumi:

Yaza yakhula kakhulu, yade yaya kufikelela kumkhosi wezulu; yaza yawisa phantsi emhlabeni abanye baloo mkhosi neenkwenkwezi, yaza yabanyathela. Daniyeli 8:10.

“Yakhula yaba nkulu,” yaye “yaphosa phantsi,” ngaloo ndlela ichaza ukuba uphondo oluncinane ngumfazi. Indima yeshumi elinesibini ithi:

Wanikwa umkhosi wokumchasa umbingelelo wemihla ngemihla ngenxa yesikreqo; wayiwisela phantsi inyaniso emhlabeni; wenza ngokokuthanda kwakhe, waza waphumelela. Daniyeli 8:12.

Kwivesi yeshumi elinesibini, igama elithi “him” longezwa, yaye alimelanga ngokuchanekileyo uphondo oluncinane, kuba uphondo oluncinane kuloo vesi luchongwa kabini ngokuthi “it,” ngaloo ndlela lubonisa isini sobufazi. Abaguquleli ngokucacileyo baqaphela umahluko wesini uDaniyeli awenzayo, kodwa babengaqinisekanga ngoko uDaniyeli wayekujongile, baza bazama ukwenza uphondo oluncinane kuloo vesi lube lolwesini sobudoda ngokongeza igama elikwi-italiki elithi “him,” kodwa oko akuxhaswa ngamazwi kaDaniyeli ngokwawo. Amazwi akhe achaza uphondo oluncinane njengolwesini sobufazi yaye “it” (uphondo oluncinane lobufazi), yawuphosa phantsi umnqophiso, yaye “it” (uphondo oluncinane lobufazi), yenza yaza yaphumelela.

Kwivesi yesithoba, ibinzana elithi “uphondo oluncinane” likwisini sobudoda yaye limela iRoma yobuhedeni. Lavela kwenye “yeemimoya ezine” awathi uBukhosi bamaGrike bachithakala zaba zizo. Kule ndinyana, ngokungqinelana nembali, iRoma yobuhedeni yoyisa imimandla emithathu yejografi njengoko yayithabatha indawo yayo etroneni yehlabathi.

Kwaye kuphondo elinye kuzo kwaphuma olunye uphondo oluncinane, olwanda lwaba lukhulu kakhulu, lusinga emazantsi, lusinga empuma, lusinga nakwilizwe eliyolisayo. Daniyeli 8:9.

Kwindima yeshumi elinanye (apho impikiswano malunga “nomihla ngemihla” ifumana khona elinye lawona mabala ayo aphambili emfazwe), uphondo oluncinane lumelwe ngo “yena,” “kuye” nango “yakhe.”

Ewe, waziphakamisa kwanaseNkosini yomkhosi, kwaza ngaye kwasuswa umbingelelo wemihla ngemihla, nendawo engcwele yayo yawiswa phantsi. Daniyeli 8:11.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

“Wonke umgaqo oseLizwini likaThixo unendawo yawo, yonke inyaniso inomthwalo wayo. Kwaye ulwakhiwo olupheleleyo, kuyilo nakwinkqubo yokuluphumeza, lunika ubungqina ngoMbhali walo. Ulwakhiwo olunjalo alunakucingwa okanye lwenziwe nangayiphi na ingqondo ngaphandle kweyo yoNgunaphakade.” Education, 123.