

Incwadi kaDaniyeli - Inani Lamashumi Amahlanu Anesibini

Ukuveza Iphazili Yesiprofeto: Umbono kaDaniyeli nokuVuka kweeKumkani

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2024-01-16

Kwinqaku elidluleyo sabonisa ukuba uGabriyeli wanikela isiphelo “sengqumbo yokugqibela” ukuze aqinisekise umhla ka-1844, esekelwe kumangqina amabini. UMiller wayiqonda “amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu, awazalisekiswa phezu kobukumkani bakwaYuda, kodwa akazange afikelele kwinqanaba lokubona injongo nobudlelane bomgwebo “wamaxesha asixhenxe” phezu kokubini ubukumkani basentla nobasentla-mzantsi bakwaSirayeli. Nokuba wakha wawuqonda na umahluko “wengqumbo yokugqibela” kwivesi yeshumi elinesithoba kuyathandabuzeka, nangona ngokungathandabuzekiyo wayeyiqonda ngokubanzi into yokuba “ingqumbo” yayingu “amaxesha asixhenxe.” Ukukhanya kwengqumbo yokuqala neyokugqibela kwatyhilwa nguPalmoni ngowe-1856, kodwa kwaliwa ngowe-1863. Sekunjalo, umyalezo kaMiller “wamaxesha asixhenxe” wawuchanile, nangona wawunesiqingatha.

UMiller ngewayengazange aqonde ukuba olo phondo luncinane lweRoma yobuhedeni lwaluphakamisa lize luphakamise ubuhedeni, kwindima yeshumi elinanye kaDaniyeli isibhozo, kuba kuMiller “susa” kwakuthetha nje ukususa kuzo zonke izihlandlo zalo zontathu kuDaniyeli. Noko ke, umyalezo wakhe wawusechanile, nangona wawunomda.

AmaMiller ayiqonda into yokuba “ingwele” ekwivesi yeshumi elinanye yayiyitempile yobuhedeni kwisixeko saseRoma (iPantheon), kodwa ulwimi lwesiHebhere aluzange lube sisiseko somyalezo wawo. Umyalezo kaMiller wawugxile kwixesha lesiprofeto. Imbali apho umyalezo wawo watyhilwayo yabathintela ekuboneni i-United States njengobukumkani besithandathu besiprofeto seBhayibhile, kodwa ngaphezu koko, yabathintela ekuboneni ubupopu njengobukumkani besihlanu besiprofeto seBhayibhile.

Benyanzeliswa yimbali ababephila kuyo, bazisebenzisa iziprofeto ngokuvumelana nokulindela kwabo ukubuya kukaKristu okusemnyango, baza badana, kanti umyalezo wabo wawuchanile. Xa uGabriyeli enika ingcaciso yale mibono mibini kwiindinyana zeshumi elinesihlanu ukuya kwelamashumi amabini anesixhenxe, ukuqonda kukaMiller kwamthintela ekubambeni isityhilelo esibanzi ngakumbi sezikumkani esasimelwe kukuguquququka kwesini sophondo oluncinane kwiindinyana zethoba ukuya kweleshumi elinesibini. AmaMillerite abona kuphela iRoma njengobukumkani besine nobokugqibela basemhlabeni kwingcaciso kaGabriyeli.

Kwathi ke, xa mna, mna kanye uDaniyeli, ndakuwubona umbono, ndafuna intsingiselo yawo, kwaza, yabonani, kwema phambi kwam onenkangeleko enjengomntu. Ndaza ndeva ilizwi lomntu phakathi kweendonga zoUlai, elakhwaza, lathi, Gabriyeli, menze lo mntu awuqonde umbono. Waza wasondela kuloo ndawo ndandimi kuyo; wathi akusondela, ndoyika, ndawa ngobuso bam; kodwa wathi kum, Qonda, nyana womntu; kuba umbono lowo ngowexesha

lesiphelo. Ke kaloku, akubon' ukuba wayesathetha nam, ndandilele ubuthongo obunzulu ngobuso bam emhlabeni; kodwa wandichukumisa, wandimisa ndathi nkqo. Wathi, Yabona, ndiya kukwazisa oko kuya kubakho ekupheleni kokugqibela kwengqumbo; kuba isiphelo siya kuba ngexesha elimisiweyo. Inkunzi yemvu eyayineempondo ezimbini oyibonileyo ngabookumkani bamaMedi namaPersi. Ke impongo enoboya oburhabaxa ngukumkani waseGrisi; nophondo olukhulu oluphakathi kwamehlo ayo ngukumkani wokuqala. Ke kaloku, ekubeni olo laphukayo, kwaza kwema ezine endaweni yalo, kuya kuvela izikumkani ezine kolo hlanga, kodwa kungengawo amandla akhe. Kwaye ngexesha lokugqibela lobukumkani bazo, xa abagabadeli sele befikelele ekuzalisekeni, kuya kuvela ukumkani onobuso obulukhuni, oqondayo amazwi antsonkothileyo. Amandla akhe aya kuba makhulu, kodwa engengawo awakhe amandla; uya kutshabalalisa ngendlela emangalisayo, aphumelele, enze, atshabalalise abanamandla nabantu abangcwele. Kananjalo ngobuqili bakhe uya kwenza inkohliso iphumelele esandleni sakhe; aze azikhulise entliziyweni yakhe, athi ngoxolo atshabalalise abaninzi; uya kusuka amelane neNkosana yeenkosana; kodwa uya kwaphulwa kungekho sandla. Kwaye umbono wangokuhlwa nowakusasa owaxelwayo uyinyaniso; ngenxa yoko wuvale umbono lowo; kuba uya kuba ngowemihla emininzi. Mna ke Daniyeli ndaphela amandla, ndagula iintsuku ezimbalwa; emva koko ndavuka, ndenza umsebenzi wokumkani; ndamangaliswa ngumbono lowo, kodwa kwakungekho namnye owawuqondayo. Daniyeli 8:15–27.

Nangona uDaniyeli wamkela umbono woMlambo iUlai (owuthi ngoku usesenkqubweni yokuzaliseka), kwimbali yaseBhabheli, ubukumkani bokuqala bushiywa ngaphandle kombono. Babusele bufakiwe njengentloko yegolide, nengonyama kwizahluko zesibini nese sixhenxe, kodwa uphawu lwesiprofeto lokuba iBhabheli isuswe ize ibuyiselwe lwagxininiswa kwisahluko sesibhozo. UNEbhukadenetsare wayemele inxeba elibulalayo lobupopu xa wagxothwayo phakathi kwabantu “amaxesha asixhenxe,” ngaloo ndlela emela iminyaka engamashumi asixhenxe yokomfuziselo apho ihenyukazi laseTire lilityelwayo. KuDaniyeli isahluko sesibhozo, iBhabheli ilityelwe phakathi kobukumkani besiprofeto seBhayibhile, yaye umbono uqala ngamaMedi namaPersi (inkunzi yegusha), alandelwa yiGrisi (ibhokhwe).

Ubukumkani buka-Aleksandire Omkhulu baqhekeka baba zizikumkani ezine ezinamandla angaphantsi kunaka-Aleksandire, njengoko kwakubonisiwe nakwisahluko sesixhenxe ngengwe eyayinamaphiko amane neentloko ezine. Inani elithi zine limela ihlabathi liphela, njengoko limelwe ngumntla, impuma, umzantsi nentshonalanga. Kwivesi yesibhozo yesahluko sesibhozo, kwavela ezine eziphawulekayo zaya ngakumimoya yomine yezulu. Kwisahluko sesixhenxe, amaphiko amane aseGrisi ayangqinelana nemimoya emine yesahluko sesibhozo, yaye iintloko zayo ezine zaseGrisi ziyangqinelana nezo zine ziphawulekayo. Iintloko ezine nezo zine ziphawulekayo zimele izikumkani ezine awaqhekeka waba zizo ubukumkani bokuqala buka-Aleksandire, yaye amaphiko amane nemimoya emine zimele imimandla emine yolwahlulo. Umahluko wale ngongoma kubalulekile ukuwuqonda, kuba umele ingxoxo amaMillerite awayenayo nxamnye nokuqonda kwesithethe samaProtestanti ngobukumkani besine baseRoma.

Kwiitafle zikaHabakuki, ezimelwe ziitshathi zovulindlela zowe-1843 nowe-1850, kukho umfanekiso omnye kuphela ongabonakalisi ukusetyenziswa kwesiprofeto, yaye unento yokwenza

nokwahlula phakathi kweentloko ezine nabaphawulekayo, namaphiko amane nemimoya. Kwilinge lokusithela inyaniso yeRoma njengobukumkani besine besiprofeto seBhayibhile, uSathana wazisa impikiswano ngokubhekisele kwintsingiselo eyinyaniso okanye eyobuxoki yeentloko ezine nabaphawulekayo, namaphiko amane nemimoya. USathana wenjenjalo kuba incwadi kaDaniyeli ichaza ngokucacileyo ukuba kukho umqondiso omnye owahlukileyo encwadini kaDaniyeli owamisela umbono. Inxalenye yobungqina obumisela loo mqondiso ikwiintloko ezine nabaphawulekayo, nasemaphikweni amane nakwimimoya. AmaProtestanti axhasa uluvo olukaSathana ngale mpikiswano, yaye impikiswano leyo yayibaluleke kakhulu kwimbali yamaMillerite kangangokuba bayibhekisa kule tshathi. Amandla amisela umbono we-“chazon” encwadini kaDaniyeli achongwa “njengabaphangi babantu bakowenu,” yaye amaProtestanti awachonga loo mandla njengomnye womgca omde wookumkani baseSiriya ogama linguAntiochus Epiphanes, kanti uMiller wawachonga njengeRoma.

Yaye ngaloo maxesha kuya kusuka abaninzi bamelane nokumkani wasemazantsi; kanjalo nabaphangi babantu bakowenu baya kuziphakamisa ukuze bamise umbono; kodwa baya kuwa. Daniyeli 11:14.

UAntiochus wayengomnye wookumkani, kumgca wookumkani owaphuma kwenye yezo zikumkani zine ubukumkani buka-Alesandire obabuqhekeke bube zizo. Uphondo oluncinane lwendinyana yesithoba kaDaniyeli isibhozo lwalandela ubukumkani buka-Alesandire, yaye indinyana yesithoba ithi, kwaphuma kolunye lwazo uphondo oluncinane.

Yaye kwaphuma kwenye yazo uphondo oluncinane, olwanda lwaba lukhulu kunene, lusinga ezantsi, lusinga empumalanga, lusinga kwilizwe elihle. Daniyeli 8:9.

Impikiswano yokuba ngaba iRoma iyamisela na lo mbono, okanye ngukumkani waseSiriya obuthathaka nongabalulekanga kangako omisela lo mbono, iquka impikiswano yokuba ngaba amandla ophondo oluncinane avela kolunye lweempondo ezine, okanye kolunye lwemimoya emine. Asiyompikiswano inkulu, kuba imbali nesiprofeto zicacile ukuba iRoma yayingengomnombo wobukumkani bamaGrike, koko iRoma yayiligunya elitsha. Ukuba iRoma yayibubukumkani besine, ngoko ke “omnye wazo” kwivesi yesithoba, umele ukuba abe ngomnye wemimoya emine okanye amaphiko amane. Ukuba yayinguAntiochus Epiphanes, yavela kuphondo lwaseSiriya.

AmaMillerite baqonda ukuba amandla amelwe ngokuthi “abaphangi babantu bakho” aya kuvukela uKristu.

Yaye ngokomgaqo wakhe uya kwenza inkohliso iphumelele esandleni sakhe; aze azikhulise entliziyweni yakhe, aze ngoxolo atshabalalise abaninzi; uya kuma nokuma nxamnye neNkosana yeenkosana; kodwa uya kwaphulwa kungekho sandla. Daniyeli 8:25.

“INKosana yeenkosana” nguKristu, yaye uAntiochus Epiphanes wayephile kudala ngaphambi kokuba uKristu azalwe, ngoko ke amaMillerite ayalatha le nyaniso kwitshathi ka-1843. Kwitshathi afaka umhla ka-164, othi enyanisweni ungabi sabhekiseli saseBhayibhileni, kwaye wawungumbhalo nje ochaza ukubaluleka kwengxoxo ngobukumkani besine phakathi kukaMiller

nezazi ngezakwalizwi zamaProtestanti. Ecaleni konyaka othi “164” kwitshathi babhala bathi, “Ukufa kukaAntiochus Epiphanes, lowo ngokwenene akazange asukele ukumelana neNkosana yeenkosana, kuba wayesele efile iminyaka eli-164 ngaphambi kokuba iNkosana yeenkosana izalwe.”

Namhlanje ubu-Adventism bufundisa ukuba “abaphangi babantu bakho” nguAntiochus Epiphanes, kanye njengoko kusenza ubuProtestanti obuwexukileyo, nangona kunjalo ukuba ukuphefumlelwa kwabhalisa kwathi “itshathi ka-1843 yayikhokelwe sisandla seNkosi yaye ayifanele iguqulwe.” AmaMillerite ayesazi ukuba ukumkani onobuso obulukhuni waye nguRoma, ngoko ke awazange ashukunyiswe yile mfundiso kaSathana etshabalalisa amandla okumisela umbono we-“chazon.” IBhayibhile icacile ukuba, ukuba akukho mbono, abantu bayatshabalala.

Apho kungekho mbono, abantu bayatshabalala; kodwa ogcina umthetho, unoyolo yena. IMizekeliso 29:18.

Umbono uSolomon awuchongayo kule ndinyana ngumbono “we-chazon”, othi kwindinyana yeshumi elinesithathu kaDaniyeli isibhozo, ube ngumbono ochaza ubuhedeni nobupopu njengabacinezela phantsi ingcwele nomkhosi. KumaMillerite loo magunya mabini ayeyinkangala ayemele ubukumkani besine besiprofeto seBhayibhile, yaye ngaphandle kokuqonda ubukumkani besine baseRoma (abaphangi babantu bakho), babengenako ukuwumisa loo mbono. “Abaphangi babantu bakho” kwindinyana yeshumi elinesine kaDaniyeli ishumi elinanye, babeya kusukuma balwe nokumkani wasezantsi, baziphakamise, bawumise umbono, baze bawe. IRoma yazalisekisa nganye yezo mpawu.

Kwisesahluko sesixhenxe, ubukumkani besine buchongwa ngokukodwa njengobabu “hlukile” kubo ubukumkani obabuphambi kwabo.

Emveni koko oku ndabona emibonweni yasebusuku, yaye nanko isilo sesine, esoyikekayo nesibhangqisayo, sinamandla ngokugqithiseleyo; sasinamazinyo amakhulu entsimbi; sadla saza saqhekeza saziingceba, saza sanyathela intsalela ngeenyawo zaso; sasisahlukile kuzo zonke izilo eazingaphambi kwaso; sasinempondo ezilishumi.... Ndaza ndanqwenela ukwazi inyaniso ngesilo sesine, esasahlukile kuzo zonke ezinye, sisoyikeka ngokugqithiseleyo, esasinamazinyo entsimbi, neenzipho zobhedu; esaidla, saqhekeza saziingceba, saza sanyathela intsalela ngeenyawo zaso; nangempondo ezilishumi ezazisentlokwini yaso, nangaleyo enye eyahlumayo, ezawa phambi kwayo ezintathu; ewe, ngaloo mpondo yayinamehlo, nomlomo owawuthetha izinto ezinkulu kunene, nenkangeleko yayo yayinamandla ngaphezu kwabanye bayo. Daniyeli 7:7, 19, 20.

Ubukumkani besine bukaDaniyeli isixhenxe bachongwa kabini njengobabuhlukile “kwabanye” ubukumkani obabubandulele. Ukuba “uphondo oluncinane” lwendima yesithoba lwalululwandiso nje lophondo lwaseSiriya (uAntiyokhus Epifanes), belungayi kuba luhlukile. Amarhamncwa awandulela iRoma kwisahluko sesixhenxe ayengonyama, ibhere, nengwe, zonke izilwanyana ezikhoyo ngokwenene kwindalo; kodwa xa kufikwa kwirhamncwa lesine elinamazinyo entsimbi neenzipho zobhedu, uDaniyeli wayengazi nalinye irhamncwa lendalo elalimela elo rhamncwa loyikekayo elalidla litshabalalisa. Lalo lalahlukile (diverse). “Uphondo oluncinane” lwendima

yesithoba lwaphuma kwenye yeendawo ezimelwe yimimoya emine namaphiko amane, hayi kwenye yeempondo okanye kwezo zibalulekileyo.

UDaniyeli isahluko sesibhozo, sithi “ngexesha lokugqibela lobukumkani babo, xa abanxaxhayo befikile esiphelweni, kuya kusuka ukumkani onobuso oboyikekayo, oqondayo amazwi antsonkothileyo.” “Ngexesha lokugqibela lobukumkani babo” (iGrisi, eyayiqhekeke yaba zizikumkani ezine), ngexesha “xa abanxaxhayo befikile esiphelweni,” kwakumele kusuke ukumkani omtsha.

“Zonke iintlanga ezithe zavela eqongeni lesenzo ziye zavunyelwa ukuba zihlale endaweni yazo emhlabeni, ukuze kugqitywe ukuba ziya kuzalisekisa na iinjongo zoMlindi noyiNgcwele. Isiprofeto silandele ukunyuka nokuqhubela phambili kobukumkani obukhulu behlabathi—iBhabhiloni, amaMedi namaPersi, iGrisi, neRoma. Kuzo zonke ezi, njengakwizizwe ezinamandla amancinane, imbali iziphindaphindile. Ngasinye sibe nexesha laso lovavanyo; ngasinye sasilele, ubuqaqawuli baso baphela, namandla aso amka.” Prophets and Kings, 535.

Ekupheleni (“ngexesha lokugqibela”) kobukumkani baseGrisi, xa indebe yexesha labo lokuvavanywa yayizele (“xa aboni befumene umlinganiselo opheleleyo”), “ukumkani onobuso obuqatha” wayeya kuvela. Lowo kumkani wayeya kuqonda “amazwi amnyama,” kuba wayeya kuthetha ulwimi olwahluke ngokupheleleyo kunesiHebhere samaYuda okanye isiGrike sobukumkani obandulelayo, kuba wayeya kuthetha isiLatini. Obo bukumkani babuchongwe nguMoses njengesizwe esasiza kuzisa ungqingo lweminyaka yowama-66 ukuya kowama-70 AD, apho, phakathi kwezinye izinto, indlala yayisoyikeka kangangokuba amaYuda adla abantwana bawo ukuze asinde.

Ngenxa ungamkhonzanga uYehova uThixo wakho ngovuyo nangentliziyo echwayitileyo ngenxa yobuninzi bezinto zonke; ngenxa yoko uya kukhonza iintshaba zakho aya kuzithumela uYehova kuwe, ulambile, unxaniwe, uhamba ze, uswele zonke izinto; yaye uya kubeka idyokhwe yentsimbi entanyeni yakho, ade akutshabalalise. UYehova uya kuzisa uhlanga kuwe luvela kude, luvela esiphelweni sehlabathi, lukhawuleza njengokhozi lubhabhayo; uhlanga olunolwimi ongayi kuluqonda; uhlanga olunobuso obubukhali, olungayi kumhlonela mdala, lungabi nanceba kumfana; lwaye luya kudla isiqhamo semfuyo yakho nesiqhamo selizwe lakho, ude utshabalale; kwaye aluyi kukushiyela nokhozo, wayini, neoli, nokwanda kweenkomo zakho, nemihlambi yeegusha zakho, ade akutshabalalise. Luya kukungqinga emasangweni akho onke, zide ziwe iindonga zakho eziphakamileyo nezinqatyisiweyo, owawuthembele kuzo, ezweni lakho lonke; luya kukungqinga emasangweni akho onke ezweni lakho lonke, akunikileyo uYehova uThixo wakho. Uya kudla isiqhamo somzimba wakho, inyama yoonyana bakho neyeentombi zakho, abakunikileyo uYehova uThixo wakho, ekungqingweni nasekubandezelekeni abaya kukucinezela ngako iintshaba zakho. Duteronomi 28:47–53.

Kwincwadi kaDaniyeli isahluko sesibini ubukumkani besine babumelwe “yintsimbi,” yaye uMoses wachaza “isizwe” esasiza kubeka “idyokhwe yentsimbi” phezu kwamaYuda. Esi “sizwe” sasiya “kutshabalalisa” amaYuda, yaye sasiya kuba nesantya njengokhozi, olo khozi luluphawu

lweRoma. Sasiya kuba “sisizwe” “olwimi lwaso ongayi kuluqonda,” kuba ulwimi lwaso lwalunokuthi kumaYuda lube “ngamazwi amnyama.” Sasiya kuba “sisizwe esinenkangeleko eyoyikekayo,” njengoko kuchaziwe kuDaniyeli isahluko sesibhozo “njengokumkani onenkangeleko eyoyikekayo.” Kwaye ngexesha “lokungqingwa” kweYerusalem amaYuda adla “oonyana neentombi” zawo.

UMiller wayibona iRoma yobuhedeni njengamandla awayepredikwe nguMoses, nanjengobukumkani besine “bentsimbi” bukaDaniyeli isibini, kwananjengesona “sizwe” sathetha isiLatini, hayi isiHebhere okanye isiGrike. UMiller akazange enze mahluko phakathi kobukumkani besine nobesihlanu besiprofeto seBhayibhile, kuba kuye omabini ayeyiyo nje iRoma. Ngoko ke emva kokuba iRoma yobuhedeni imi ngenyawo kwindima yamashumi amabini anesithathu, wayengayi kuwubona umahluko omelweyo kwindima yamashumi amabini anesine. Embonweni uphondo oluncinane lwalutshintshe-tshintsha lusuka kwisini sobudoda lusiya kwisini sobufazi, lusuke kwisini sobudoda luphinde lube kwisini sobufazi, kwiindima zesithoba ukuya kweshumi elinesibini, yaye indima yamashumi amabini anesithathu ichaza iimpawu zesiprofeto zeRoma yobuhedeni, kanti ukutolikwa kukaGabriyeli kwindima yamashumi amabini anesine kutshintshela kwiRoma yobusetyhini. Amandla akwindima yamashumi amabini anesine ayeza kuba “namandla amakhulu,” “kodwa kungengamandla awo: aze atshabalalise ngokumangalisayo, aphumelele, enze, atshabalalise abanamandla nabantu abangcwele.”

IRoma yobuPopi yayiza kunikwa amandla omkhosi eRoma yobuhedeni, yaye yayiya kutshabalalisa abantu bakaThixo iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, ukususela kumnyaka ka-538 kuse kowe-1798. Yayiya kutshabalalisa “ngokumangalisayo,” kuba ilisilo elathi ihlabathi lonke “limangaliswe” lasilandela, yaye yayilamandla awayeza “ukusebenza aze aphumelele” de ingqumbo yokuqala eyayisele “imiselwe” ukuba iphele ngo-1798 izaliseke.

Emva koko kwivesi yamashumi amabini anesihlanu uGabriyeli ulandela ukujikeleza okwasekwa kwiivesi awayezichazela uDaniyeli, aze kwakhona athethe ngeRoma yobuhedeni, eyathi ngohlobo olwahlukileyo “lobuqhinga,” yahlanganisa ubukhosi bayo, njengoko kungqinwa ngabo bonke ababhali-mbali. “Ubuqhinga” beRoma yobuhedeni yayikukukhuthaza izizwe ukuba zingene kubukhosi bayo obandayo, yaye yasebenzisa isithembiso soxolo nempumelelo ukwakha ubukhosi bayo, ngokungafaniyo nobukhosi bangaphambili obabakhiwe nje kuphela ngamandla omkhosi. IRoma yobuhedeni yayiza kananjalo “kumelana neNkosana yeenkosana,” njengoko yenzayo xa yabeka uKristu emnqamlezweni waseKalvari.

Waza uGabriyeli wathetha ngayo imibono emibini awayeyitolika kuDaniyeli, ngokubonisa ukuba umbono we-“mareh” wokubonakala (iintsuku ezingamawaka amabini anamakhulu amathathu) wawuyinyaniso, kwanokuba umbono we-“chazon” wokunyathelwa phantsi kwengcwele nomkhosi yiRoma yobuhedeni neRoma yobupapa wawumele “ukuvalwa (ukutywinwa),” “iintsuku ezininzi” (de kube lixesha lesiphelo ngowe-1798).

Wandula ke uDaniyeli wagula ixesha elithile, waza emva koko wabuyela emsebenzini, kodwa wayesengayiqondi imibono ethi “mareh,” eyiyo kanye imibono uGabriyeli awayeyalelwe ukuba

amenze ayiqonde. Ngenxa yeso sizathu uGabriyeli wayeza kubuya kwisahluko sesithoba, ukuze agqibe umsebenzi wakhe wokwenza uDaniyeli ayiqonde imibono ethi “mareh.”

Kwisiqendu sesithoba sikaDaniyeli, uDaniyeli wayefunda iLizwi lesiprofeto waza waqonda ngemibhalo kaMoses noYeremiya. UYeremiya wayechazile ukuba ukuthinjwa awayekuko kwakuyakuhlala iminyaka engamashumi asixhenxe.

Eli lizwe liphela liya kuba yinkangala, nento eyothusayo; yaye ezi zizwe ziya kukhonza ukumkani waseBhabheli iminyaka emashumi asixhenxe. Kothi ke, xa izalisekile iminyaka emashumi asixhenxe, ndiya kumohlwaya ukumkani waseBhabheli, nolo hlanga, utsho uYehova, ngenxa yobugwenxa babo, nelizwe lamaKaledi; ndilenze libe ziinkangala ezingunaphakade. Yeremiya 25:11, 12.

NgokukaMoses ukuthinjwa kwelakwa lotshaba kwakungangqinelana nexesha elo ilizwe laya kunandipha ngalo iiSabatha zalo.

Kwaye ndiya kulenza ilizwe libe yinkangala; neentshaba zenu ezihlala kulo ziya kumangaliswa yilo. Kwaye ndiya kuniphangalisa phakathi kweentlanga, ndirhole ikrele emva kwenu; ilizwe lenu liya kuba yinkangala, nezixeko zenu zibe yinkangala. Loo nto ilizwe liya kwandula ke ukunandipha iisabatha zalo, lonke ixesha lilele liyinkangala, nina nisezweni leentshaba zenu; ngelo xesha ilizwe liya kuphumla, linandiphe iisabatha zalo. Lonke ixesha lilele liyinkangala liya kuphumla; ngenxa yokuba alizange liphumle ngeesabatha zenu, xa nahlala kulo. Levitikus 26:32–35.

UDaniyeli wayeqondile eLizwini likaThixo lesiprofeto, ngokobungqina bamangqina amabini, ukuba abantu baKhe babesasazwe ezweni lotshaba, ngelo xesha ilizwe liya kunandipha iisabatha zalo. Wakuqonda oko umbhali weziKronike wayekuqondile ngokuphathelele kwiminyaka engamashumi asixhenxe kaYeremiya.

Abo babebalekele ekreleni wabasa ekuthinjweni eBhabhiloni; baba ngabakhonzi bakhe nabonyana bakhe kwada kwalawula ubukumkani bamaPersi; ukuze kuzaliseke ilizwi leNkosi elathethwa ngomlomo kaYeremiya, de ilizwe lonwabele iisabatha zalo; kuba ngalo lonke ixesha lalilele liyinkangala lagcina isabatha, ukuze kuzaliseke iminyaka emashumi asixhenxe. Ke ngonyaka wokuqala kaKoreshi ukumkani wasePersi, ukuze lizaliseke ilizwi leNkosi elathethwa ngomlomo kaYeremiya, iNkosi yavuselela umoya kaKoreshi ukumkani wasePersi, waza wenza isibhengezo kubo bonke ubukumkani bakhe, waza wasibhala, esithi, Utsho uKoreshi ukumkani wasePersi ukuthi, Zonke izikumkani zomhlaba ndiziphiwe yiNkosi uThixo wezulu; yaye indiyalele ukuba ndimakhele indlu eYerusalem, ekwaYuda. Ngubani na phakathi kwenu kubo bonke abantu bakhe? INkosi uThixo wakhe mayibe naye, aze anyuke. 2 IziKronike 36:20–23.

UDaniyeli waqonda ukuba iminyaka engamashumi asixhenxe yokuchithachitheka kwelakwaYeremiya ezweni lotshaba, ngoxa ilizwe lalinandipha iisabatha zalo, yayisekelwe phezu kwesiqalekiso “samaxesha asixhenxe” esikuLevitikus amashumi amabini anesithandathu; yaye ekuthobeleni kwakhe oko kuqonda, wawuzalisekisa umnyango owawuyalelwe apho kwabo ekugqibeleni bavukayo baqonde imeko yabo yokuchithachitheka.

Ke bona ke ndisele kubo ndothumela ukutyhafa ezintliziyweni zabo emazweni eentshaba zabo; nesandi segqabi elishukunyisiweyo siya kubagxotha; baya kusaba ngathi basaba ikrele; bawa, kungekho ubasukelayo. Baya kuwa omnye phezu komnye, ngokungathi kuphambi kwekrele, kungekho ubasukelayo; anisayi kuba namandla okuma phambi kweentshaba zenu. Niyatshabalala phakathi kweentlanga, lize ilizwe leentshaba zenu lininyele. Ke abo basaseleyo kuni baya kudakumba ngenxa yobugwenxa babo emazweni eentshaba zenu; kanjalo nangenxa yobugwenxa booyise babo baya kudakumba kunye nabo. Ukuba bayavuma ubugwenxa babo, nobugwenxa booyise babo, nesiphoso sabo abandenze sona ngaso kum, kwanokuba bahambe ngokundichasa; kwanokuba nam ndihambe ngokubachasa, ndabangenisa ezweni leentshaba zabo; ukuba ke iintliziyi zabo ezingaluswanga zolukwa zithobeka, baze ngoko basamkele isohlwayo sobugwenxa babo: ngoko ndiya kukhumbula umnqophiso wam noYakobi, ndikhumbule nomnqophiso wam noIsake, ndikhumbule nomnqophiso wam noAbraham; ndilikhumbule nelizwe. Nalo ilizwe liya kushiywa ngabo, lize linandiphe iisabatha zalo, ngoxa lilele liyinkangala ngaphandle kwabo; nabo baya kusamkela isohlwayo sobugwenxa babo; ngokuba, ewe, ngokuba bazidelelayo izigwebo zam, kwanokuba umphefumlo wabo wawenyanya imimiselo yam. Kanti ke ngenxa yako konke oko, xa besezweni leentshaba zabo, andiyi kubalahla, andiyi kubenyanya, ndibatshabalalise ngokupheleleyo, ndophule umnqophiso wam nabo; ngokuba ndinguYehova uThixo wabo. Ndiya kuthi ngenxa yabo ndikhumbule umnqophiso wookhokho babo, endabakhupha ezweni laseYiputa emehlweni eentlanga, ukuze ndibe nguThixo wabo: ndinguYehova. Yiyo le imimiselo nezimiso nemithetho, awayenzayo uYehova phakathi kwakhe nabantwana bakwaSirayeli entabeni yeSinayi ngesandla sikaMoses. Levitikus 26:36–46.

Umthandazo kaDaniyeli kwisahluko sesithoba ujongene nayo yonke imiba yesiluleko sabo bazifumana bethe saa ezweni lotshaba. Loo mthandazo umele ukuvumelaniswe nomthandazo wakhe kwisahluko sesibini, kuba xa idityaniswe yomibini imela umthandazo wabo bakwiSityhilelo isahluko seshumi elinanye, ababefile ezitalatweni zeso sixeko sikhulu saseSodom neYiputa, abafumanisa ukuba nabo ngokunjalo babethe saa. Njengoko uDaniyeli egqibezela umthandazo wakhe, uGabriyeli ubuya ukuze agqibe umsebenzi wokucacisa umbono we-“mareh”, kanye njengoko uMoya oyiNgewele unenjongo yokuwufeza kubangqina ababini beSityhilelo isahluko seshumi elinanye.

Ke kaloku ndathi ndisathetha, ndithandaza, ndiyivuma isono sam nesono sabantu bam amaSirayeli, ndibeka isikhungo sam phambi koYehova uThixo wam ngenxa yentaba engcwele yoThixo wam; ewe, ndathi ndisathetha ngomthandazo, kwafika indoda enguGabriyeli, endandiyibonile embonweni ekuqaleni, ithunyelwe ukuba ibhabhe ngokukhawuleza, yandichukumisa ngexesha lomnikelo wangokuhlwa. Yandazisa, yathetha nam, yathi, Owu Daniyeli, ngoku ndiphumile ukuza kukunika ukuqonda nokuqiqiseka. Daniyeli 9:20–22.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Kungekudala ngaphambi kokuwa kweBhabheli, xa uDaniyeli wayecamngca ngezi ziprofeto efuna kuThixo ukuqonda amaxesha, wanikwa uthotho lwemibono emalunga nokuphakama nokuwa kwezikumkani. Ngombono wokuqala, njengoko kubhaliwe kwisahluko sesixhenxe sencwadi kaDaniyeli, wanikwa utoliko; kodwa akubanga konke okwacaciswa kumprofeti.

‘Tingcinga zam zandiphazamisa kakhulu,’ wabhala ngoko wakubonayo ngelo xesha, ‘nobuso bam batshintsha kum: kodwa ndayigcina loo nto entliziyweni yam.’ Daniyeli 7:28.”

“Ngomnye umbono kwanikelwa ukukhanya okungakumbi ngeziganeko zexesha elizayo; yaye kwaba sekupheleni kwalo mbono apho uDaniyeli weva ‘ungcwele othile ethetha, kwaza omnye ungcwele wathi kuloo ngcwele ibithetha, Umbono lo ungowexesha elingakanani?’ Daniyeli 8:13. Impendulo eyanikelwayo, ‘Koda kube ngama-2 300 eentsuku; yandule ke ihlanjululwe ingcwele’ (indima 14), yamzalisa ngokudideka. Wazingisa ngentliziyo yonke efuna intsingiselo yalo mbono. Wayengenako ukuqonda ubudlelane obabukho phakathi kweminyaka engamashumi asixhenxe yokuthinjwa, njengoko kwakuxelwe kwangaphambili ngoYeremiya, neminyaka engama-2 300 awathi embonweni weva umthunywa wasezulwini esithi iya kudlula ngaphambi kokuhlanjululwa kwengcwele kaThixo. Ingelosi uGabriyeli yamnika ukutolikwa okuyinxenye; ukanti xa umprofeti wevayo amazwi athi, ‘Umbono ... ungowemihla emininzi,’ waquleka. ‘Mna Daniyeli ndawa isiduli,’ ubhala njalo ngamava akhe, ‘ndagula imihla ethile; emva koko ndasuka, ndenza umsebenzi wokumkani; ndaza ndakhwankqiswa ngumbono lowo, kungekho bani uwuqondayo.’ Iindima 26, 27.”

“Esekhathwele umthwalo ngenxa kaSirayeli, uDaniyeli waphinda wazifundisisa iziprofeto zikaYeremiya. Zazicace gca—zicace kangankokuba waqonda ngezi zingqina zibhaliweyo ezincwadini ‘inani leminyaka, ilizwi likaYehova elafikayo kuYeremiya umprofeti, lokuba wayeza kuzalisekisa iminyaka emashumi asixhenxe enkangala zaseYerusalem.’ Daniyeli 9:2.

“Ngenkolo esekwe elizwini eliqinisekileyo lesiprofeto, uDaniyeli wabongoza eNkosini ukuba ezi zithembiso zizaliseke ngokukhawuleza. Wabongoza ukuba imbeko kaThixo igcinwe. Esibhenweni sakhe wazidibanisa ngokupheleleyo nabo babengafikeleli kwinjongo yobuthixo, evuma izono zabo njengezakhe.” Prophets and Kings, 553, 554.