

Incwadi kaDaniyeli - Inombolo Yeshumi Nantathu

Imfihlakalo Yezinsuku Zokugcina

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Isahluko sesibili sikaDaniyeli simelela ingelosi yesibili yesAmbulo eshumi nane. Ngakho-ke simelela esesibili ezivivinyweni ezintathu, ezivezwe njengokuvivinywa kokudla, kulandelwe ukuvivinywa kokubona, bese kuphetha ngokuvivinywa kwe-litmus. Zonke lezo zivivinyo ezintathu, ezingamazimpawu zomgwaqo zesiprofetho futhi, zikhona emyalezweni wengelosi yokuqala yesAmbulo eshumi nane. Njengengelosini yokuqala yesAmbulo eshumi nane, isahluko sokuqala sikaDaniyeli naso sinazo zonke lezo zivivinyo ezintathu.

Isivivinyo sesibili, noma umlayezo wengelosi yesibili, siqala ekupheleni kwesivivinyo sokuqala. Isahluko sesibili silandela isahluko sokuqala. Isiphetho sesivivinyo sesibili siqala isivivinyo sesithathu ngokulandelana okuseduze. Isikhathi esimelelwa yisivivinyo sesibili safanekiswa yiminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli, eyaqala ngokunqotshwa kukaJehoyakimi yaphetha ngesimemezelo sikaKoresi. Njengoba ukuphela kwaleyo minyaka engamashumi ayisikhombisa kwakusondela, uDaniyeli waqaphela ngeZwi likaNkulunkulu lesiprofetho ukuthi ukuphela kwakuseduze ukufika.

Ngomnyaka wokuqala kaDariyu indodana ka-Ahashiveroshi, ongowenzalo yamaMede, owabekwa ukuba abe yinkosi phezu kombuso wamaKaledi; ngomnyaka wokuqala wokubusa kwakhe mina Daniyeli ngaqonda ngezincwadi isibalo seminyaka, izwi likaJehova elifika kuJeremiya umprofethi, ukuthi wayezogcwalisa iminyaka engamashumi ayisikhombisa emanxiweni aseJerusalema. Daniyeli 9:1, 2.

UDaniyeli umele abantu bakaNkulunkulu ezinsukwini zokugcina abaqaphela incazelo engokomfanekiso yeminyaka engamashumi ayisikhombisa yokuthunjwa, futhi lokho kuqaphela kwenzeka kancane ngaphambi kokuba leyo minyaka engamashumi ayisikhombisa engokomfanekiso iphele. Abantu bakaNkulunkulu bayiqonde kahle iminyaka engamashumi ayisikhombisa yokuthunjwa, kodwa lokho uDaniyeli akumelelayo ukuqonda ukuthi leyo minyaka engamashumi ayisikhombisa imele isikhathi sesiprofetho kusukela ngoSeptemba 11, 2001, kuze kube ngumthetho weSonto. KuDaniyeli, leyo minyaka yaphela ngesimemezelo sikaKoresi, okuyinto ezinsukwini zokugcina emele umthetho weSonto e-United States.

Ngaphambi nje komthetho weSonto, abantu bakaNkulunkulu bavuselwa ekuqondeni kwesiprofetho okumelelwa yiminyaka engamashumi ayisikhombisa engokomfanekiso. Leyo minyaka engokomfanekiso yaqala ngoJehoyakimi, omelela uSeptemba 11, 2001, lapho, ngokufika kobuSulumane boMaye wesithathu, ingelosi enamandla yesAmbulo isahluko 18 yehla yamemezela ukuwa kweBabiloni. Ukuwa kweBabiloni kumele umyalezo wengelosi yesibili, futhi ngoSeptemba 11, 2001, kwaqala isikhathi sesibili sokuvivinywa salabo abadla incwadi efihliweyo

eyayisesandleni sengwelezi. Leso sikhathi, esimelelwa yiminyaka engamashumi ayisikhombisa engokomfanekiso, siyaqhubeka size sifike emthethweni weSonto.

Njengoba ukuphela kusondela, njengoba kufanekiselwa nguDaniyele ngonyaka wokuqala kaDariyu, abantu bakaNkulunkulu bavuselwa esivivinyweni somfanekiso wesilo. Babeke baqonda ngaphambili amanye amaqiniso ahambisana nesivivinyo somfanekiso wesilo, kodwa ingxenye abayiqondayo ngaphambi nje kokuphela kwenkathi yesiprofetho yengelosi yesibili ibifihlwe ebumnyameni. Njengoba uDaniyele wayefunda iZwi likaNkulunkulu lesiprofetho, wase eqaphela ukubaluleka kweminyaka engamashumi ayisikhombisa, waholelwa emthandazweni, njengoba nje wayeholelwe emthandazweni lapho eqaphela usongo lokuphila noma lokufa lukaNebukadinesari mayelana nephupho lakhe lomfanekiso. KuDaniyele isahluko sesishiyagalolunye, njengakuDaniyele isahluko sesibili, ngesikhathi uDaniyele ethandaza, wemukela ukukhanya kwesiprofetho.

Yebo, ngisakhuluma ngomkhuleko, nangu uGabriyele, lowo muntu engangimbone embonweni ekuqaleni, eza endiza ngesivinini esikhulu, wangithinta ngesikhathi somnikelo wakusihlwa. Wangazisa, wakhuluma nami, wathi: O Daniyele, manje sengiphumile ukuza ukukunika ukuqonda nokuhlakanipha. Daniyele 9:21, 22.

“Ubuciko nokuqonda” uDaniyele akuphiwa ngesikhathi ekhuleka kuhambisana nomkhuleko wakhe esahlukweni sesibili.

UDaniyele wayeseya endlini yakhe, walwazisa lolu daba kuHananiya, kuMishayeli, naku-Azariya, abangane bakhe; ukuze bacele umusa kuNkulunkulu wezulu mayelana nale mfihlakalo; ukuze uDaniyele nabangane bakhe bangabhubhi kanye nabanye abahlakaniphileyo baseBhabhiloni. Khona-ke le mfihlakalo yambulelwa uDaniyele embonweni wasebusuku. Khona-ke uDaniyele wamdumisa uNkulunkulu wezulu. Daniyele 2:17–19.

Ngomugqa phezu komugqa, imithandazo emibili kaDaniyele iwumthandazo munye. Yomibili inikezwa phakathi komlando omelela ngokomfanekiso ukuhlolwa okubonakalayo kwengelosi yesibili, okwenzeka phakathi kukaSeptemba 11, 2001, nomthetho weSonto ozofika maduze. Ngenxa yosongo lokufa olusondelayo lukaNebukhadinezari, kanye nolwazi lwesiprofetho lwakho kokubili iminyaka engamashumi ayisikhombisa kaJeremiya nesifungo sezikhathi eziyisikhombisa sikaMose, uDaniyele uthandaza umthandazo kaLevitikusi amashumi amabili nesithupha, ngesikhathi ecela ukuthi uNkulunkulu ambululele imfihlo yokucina yesiprofetho seBhayibheli. Leyo mfihlo uJohane ayichaza njengeSambulo sikaJesu Kristu.

Esahlukweni sesishiyagalolunye, uDaniyele utholakala esikhathini soguquko phakathi kwemibuso emibili. IBhabhiloni isanda kuwela kumaMede namaPheresiya, ngoba kungumnyaka wokuqala kaDariyu; ngaleyo ndlela kubeka abantu bakaNkulunkulu ezinsukwini zokucina endaweni yoguquko eyaphawulwa ekunyakazeni kwengelosi yokuqala kanye nasekunyakazeni kwengelosi yesithathu.

Inhlangano yamaMillerite yaseFiladelfiya yaguqukela eLawodikeya ngonyaka ka-1856, futhi inhlangano yaseLawodikeya yeFuture for America iguqukela enhlanganweni yaseFiladelfiya ekupheleni kwezinsuku ezintathu nesigamu zokuba ifile emgwaqweni wesAmbulo isahluko

sesumi nanye. Isivivinyo esehluleka enhlanganweni yaseFiladelfiya yamaMillerite kusukela ngo-1856 kuze kube ngu-1863, sasihlobene nemfundiso “yezikhathi eziyisikhombisa.”

Uvivinyo lwenhlangano yaseLawodikeya ye-Future for America luhlobene nesidingo sokuqaphela isimo sabo sokuhlakazeka, bese bengena emthandazweni nasekwazini lukaLevitikusi amashumi amabili nesithupha. UDaniyeli wayesesikhathini sokuquko phakathi kwemibuso yaseBhabhiloni neyamaMede namaPheresiya, futhi ngaphambi nje kokuphela kwesikhathi seminyaka engamashumi ayisikhombisa esiphawulwa ngumthetho kaKoresi. Iminyaka engamashumi ayisikhombisa iyisimo somongo womthandazo kaDaniyeli, futhi leyo minyaka engamashumi ayisikhombisa imelela “izikhathi eziyisikhombisa” zikaMose. Yomibili imithandazo kaDaniyeli iyahambisana nesikhathi sokuquko esiphawulwa “yizikhathi eziyisikhombisa” enhlanganweni yengelosi yokuqala, kanjalo nasenhlanganweni yengelosi yesithathu.

“Imfihlo” eyambulelwa uDaniyeli iyisambulo somfanekiso kaNebukhadinesari. “Imfihlo” yomfanekiso kaNebukhadinesari ezinsukwini zokugcina iwukuthi umelela imibuso eyisishiyagalombili, hhayi emine. Ezihlokwini ezedlule ezisesigabeni esithi, “Owesishiyagalombili Ungowabayisikhombisa”, leli qiniso selivele lethulwa. Ngaphakathi kwaleyo mfihlo kukhona isambulo sephuzu lenguquko lapho owesishiyagalombili efika, ongowabayisikhombisa. “Imfihlo” yomfanekiso kaNebukhadinesari iyisiqinisekiso sokuvuka kophondo lobuProthestani beqiniso kanye nophondo lobuRiphabhulikhi. Kokubili lokho kuvuka kukhomba ukuthi uphondo ngalunye lungolwesishiyagalombili, kodwa lungolowabayisikhombisa; futhi inguquko isuka kowesithupha iye kowesishiyagalombili kuzo zombili izimpondo yenzeka esimweni esiyisiprofetho sokuvivinywa esihlobene “nezikhathi eziyisikhombisa” zikaMose. Leyo nguquko yenzeka njengoba imelwe nguDaniyeli, ngaphambi nje komthetho kaKoresi, omelela isimemezelo somthetho weSonto e-United States. Khona-ke emthethweni weSonto, ngokunyakaza okusheshayo, inxeba elibulalayo lobupapa liyaphulukiswa njengoba ubupapa buba yinhloko yesishiyagalombili engowabayisikhombisa, njengoba nabo futhi bedlula enguqukwini eyisiprofetho, njengoba imelwe ngumfanekiso kaNebukhadinesari kuDaniyeli isahluko sesibili.

Ngakho-ke uDaniyeli wangena ku-Ariyoki, inkosi eyayimmisile ukuba abhubhise izazi zaseBhabhiloni; waya wathi kuye: Ungazibhubhisi izazi zaseBhabhiloni; ngingenise phambi kwenkosi, mina ngizakwazisa inkosi incazelo. Khona-ke u-Ariyoki wamletha uDaniyeli phambi kwenkosi ngokushesha, wathi kuyo: Ngithole umuntu phakathi kwabathunjwa bakwaJuda ozakwazisa inkosi incazelo. Inkosi yaphendula yathi kuDaniyeli, ogama lakhe lalinguBelteshazari: Uyakwazi yini ukungazisa iphupho engilibonileyo, kanye nencazelo yalo? Daniyeli 2:24–26.

Lapho uDaniyeli esenikwe imfihlo, kubhekiselwa kuwo womabili amagama akhe, okukhombisa ukuthi umelela abantu besivumelwano, okuthi ezinsukwini zokugcina basanda kungena enhlanganweni yaseFiladelfiya yabayizinkulungwane eziyikhulu namashumi amane nane nane. Uveza isimilo senceku kaNkulunkulu ngokucela ukuthi kungabulawe muntu ngenxa yokungakwazi kwabo ukuqonda “imfihlo.” Isimilo sakhe siqhathaniswa nesika-Ariyoki, inceku kaNebukhadinezari efuna ukudunyiswa enkosini ngokuthola uDaniyeli. UDaniyeli usephinda abonakalise umehluko phakathi kokubonakaliswa kweqiniso kokuprofetha nalokho

kwabahlakaniphileyo baseBhabhiloni, lapho ephendula umbuzo kaNebukhadinezari ngombuzo, futhi-ke ngokungafani no-Ariyoki, akasebenzisi ukuqonda kwakhe “imfihlo” ukuze azikhulise, kodwa kunalokho uphakamisa uNkulunkulu wezulu.

UDaniyeli waphendula phambi kwenkosi, wathi: Imfihlo inkosi eyifunayo ayinakuboniswa enkosini ngabezihlakaniphileyo, noma ngababhula ngezinkanyezi, noma ngabathakathi, noma ngababhuli; kodwa ukhona uNkulunkulu ezulwini owambula izimfihlo, futhi owazisa inkosi uNebukadinesari okuyakuba khona ezinsukwini zokugcina. Iphupho lakho, nemibono yekhanda lakho embhedeni wakho, yilokhu. Daniyeli 2:27, 28.

UDaniyeli uqala ukwethula kwakhe “imfihlo” ngokuyichaza njengemfihlo echaza okuyakuba khona ezinsukwini zokugcina. Imfihlo yomlando ofihlekile wokuduma kwezulu okuyisikhombisa iveza okuyakuba khona ezinsukwini zokugcina. Umfanekiso kaNebukadinesari uyisici semfihlo yezinsuku zokugcina esuselwa uphawu kancane ngaphambi kokuba umusa uphele. Wembulwa kancane ngaphambi kokuba umusa uphele, esikhathini soguquko lapho zombili izimpondo zesilo sasemhlabeni ziba ngowesishiyagalombili ovela kwabayisikhombisa, njengoba kumelwe nguDaniyeli ngonyaka wokuqala kaDariyu.

Mayelana nawe, nkosi, imicabango yakho yafika engqondweni yakho embhedeni wakho mayelana nalokho okuyakwenzeka emva kwalokhu; futhi lowo owembula izimfihlakalo ukwazisile okuyakwenzeka. Kepha mina, le mfihlakalo ayembulelwanga mina ngenxa yanoma yiluphi ukuhlakanipha enginakho ngaphezu kwanoma yimuphi ophilayo, kodwa ngenxa yalabo abayokwazisa inkosi incazelo yayo, futhi ukuze wazi imicabango yenhliziyo yakho. Daniyeli 2:29, 30.

UDaniyeli uqinisekisa iqiniso ngofakazi wesibili wokuthi iphupho likaNebukhadinezari limayelana nezinsuku zokugcina, lapho ethi, “owembula izimfihlo ukwazisa lokho okuyakufika emva kwalokhu,” “esikhathini esizayo.” Khona-ke uDaniyeli ukhomba ukuthi imfihlo ayizange inikezwe ngenxa yakhe, noma ngenxa yokuthi wayenokuhlakanipha okukhulu kunanoma yimuphi omunye umuntu, kodwa ukuthi “imfihlo” yanikezwa uNebukhadinezari “ngenxa yalabo abayokwazisa incazelo.” “Imfihlo” yanikezwa labo abayoletsa “incazelo” yephupho enkosini engokomoya yaseBhabhiloni ezinsukwini zokugcina. Imfihlo yanikezwa ngokuqondile abayizinkulungwane eziyikhulu namashumi amane nane, ngoba “imfihlo” ingeyalabo abasezinsukwini zokugcina abamemezela ukuwa kokugcina kweBhabhiloni. Khona-ke uDaniyeli wembula iphupho lesithombe elalifihlwe ebumnyameni, nelaveza uvivinyo lokuphila noma lokufa.

Wena, nkosi, wabona, bheka, isithombe esikhulu. Lesi sithombe esikhulu, esasinokukhazimula okukhulu kakhulu, sasimi phambi kwakho; nokubukeka kwaso kwakwesabeka. Inhloko yalesi sithombe yayiyigolide elicwengekileyo, isifuba saso nezingalo zaso kwakuyisiliva, isisu saso namathanga aso kwakuyithusi, Imilenze yaso kwakuyinsimbi, izinyawo zaso ziyingxenye yensimbi nengxenye yobumba. Waqhubeka ubukele kwaze kwaba yilapho itshe liqoshwa khona ngaphandle kwezandla, elashaya isithombe ezinyaweni zaso ezazingezensimbi nezobumba, lazichoboza zaba yizicucu. Khona-ke insimbi, nobumba, nethusi, nesiliva, negolide, kwachotshozwa kwaba yizicucu kanyekanye, kwaba njengamakhoba ezibuya zasehlobo; umoya wakuthwala kwasuswa, kangangokuba akutholalalanga ndawo yako; futhi

itshe elashaya isithombe laba yintaba enkulu, lagwala umhlaba wonke. Leli yiphupho; futhi sizakutshela inkosi incazelo yalo. Daniyeli 2:31–36.

Iphupho likaNebukadinesari lakhomba imibuso yesiprofetho seBhayibheli kusukela esikhathini sakhe kuze kube sezinsukwini zokugcina, lapho abayizinkulungwane eziyikhulu namashumi amane nane, abamelwe uDaniyeli ekuzethuleni kwakhe kuNebukadinesari, nangelitshe elaqoshwa ngaphandle kwezandla, elibhubhisa imibuso yasemhlabeni emelwe emfanekisweni, lona-ke libe yintaba egcwalisa umhlaba wonke. Lelo phupho lalimayelana nezinsuku zokugcina, endaweni yesinguquko yesiprofetho lapho abayizinkulungwane eziyikhulu namashumi amane nane bembulelwa imfihlo yokugcina yesiprofetho.

Njengesibonakaliso sophondo lweqiniso lwamaProthestani, ngalokho-ke bathwala umlayezo wengelosi yesithathu bawuyise ezweni elifayo. Lowo mlayezo uyakhula ube ukukhala okukhulu ngesikhathi somthetho weSonto e-United States, lapho uphawu lwesilo luqaliswa ngokuphoqeelwa. Ngaphambi kwalowo myalo, labo abamelelwe nguDaniyeli ezinsukwini zokugcina, kufanele babhekane novivinyo lomfanekiso wesilo. Lolo vivinyo luwuvivinyo olubonakalayo, futhi ludinga ukuba labo abamelelwe nguDaniyeli babone ukunyakaza okuveza umyalo womthetho weSonto. Bayavivinywa ukuze kutholakale ukuthi bakhethe yini indlela kaNkulunkulu ebavumela ukuba babone uvivinyo lomfanekiso olufihliwe ebumnyameni. Uvivinyo lwabo luhilela ukuzithoba komuntu siqu nokuvuma izono. Luhilela ukuvuma ukuthi uDaniyeli wanikwa ukuqonda emaphusheni nasemibonweni, ngokuba uma benqaba ukuzwa izwi likaDaniyeli elikhala ehlane, kunjengalabo abathi ngezinsuku zikaKristu benqaba umlayezo kaJohane uMbhapathizi.

UDadewethu uWhite uyasazisa ukuthi izincwadi zikaDaniyeli neSambulo ziyaphelelisana, futhi igama elithi “ziyaphelelisana” alisebenzisayo lisho ukuletha ekupheleleni. Ekupheleni kukaJulayi, 2023, iNgonyama yesizwe sakwaJuda yaqala ukuvula izimpawu zeSambulo sikaJesu Kristu njengoba yayithembisile ukuthi iyokwenza nje ngaphambi kokuba kuphele isikhathi somusa. Ngokwenza kanjalo, Yakhomba amaqiniso aseBhayibhelini ayeke aqondwa kahle ngaphambili, kodwa manje ayesemelwe ukuqondwa esimweni sezinsuku zokugcina.

Elinye yalawo maqiniso ngofakazi ababili besAmbulo ishumi nanye. Elinye ngumlando oyigcwalisa ngokupheleleyo “imidumo eyisikhombisa” yesAmbulo ishumi. Uveze amaqiniso emigqeni engcwele yenguquko akhuluma ngokudumala kukaJulayi 18, 2020. Usetshenzise izimpawu ezine ezisemigqeni ngayinye engcwele yenguquko, ezibonisa umlando wokuphiwa amandla kombiko wokuqala kuze kube sekwaHlulelweni, ngendlela engakaze iqashelwe ngaphambili. UDaniyeli isahluko sesibili uletha eminingi yale micabango ekupheleleni, nakuba la maqiniso ajulileyo efihlakele ebumnyameni kulabo abenqaba ukudla indlela yokusebenza ekhonjwe njenge-Alpha ne-Omega.

Ekuphetheni kwalolu cwaningo lukaDaniyeli isahluko sesibili, sizofingqa futhi sixhumanise amanye amaqiniso nezimpawu zendlela ezilethwa ekuphelelisweni nguDaniyeli isahluko sesibili. Ngokwenza kanjalo, siyabonisa ukuthi imfihlakalo eyembulelwa uDaniyeli embonweni wasebusuku imelela lawa maqiniso wona kanye.

Siyobeka isifinyezo nesiphetho esihlokweni esilandelayo.

“INkosi inazo izithunywa zayo ezimisiwe ukuba zihlangabeze abantu emaphutheni abo nasekubuyeleni emuva kwabo. Izithunywa zayo zithunywa ukuba zithwale ubufakazi obuqondile ukuze zibavuse esimweni sabo sokozela nokuba zivulele ukuqonda kwabo amazwi ayigugu okuphila, imiBhalo Engcwele. Laba bantu akumelwe babe ngabashumayeli nje kuphela, kodwa babe yizikhonzi, abathwali bokukhanya, abalindi abathembekileyo, abazobona ingozi esongelayo baxwayise abantu. Kumelwe bafane noKristu entshisekelweni yabo eqotho, ekuhlakanipheni kwabo okucabangayo, emizamweni yabo siqu—ngamafuphi, kuyo yonke inkonzo yabo. Kumelwe babe nokuxhumana okuphilayo noNkulunkulu, futhi kumelwe bajwayelane kakhulu neziprofetho nezifundo ezisebenzayo zeTestamente Elidala neleLisha, ukuze bakhipe engcebweni yezwi likaNkulunkulu izinto ezintsha nezindala.” Testimonies, umqulu 5, 251.