

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisihlanu Nane

*Ukuqonda Umbono Wokugcina KaDaniyeli: Ukubaluleka KukaBelteshazari
Nokwambulwa Kwesiprofetho*

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Umbono wokugcina kaDaniyeli uqukethe izahluko ezintathu zokugcina. Esokuqala salezo zahluko, kanye nesokugcina salezo zintathu, sichaza okwenzeka kuDaniyeli, kanti isahluko esiphakathi sichaza umlando wesiprofetho obhekene nokuvuka nokuwiswa kokugcina kwenkosi yomgunyathi yasenyakatho. Isahluko sokuqala sifana nesokugcina, kanti isahluko esiphakathi simelela ukuhlubuka kwenkosi yomgunyathi yasenyakatho. Umbono wokugcina kaDaniyeli, umbono womfula iHidekeli, uphethe uphawu luka-Alfa no-Omega, onguQiniso. Njengoba siqala ukukhuluma ngombono wokugcina kaDaniyeli, sizoqala ngevesi lokuqala.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwambulwa into kuDaniyeli, owayebizwa ngokuthi uBheliteshazari; futhi leyo nto yayiyiqiniso, kodwa isikhathi esimisiweyo sasiside; wayiqonda leyo nto, waba nokuqonda ngombono. Daniyeli 10:1.

Kuneziqiniso eziningana ezigoqwe kuleli vesi. Esokuqala yigama likaDaniyeli elithi “Belteshazari”.

Inkosi yezinduna zezithenwa yababiza ngamanye amagama: uDaniyeli yamqamba ngokuthi uBelteshazari; noHananiya yamqamba ngokuthi uShadiraki; noMishayeli ngokuthi uMeshaki; no-Azariya ngokuthi u-Abhedinego. Daniyeli 1:7.

UDaniyeli wanikwa igama elithi “Beltheshazzar” esahlukweni sokuqala, futhi akaphinde abonakaliswe njengo “Beltheshazzar” kuze kube yilapho kwethulwa umbono wakhe wokugcina. Ngakho-ke uBeltheshazzar uyigama lakhe ebufakazini bakhe bokuqala nakobokugcina. Ukuguqulwa kwegama esiprofethweni kumelela uphawu lobudlelwane besivumelwano phakathi kukaNkulunkulu nabantu baKhe. Lapho iNkosi ingena esivumelwaneni no-Abrama noSarayi, Yaguqula amagama abo yaba ngu-Abrahama noSara. Yaguqula igama likaJakobe laba ngu-Israyeli, futhi Ithembisa ukunikeza abantu baYo besivumelwano bezinsuku zokugcina igama elisha.

Ngenxa yeSiyoni angiyikuthula, nangenxa yeJerusalema angiyikuphumula, kuze ukuphila kwayo okulungileyo kuphume njengokukhanya, nensindiso yayo ibe njengesibani esivuthayo. Izizwe ziyakubona ukulunga kwakho, nawo wonke amakhosi inkazimulo yakho; futhi uyakubizwa ngegama elisha, eliyakuqanjwa ngumlomo kaJehova. Isaya 61:1, 2.

Nakuba laba baseFiladelfiya, abayizinkulungwane eziyikhulu namashumi amane nane zezinsuku zokugcina, naye uyabanika lesi sithembiso.

Onqobayo ngiyomenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma kulo nakanye; futhi ngiyokubhala phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyokubhala phezu kwakhe igama lami elisha. Onendlebe makezwe lokho uMoya akushoyo emabandleni. IsAmbulo 3:12, 13.

Abaprofethi bafanekisa abantu bakaNkulunkulu bezinsuku zokugcina, futhi ngokungafani no-Abrahama, uSara no-Israyeli incazelo eqondile kaBelteshazzar ayaziwa. Igama uNkulunkulu alinika abantu baKhe bezinsuku zokugcina ukuze limelele ubuhlobo baKhe besivumelwano nalo liyigama elingaziwa kuze kube yisikhathi lapho ebapha khona lelo gama. Igama elithi Belteshazzar likhomba uDaniyeli njengabantu bakaNkulunkulu besivumelwano saseFiladelfiya ezinsukwini zokugcina, kodwa igama langempela lifihliwe kuze kube ukubekwa uphawu, ngokuba igama lilotshiwe emabunzini abo, okuyindawo efanayo lapho uphawu nalo lulotshiwe khona.

Ngase ngibheka, bheka, iWundlu limi entabeni iSiyoni, kanye nalo kwakukhona abayizinkulungwane eziyikhulu namashumi amane nane, benegama likaYise lilotshiwe emabunzini abo. IsAmbulo 14:1.

UDaniyeli ubizwa ngokuthi uBelteshazari esahlukweni sokuqala, aphinde abizwe kanjalo esahlukweni seshumi, ngaleyo ndlela eziveza njengophawu lomnyakazo wengelosi yokuqala, nowomnyakazo wengelosi yesithathu; ngoba isahluko sokuqala simelela umlayezo wengelosi yokuqala, njengoba kwase kukhonjisiwe ngokuningiliziwe ezihlokweni zangaphambili. Ngakho-ke isahluko seshumi simelela umnyakazo wengelosi yesithathu, nabantu besivumelwano bezinsuku zokugcina. Ivesi labe selikhomba uBelteshazari njengophawu lwalabo abaqonda ukwanda kolwazi okwavulwa uphawu emnyakazweni wokuvuselelwa owaqala ngo-1989. Lokhu kuvezwa ukugcizelelwa kwalokho uDaniyeli (uBelteshazari) ayekwazi.

UDaniyeli uchazwa njengowayelazi “izwi” elathi “lembulwa kuDaniyeli,” “futhi izwi laliliqiniso, kodwa isikhathi esimisiweyo sasiside; waqonda izwi, waba nokuqonda kombono.” UDaniyeli waqonda “izwi,” futhi futhi waqonda “umbono.” Igama lesiHeberu elithi “dabar,” lihunyushwa ngokuthi “izwi” kuleli vesi, futhi lisho “izwi.” Ngokwesiprofetho “izwi” limelela kokubili umbono “wezikhathi eziyisikhombisa,” kodwa futhi limelela uKristu, onguLizwi. Kokubili “izikhathi eziyisikhombisa,” noKristu bayiliDwala abakhi abalilahla, futhi uDaniyeli umelela abantu abaziqondayo zombili lezi zingxenye zesifanekiselo seLizwi.

KuDaniyeli isahluko sesishiyagalolunye, ivesi lamashumi amabili nantathu, sithola elinye lamavesi abaluleke kakhulu ahlobene neziprofetho zesikhathi zeminyaka eyizinkulungwane ezimbili namakhulu amathathu kanye neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ezimelelwa ngumbuzo okuDaniyeli isahluko sesishiyagalombili, ivesi leshumi nantathu, kanye nempendulo esevesini leshumi nane. Umbuzo uthi, “Kuyakuba isikhathi esingakanani umbono we-‘chazon’ ohlonza ukunyathelwa phansi kwendlu engcwele kanye nebutho, okwafezwa ubuqaba kwase kulandelwa ubuPapa?” Lokho kunyathelwa phansi kwathatha iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, ekugcwalisekeni kwe-“izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Impendulo embuzweni wevesi leshumi nantathu ithi: kuze kube yiminyaka eyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele eyanyathelwa phansi iyakuhlazwa, futhi umbono we-“mareh” weminyaka eyizinkulungwane ezimbili namakhulu amathathu uhlanganisa ndawonye lezi ziprofetho ezimbili zesikhathi, futhi evesini lamashumi amabili nantathu kuDaniyeli isahluko sesishiyagalolunye, uGabriele uholo uDaniyeli ukuba aqonde ubudlelwane bale mibono emibili.

Ekuqaleni kokunxusa kwakho kwaphuma umyalo, mina sengifikile ukuze ngikwazise; ngokuba wena uthandwa kakhulu; ngakho-ke qonda lolu daba, uqaphele nombono. Daniyeli 9:23.

Igama elihunyushwe kokubili ngokuthi “qonda,” “cabangela” kuleli vesi yigama lesiHeberu elithi “biyn,” futhi lisho “ukwehlukana engqondweni”. UGabriyeli wazisa uDaniyeli ukuba enze ukwehlukana kwengqondo phakathi “kwendaba” kanye “nombono.” “Umbono” kuleli vesi yigama lesiHeberu elithi “mareh,” futhi ungumbono weminyaka eyizinkulungwane ezimbili namakhulu amathathu owaphela ngo-Okthoba 22, 1844. Igama lesiHeberu elihunyushwe ngokuthi “indaba,” yigama elifanayo elihunyushwe ngokuthi “into,” evesini lokuqala lesahluko seshumi. Liyigama lesiHeberu elithi “dabar,” futhi limelela umbono weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili nawo owaphela ngo-Okthoba 22, 1844.

Evesini lokuqala lwesahluko seshumi, abantu bakaNkulunkulu besivumelwano bezinsuku zokugcina bamelwa nguBheleshatsari, futhi bakuqondile ukwanda kolwazi okwafika ngesikhathi sokuphela ngo-1989, okwabavumela ukuba baqonde ukuxhumana kwemibono emibili, amaMillerite omnyakazo wengelosi yokuqala ayikuqonda kuphela ngokwengxenywe. Evesini, umbono omelwe “yinto” uvezwa njengowesiprofetho eside kunazo zombili, ngoba phakathi kwezikhombo ezimbili ezisevesini ku-“nto,” uDaniyeli ubonisa ukuthi isikhathi esimisiwe “sento” (i-dabar) “sasinde”, maqondana nombono (mareh).

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwembulelwa uDaniyeli into, ogama lakhe lalibizwa ngokuthi uBeltshazari; leyo nto yayiyiqiniso, kodwa isikhathi esimisiweyo sasiyiside; wayiqonda leyo nto, waba nokuqonda ngalo mbono. Daniyeli 10:1.

Iqiniso elicashile yokuthi “izikhathi eziyisikhombisa” ziyisiprofetho sesikhathi eside kunazo zonke amaMillerite asimemezela, iyaphikwa yi-Adventism yaseLawodikeya, ngokusekelwe endimeni abayihlanekezela kube ukubhujiswa kwabo siqu. Ngokwenqaba “izikhathi eziyisikhombisa” ekuhlubukeni kwango-1863, ababoni ubudlelwano balezi ziprofetho ezimbili, futhi bangabona kuphela, noma bafuna ukubona kuphela, indima elandelayo njengekhomba iminyaka eyizinkulungwane ezimbili namakhulu amathathu.

“Isipiliyoni yabafundi abashumayela ‘ivangeli lombuso’ ekufikeni kokuqala kukaKristu, yayinomfuziselo wayo ofanayo esipiliyonini salabo abamemezela isigijimi sokufika Kwakhe kwesibili. Njengalokho abafundi baphuma beshumayela bethi, ‘Isikhathi sesigcwalisekile, umbuso kaNkulunkulu useduze,’ kanjalo noMiller nabalingani bakhe bamemezela ukuthi inkathi yesiprofetho ende kunazo zonke neyokugcina evezwa eBhayibhelini yayisizophela, ukuthi ukwahlulela kwakuseduze, nokuthi umbuso ophakade wawuzongeniswa.

Ukushumayela kwabafundi maqondana nesikhathi kwakusekelwe emasontweni angamashumi ayisikhombisa kaDaniyeli 9. Isigijimi esanikezwa uMiller nabalingani bakhe samemezela ukuphela kwezinsuku eziyizi-2300 zikaDaniyeli 8:14, okuyingxenye yazo amasonto angamashumi ayisikhombisa. Ukushumayela kwalowo nalowo kwakusekelwe ekugcwalisekeni kwengxenye ehlukile yaleso sikhathi esikhulu esisodwa sesiprofetho.” The Great Controversy, 351.

Ningephuthelwa umqondo ongaphakathi walesi sigaba sokugcina. Ubu-Adventi baseLawodikeya abufundisi izwe ukuthi amaMillerite ayecabanga ukuthi ithempeli elalizohlanzwa laliyithempeli lasezulwini, ngoba bona, kanye nanoma yibaphi abafisa ukubheka umlando obhaliwe, bayazi ukuthi amaMillerite ayekholelwa ukuthi ithempeli elalizohlanzwa kwakuyizwe. Isigaba ubu-Adventi baseLawodikeya abasiphambukisela ekubhujisweni kwabo siqu yilesi: “kanjalo-ke uMiller nabangane bakhe bamemezela ukuthi inkathi ende kunazo zonke neyokugcina yesiprofetho evezwa eBhayibhelini yayisizophela”, okuyiyona bona abaphikelela ngokuthi iyiminyaka eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nane.

Izincwadi zomlando ze-Adventism uqobo ziveza ukuthi abashumayeli bamaMillerite abangamakhulu amathathu BONKE basebenzisa ishadi lamaphayona lika-1843 ezethulweni zabo, futhi kucace bha kulelo shadi, nakubo bonke obunye ubufakazi bomlando, ukuthi “izikhathi eziyisikhombisa,” (iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili), kwakuyisiprofetho abasihlonza njengesisi “sikhathi eside kunazo zonke nesokugcina sesiprofetho,” esasesi “siseduze nokuphela.” Ngenxa yokuvukela kwabo kuka-1863, lapho benqaba itshe lesisekelo “lezikhathi eziyisikhombisa,” manje sebephikelela ngobumpumputhe ukuthi uDade White ubhala kabusha umlando osumisiwe esiqeshini esivela ku-The Great Controversy.

Evesini lokuqala lukaDaniyeli isahluko seshumi, uBeliteshatsari umelela abantu bakaNkulunkulu bezinsuku zokugcina, futhi bayaqonda kokubili umbuzo nempendulo kaDaniyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane, uDade White akukhomba njengesisekelo nensika emaphakathi yokukholwa kwama-Adventist. Umfanekiso uDaniyeli awumele kulelo vesi, uphawula umehluko phakathi kwabantu bakaNkulunkulu besivumelwano bezinsuku zokugcina, nobu-Adventist baseLawodikeya, ngoba yibona abaqonda ukwanda kolwazi ngonyaka ka-1989.

Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya kwambulwa into kuDaniyeli, owayebizwa ngegama lokuthi uBeliteshasari; leyo nto yayiyiqiniso, kepha isikhathi esimisiwe saside; wayiqonda leyo nto, futhi wayenokuqonda kombono. Daniyeli 10:1.

Ivesi lokuqala liyisiqalo sombono owanikezwa ngasemfuleni iHidekeli, ophetha esahlukweni seshumi nambili. Yilapho sithola khona ukuvulwa kwencwadi kaDaniyeli ngesikhathi sokuphela; ngakho-ke ukumelwa kukaDaniyeli eqonda kokubili “indaba” kanye “nombono” kuhlobene nalabo abaqondayo, futhi abahlonzwa ngokuthi “abahlakaniphileyo,” ngokuphambene nalabo abangaqondi, futhi abahlonzwa ngokuthi “ababi.” Evesini leshumi lesahluko seshumi nambili, umehluko phakathi kwalezi zigaba ezimbili uyavezwa.

Abaningi bayakuhlazwa, benziwe mhlophe, bavivinywe; kepha ababi bayakwenza okubi; futhi akakho noyedwa kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Danieli 12:10.

“Abahlakaniphileyo” bayaqonda, kodwa ababi abaqondi, futhi igama elihunyushwe ngokuthi “baqonda” liyilo kanye lelo gama esalikhomba evesini lamashumi amabili nantathu lesahluko sesishiyagalolunye. Leli yigama lesiHeberu elithi “biyn,” elisho ukuhlukanisa engqondweni. Ababi abakuqondi ukwanda kolwazi, ngokuba abafuni ukwenza ukuhlukanisa kwengqondo kwemibono emibili eyiziqiniso uBeltshazzar aboniswa njengoyiqondayo evesini lokuqala, lapho aboniswa njengoBeltshazzar esikhundleni sokuba nguDaniyeli. Evesini lokuqala uboniswa njengabantu bakaNkulunkulu besivumelwano sosuku lokugcina, futhi uboniswa njengalabo abaqonda imibono emibili abantu bakaNkulunkulu okumelwe benze umehluko wengqondo phakathi kwayo. UJesu ufanekisa ukuphela kwento ngokuqala kwento, futhi esahlukweni seshumi nambili, abahlakaniphileyo yilabo abaqonda isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu, nobudlelwane baso obuqondile “neside kunazo zonke nesokugcina” isiprofetho sesikhathi, okuwukuthi iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili.

Sizoqhubeka nesifundo sethu sombono wokugcina kaDaniyeli esihlokweni esilandelayo.

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngoba wena ulahle ulwazi, nami ngiyakukulahla, ukuze ungabi umpri kimi; njengoba usukhohlwe umthetho kaNkulunkulu wakho, nami ngiyakhohlwa abantwana bakho. Hoseya 4:6.

Nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yomoya, ubupristi obungcwele, ukuze ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. Ngakho-ke futhi kuqukethwe embhalweni ukuthi, Bhekani, ngibeka eSiyoni itshe legumbi eliyinhloko, elikhethiweyo, eliyigugu; nalowo okholwa kuye akasoze ajabha. Ngakho kini enikholwayo uyigugu; kodwa kwabangalaleli, itshe abakhi abalilahla, lona selenziwe inhloko yegumbi, Futhi itshe lokukhubekisa, nedwala lesikhubekiso, kubo abakhubeka ezwini, bengabalaleli; okuyikho futhi ababemiselwe khona. Kodwa nina niyinzalo ekhethiweyo, ubupristi bobukhosi, isizwe esingcwele, abantu abayifa elikhethekile; ukuze nishumaye ubukhosi balowo onibize naphuma ebumnyameni niyangena ekukhanyeni kwakhe okumangalisayo: Nina enake ningabi ngabantu, kodwa manje seningabantu bakaNkulunkulu; nina enaningakazuzanga isihe, kodwa manje senizuzile isihe. 1 Petru 2:5–10.

Futhi yibaleni ukubekezela kweNkosi yethu njengensindiso; njengalokhu nomfowethu othandekayo uPawulu, ngokokuhlakanipha akuphiweyo, wanilobela; njengasezincwadini zakhe zonke futhi, ekhuluma kuzo ngalezi zinto; okukhona kuzo ezinye izinto ezinzima ukuziqonda, abazingenalo ulwazi nabangazinzile abazihlanekezelayo, njengoba benza nakwezinye futhi imiBhalo, kube ngukubhujiswa kwabo uqobo. Ngakho-ke nina, bathandekayo, lokhu nisakwazi ngaphambili, qaphelani, funa nani nihudulwe yiphutha lababi, niwe ekumi kwenu okuqinileyo. 2 Petru 3:15–17.

Bakhumbuze ngalezi zinto, ubafakazele phambi kweNkosi ukuba bangaphikisani ngamazwi okungasileli nzuzo, kodwa aholela ekubhidlizeni abezwayo. Khuthalela ukuziveza uvunyelwe

nguNkulunkulu, ube yisisebenzi esingadingi ukuba namahloni, sihlukanisa kahle izwi leqiniso. Kodwa gwema izinkulumo ezingcolile neziyize; ngokuba ziyakwandela ekwandeni kokungamesabi uNkulunkulu. 2 Thimothewu 2:14–16.