

Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisithupha Nesishiyagalolunye

Ukuqaqa Imicu Yesiprofetho: Ukuqonda Uphawu “Lwenqaba” kuDaniyeli

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Ivesi yeshumi, yesahluko seshumi nanye sikaDaniyeli, ihlanganisa umlayezo wangaphakathi nowangaphandle ngegama elithi “inqaba.” Ukuxhumana ekwenzayo nesiprofetho seminyaka engamashumi ayisithupha nanhlano sika-Isaya, kukhomba “inqaba” yesiprofetho sangaphandle njengeRussia, kanye “nenqaba” yangaphakathi yethempeli uKristu alimisayo phakathi kwalowo mlando ofanayo. Inqaba yangaphandle, esesivesini samashumi amathathu nanye, ikhonjwa ngokuthi “indawo engcwele yamandla,” imele inkosi yasemhlabeni noma umbuso. Inqaba yangaphakathi, noma indawo engcwele yangaphakathi yamandla, iyithempeli isiThunywa seSivumelwano esilimisayo ngeminyaka engamashumi amane nesithupha.

Endaweni Engcwele Kakhulu yalelo thempeli (inqaba), uNkulunkulu uhlezi ezindaweni zasezulwini.

Encwadini kaDaniyeli amagama amabili esiHebheru womabili ahunyushwa ngokuthi “ingcwele.” Elinye ngu-“miqdash,” kanti elinye ngu-“qodesh.” “Miqdash” lingamela ingcwele yabahedeni, noma ingcwele kaNkulunkulu, noma ngisho inqaba. “Qodesh” lisetshenziswa kuphela ukumela ingcwele kaNkulunkulu eBhayibhelini. “Ingcwele” (miqdash) yamandla (inqaba), evesini lamashumi amathathu nanye esahlukweni seshumi nanye sikaDaniyeli, ihunyushwa ngokuthi “ingcwele yamandla”, futhi igama lesiHebheru elihunyushwe lapho ngokuthi ingcwele ngu-“miqdash” elimelela iDolobha laseRoma, eliwuphawu lwamandla obuRoma emlandweni wakho kokubili iRoma yabahedeni neRoma yobupapa. UDaniyeli wawasebenzisa la magama amabili esiHebheru ngendlela eqapheleke kakhulu. Emavesini ayinsika emaphakathi yobu-Adventist, sithola igama elithi “ingcwele”.

Ngase ngizwa ongcwele oyedwa ekhuluma, kwase kuthi omunye ongcwele kulowo ongcwele othile owayekhuluma: Kuyakuba isikhathi esingakanani umbono mayelana nomhlathshelo wemihla ngemihla, nesiphambeko sencithakalo, ukuba kokubili indawo engcwele kanye nebutho kunikelwe ukuba kunyathelwe phansi? Wayesethi kimi: Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlazwa. Daniyeli 8:13, 14.

Igama lesiHebheru elihunyushwe ngokuthi “indawo engcwele,” kuwo womabili la mavesi, lingu “qodesh,” futhi lisetshenziswa kuphela ukumela indawo engcwele kaNkulunkulu. Evesini leshumi nanye, elikhomba iRoma yobuqaba, futhi ngokukhethekile ithempeli lasePantheon eDolobheni laseRoma, sithola igama elithi “indawo engcwele”, kodwa kulelo vesi yigama lesiHebheru elithi “miqdash.”

Yebo, wazikhulisa waze wafinyelela ngisho enkosini yebutho, futhi ngenxa yakhe umnikelo wemihla ngemihla wasuswa, nendawo yendlu yakhe engcwele yadilizwa. Daniyeli 8:11.

“Ithempele lamandla” evesini lamashumi amathathu nanye kuDaniyeli ishumi nanye yigama lesiHeberu elithi “miqdash,” futhi livela lihlotshaniswa negama lesiHeberu elihunyushwa ngokuthi “inqaba” emavesini esikhombisa neshumi esahlukweni seshumi nanye. Evesini lesikhombisa inkosi yaseningizimu yangena ngqo emzini waseRoma futhi yathumba inkosi yasenyakatho, ngokuba yangena enqabeni yayo; kodwa evesini leshumi, inkosi yasenyakatho yakhuphukela kuphela “ku” “inqaba,” ngokuba yema emngceleni wombuso wayo neGibhithe. Kusemngceleni waseRafiya lapho ivesi elilandelayo lalizokhuluma khona. “Ithempele lamandla” evesini lamashumi amathathu nanye liyilo “miqdash,” “lenqaba”.

Impi yasemngceleni eRaphia ifanekisa impi yasemngceleni e-Ukraine. Lowo mlando ongokwesiprofetho uyabonakala lapho kuqondwa ukuthi “ikhanda” lingumbuso noma inkosi; liyinqaba yamandla ayo, kodwa isiprofetho sikhuluma ngeqiniso langaphakathi nangeqiniso langaphandle. “Indawo engcwele yamandla” yomugqa wangaphandle imelelwa yindawo engcwele ethi “miqdash,” kanti indawo engcwele yamandla yomugqa wangaphakathi imelelwa yindawo engcwele ethi “qodesh.”

U-1844 kuya ku-1863 umelela umugqa womlando wesiprofetho oveza ukubekwa uphawu kwabazinkulungwane eziyikhulu namashumi amane nane. Iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokuhlakazeka eyamelana nombuso wasenyakatho yaphela ngo-1798, kanti lowo mugqa ofanayo weminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili omelene nombuso waseningizimu waphela ngo-1844. Le migqa emibili imelela imvelo ephansi yesintu nemvelo ephakeme yesintu. Imvelo ephansi, emelwe umbuso wasenyakatho, ingumzimba, kanti imvelo ephakeme iyinhloko. Inhloko iyinhloko-dolobha yombuso, futhi iyinkosi. Kulo mfanekiso uKristu wakhetha uJuda, umbuso waseningizimu, ukuba abeke igama Lakhe kuwo, futhi inhloko-dolobha yiJerusalema. IJerusalema yilapho kukhona khona indlu engcwele yeqiniso yamandla, futhi kuleyo ndlu engcwele kunegumbi lesihlalo sobukhosi lenkosi, okuyiyo inhloko.

“Izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha zaziqiqiniso lokugcina lokubekwa uphawu ngo-1856, elalihloselwe ukunika amandla ibhanela ukuba liqede umsebenzi. Kusukela ngo-1844 kuya ku-1863, uKristu wayehlose ukuhlanganisa ubuNkulunkulu baKhe nobuntu kuze kube phakade, kodwa ubuntu bahlubuka.

Wayengakwazi ukuguqula imvelo yomuntu ephansi ngaleso sikhathi, ngoba lokho kwenzeka ekubuyeni kwaKhe kwesibili. Khona-ke Uyoguqula imvelo yomuntu ephakeme ibe semfanekisweni waKhe, ngokuhlanganisa inhloko yesintu nenhloko yoBukulunkulu. Inhloko yayiyinhloko-dolobha yombuso. Inhloko yayiyinkosi, futhi lapho uKristu enza ukuguqulwa kokuhlangana koBukulunkulu nobuntu, Uhlanganisa inhloko yakho kokubili ubuntu noBukulunkulu ethempelini eliseJerusalema eNdaweni eNgcwelengcwele kunazo zonke, lapho uKristu ehlezi khona noYise.

Onqobayo ngiyakumnika ukuba ahlale nami esihlalweni sami sobukhosi, njengalokhu nami nganqoba, ngase ngihlala noBaba esihlalweni sakhe sobukhosi. Onendlebe makezwe lokho uMoya akushoyo emabandleni. IsAmbulo 3:21, 22.

UKristu uthembisa ukuthi labo (abaseLawodikeya), abanqoba njengoba Yena anqoba (bese beba ngabaseFiladelfiya), bayakuhlaliswa kanye Naye ezindaweni zasezulwini.

awasebenzisa kuKristu, lapho emvusa kwabafileyo, wamhlalisa ngakwesokunene sakhe ezindaweni zasezulwini, ... futhi wasivusa kanye naye, wasihlalisa kanye naye ezindaweni zasezulwini kuKristu Jesu. Efesu 1:20, 2:6.

Ukuhlanganiswa kwezinduku ezimbili zikaHezekeli (ubuntu noBukulunkulu) kufezwa endaweni engewele kaNkulunkulu yamandla (qodesh), ngaso kanye leso sikhathi lapho inqaba yamandla (miqdash) ikhonjwa njengesihluthulelo sesiprofetho esixhumanisa yomibili imigqa yangaphakathi neyangaphandle yesiprofetho uGabriyeli afika ukuze enze uDaniyeli aqonde ngokuphatelene nalokho okwakuyokwehlela abantu bakaNkulunkulu ngesikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane. UKristu wayefisa ukufeza lo msebenzi emlandweni wamaMillerite, kodwa umsebenzi waphazanyiswa ukuvukela kuka-1863, nokho umlando ka-1844 kuya ku-1863 usalokhu umi njengomugqa obonisa lowo msebenzi owazanywa.

Ivesi yeshumi kaDaniyeli isahluko seshumi nanye iqukethe isihluthulelo sokuqonda umlayezo wangaphakathi nowangaphandle wamavesi eshumi nanye kuya kweleshumi nanhlanu, owangena emlandweni wethu wesiprofetho ngowe-2014. Ivesi yeshumi likhomba u-1989, okuyisikhathi sokuphela enhlanganweni yenguquko yabayizinkulungwane eziyikhulu namashumi amane nane, kodwa futhi liqukethe isihluthulelo esivumela ukuba u-2014 uqashelwe njengophawu lomgwaqo emlandweni wokubekwa uphawu.

Ngomhlaka 22 Okthoba 1844, isiThunywa seSivumelwano safika ngokuzumayo ethempelini esasizakhele lona. Lolo phawu lwendlela lufanekisa umhla ka-11 Septhemba 2001 lapho ingelosi yesithathu yafika futhi, nophondo lwesikhombisa lwaqala futhi ukukhala. Khona-ke umlando ka-1840 kuya ku-1844 nawo kwakufanele uphindwe, ngoba ingelosi eyehla ngomhlaka 11 Agasti 1840 yayingeyena omunye ngaphandle kukaJesu Kristu, futhi umsebenzi waYo kwakuwukukhanyisela umhlaba ngenkazimulo yaYo.

1840 kuya ku-1844 futhi kumela nesikhathi esisuka kuSepthemba 11, 2001 kuya emthethweni weSonto osuzayo maduze, njengoba no-1844 kuya ku-1863 kumela uSepthemba 11, 2001 kuya emthethweni weSonto osuzayo maduze. USister White ufanisa umlando ka-1844 nomlando wesiphambano, futhi isiphambano simela ukwahlukaniswa kwemilando emibili yeminyaka emithathu nengxenywe, yomibili ehambisana omunye nomunye. Isiphambano simisa ukuthi umlando owandulelayo oqala ngo-1840 uphele ngo-1844, kanye nomlando olandelayo kuze kube ngu-1863, kuyimilando emibili ehambisanayo, yomibili emele isikhathi sokubekwa uphawu.

Umugqa wokuqala osuka ku-1840 kuya ku-1844 umelela ukunqoba kwama-Adventist aseFiladelfiya; omunye umugqa osuka ku-1844 kuya ku-1863 umelela ukwehluleka kwama-Adventist aseLawodikeya. Zombili lezi zigaba zivezwa kuDaniyeli isahluko seshumi,

ngoba uDaniyeli, omelela izintombi ezihlakaniphileyo ezinqobayo ngesikhathi sokubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane, wabona umbono, kodwa labo ababenaye babaleka embonweni.

Ngosuku lwamashumi amabili nane lwenyanga yokuqala, lapho ngangiseceleni komfula omkhulu, onguHidekeli; ngase ngiphakamisa amehlo ami, ngabhaka; bhaka, nanko umuntu othile embethe ilineni, okhalweni lwakhe eboshwe ngegolide elicolekileyo lase-Ufazi. Umzimba wakhe wawunjengeberile, nobuso bakhe bunjengokubonakala kombani, namehlo akhe enjengezibani zomlilo, nezingalo zakhe nezinyawo zakhe zifana ngethusi eliphucuziweyo ngombala, nezwi lamazwi akhe linjengezwi lesixuku. Mina Daniyeli ngedwa ngabona lo mbono; ngoba amadoda ayenami awazange awubone lo mbono; kepha kwehlela phezu kwawo ukuthuthumela okukhulu, aze abaleka ayocasha. Daniyeli 10:4–7.

Esahlukweni sesikhombisa sikaDaniyeli, emva kokuba uDaniyeli esebonile umbono wezilwane ezidla inyama, uGabriyeli wafika ukuzochaza lowo mbono.

Mina Daniyeli ngadabuka emoyeni wami phakathi komzimba wami, futhi imibono yekhanda lami yangikhathaza. Ngasondela komunye walabo ababemi eduze, ngambuza iqiniso lakho konke lokhu. Wayesengitshela, wangazisa incazelo yalezo zinto. Daniyeli 7:15, 16.

Esahlukweni sesishiyagalombili sikaDaniyeli, ngemva kokuba uDaniyeli esebonile umbono wezilwane zethempeli, uGabriyeli wafika ezokuchaza lowo mbono.

Kwathi-ke, lapho mina, yebo mina Daniyeli, sengiwubonile umbono, ngafuna incazelo yawo; bhaka, kwema phambi kwami okwafana nokubukeka komuntu. Ngase ngizwa izwi lomuntu phakathi kwezindonga zomfula i-Ulai, elamemeza lathi: Gabriele, yenza lo muntu aqonde umbono. Daniyeli 8:15, 16.

Esahlukweni sesishiyagalolunye sikaDaniyeli, emva kokuba uDaniyeli eseqondile inani leminyaka elakhonjiswa nguJeremiya futhi lavezwa emibhalweni kaMose njengesiqalekiso nanjengesifungo sikaNkulunkulu, uGabriyeli weza ukuzochaza umbono.

Kuthe mina ngisakhuluma, ngithandaza, ngivuma isono sami nesono sabantu bakithi u-Israyeli, futhi ngethula ukunxusa kwami phambi kukaJehova uNkulunkulu wami ngenxa yentaba engcwele kaNkulunkulu wami; yebo, kuthe mina ngisakhuluma ngomkhuleko, nango uGabriyeli, leyo ndoda engangiyibonile embonweni ekuqaleni, eza kimi indiza ngesivinini esikhulu, yangithinta ngesikhathi somnikelo wakusihlwa. Wangazisa, wakhuluma nami, wathi: O Daniyeli, sengiphumile manje ukuba ngikunike ukuhlakanipha nokuqonda. Daniyeli 9:20–22.

Ngakho-ke, ngofakazi abathathu, bonke abavela encwadini kaDaniyeli, lapho uGabriyeli ethi kuDaniyeli esahlukweni seshumi, uze ukuze enze uDaniyeli aqonde okuzokwehlela abantu bakaNkulunkulu ezinsukwini zokugcina, uGabriyeli uchaza “marah” yobulili besifazane, umbono oyimbangela owabonwa nguDaniyeli nalapho elinye iqembu labaleka kuwo.

Manje ngize ukukwazisa lokho okuyakwenzeka kubantu bakini ezinsukwini zokugcina; ngokuba umbono usaqondene nezinsuku eziningi. Daniyeli 10:14.

Umbono uDaniyeli ayewubonile owabangela ukwahlukaniswa phakathi kwamakholwa, kwakungumbono wokubonakala kukaKristu, umbono weminyaka eyizinkulungwane ezimbili namakhulu amathathu, kodwa wawuyinkulumo yowesifazane yalowo mbono. Kwakungukuqonda kombono wokubonakala kukaKristu kungazelelwe njengoMthunywa weSivumelwano okwaguqula uDaniyeli (nalabo abamelwe nguDaniyeli), waba semfanekisweni kaKristu. Lokho “okwehlela abantu bakaNkulunkulu ezinsukwini zokugcina” kumelwe ngumlando wamaMillerite kusukela ngo-1840 kuya ku-1844, futhi futhi ngamaMillerite kusukela ngo-1844 kuya ku-1863. Isigaba esisodwa siyawubalekela umbono ngokuvukela, kanti esinye isigaba silandela uKristu ngokukholwa singene eNdaweni eNgcwelengcwele, ukuze sihlaliswe kanye Naye ezindaweni zasezulwini.

Kepha lapho uGabriyeli ehumusha umbono lapho abantu bakaNkulunkulu bezinsuku zokugcina beguqulwa babe semfanekisweni kaKristu, ubeka obala umlando wangaphandle womhlaba. Umbono kaDaniyeli ngoKristu wahunyushwa nguGabriyeli njengomlando wangaphandle wesikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane nane. Lapho kufinyelelwa emlandweni kaSeptemba 11, 2001, encazelweni kaGabriyeli, umlando ogcizelelwa njengowandulela umthetho weSonto wevesi leshumi nesithupha, uqashelwa kuphela ngesihluthulelo sokuqonda esimelelwe “njengenqaba” evesini leshumi. NgoSeptemba 11, 2001 umphumela wawo wonke umbono waqala ukwembuleka njengamasondo phakathi kwamasondo.

Izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, siyini leso saga eninaso ezweni lakwa-Israyeli, nithi, Izinsuku ziyelulwa, nombono wonke uyaphela? Ngakho-ke batshele uthi: Isho kanje iNkosi uJehova: Ngiyakwenza lesi saga siphela, bangabe besasisebenzisa njengesaga kwa-Israyeli; kepha yisho kubo uthi, Izinsuku seziseduze, nomphumela wombono wonke. Ngokuba akusayikuba khona futhi umbono oyize noma ukubhula okuthophayo phakathi kwendlu yakwa-Israyeli. Ngokuba mina nginguJehova: ngizokhuluma, nezwi engiyakulikhuluma liyakwenzeka; alisayikuelulwa futhi; ngokuba ezinsukwini zenu, nina ndlu enokuvukela, ngiyakusho izwi, ngilenze, isho iNkosi uJehova. Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, bheka, abendlu yakwa-Israyeli bathi, Umbono awubonayo ungoweziinsuku eziningi ezizayo, futhi uprofetha ngezikhathi ezikude. Ngakho-ke yisho kubo uthi: Isho kanje iNkosi uJehova: Akusayikuelulwa nelilodwa lamazwi ami; kodwa izwi engilishilo liyakwenziwa, isho iNkosi uJehova. Hezekeli 12:21–28.

Kuzo zonke izondo zesiprofetho ezizungezayo ngaphakathi kwezinye izondo zesiprofetho kulowo mlendo, kunesondo elilodwa ugqozi olwazise abafundi besiprofetho bezinsuku zokugcina ukuthi yilo isondo okuyonqunywa ngalo isiphetho sabo saphakade. Umugqa phezu komugqa, lesa sondo kumelwe futhi sibe ngumbono uDaniyeli awubona owamguqula waba semfanekisweni kaKristu, ngokuba lowo ngumbono okhomba okwenzekayo kubantu bakaNkulunkulu ezinsukwini zokugcina.

“INkosi ingibonisile ngokusobala ukuthi umfanekiso wesilo uzokwaxhiwa ngaphambi kokuba isikhathi somusa sivalwe; ngoba uyoba yisivivinyo esikhulu sabantu bakaNkulunkulu, okuyothi ngaso kunqunywe isiphetho sabo saphakade. Isimo sakho siyisiphithiphithi esinjalo sokungahambisani kangokuthi bambalwa kuphela abayokhohliswa.

“KuSambulo 13 lesi sihloko sethulwa ngokusobala; [KuSambulo 13:11–17, kucashuniwe].”

“Lesi yisivivinyo abantu bakaNkulunkulu okumelwe babe naso ngaphambi kokuba babekwe uphawu. Bonke abafakazele ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esingesona eseqiniso, bayakuma ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayakwemukela uphawu lukaNkulunkulu ophilayo. Labo abayekela iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayakwamukela uphawu lwesilo.” Manuscript Releases, volume 15, 15.

Isivivinyo esihlonzwa njengesivivinyo somfanekiso wesilo sinezingxenye ezimbili. Siyisivivinyo esifuna ukuthi umfundi wesiprofetho aqaphele ukuthuthuka komfanekiso wesilo, okuwukuhlangana kwebandla nombuso e-United States ngaphambi komthetho weSonto. Futhi siyisivivinyo esiveza kungaba umfanekiso wesilo noma umfanekiso kaKristu ngaphakathi kwalabo abamelelwa nguDanilyeli noma kulabo ababaleka. Ukwehlukana kusekelwe ekutheni lezo zintombi “ziyalubona yini lolu bono olukhulu,” njengoba kwenza uDanilyeli, noma ukuthi ziyabaleka yini kulo mbono. Isihluthulelo sokulubona lolu bono olukhulu simelelwa yigama elithi “inqaba.”

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ingelosi enamandla eyala uJohane yayingengomunye ngaphandle kukaJesu Kristu. Ukubeka unyawo Lwakhe lokunene phezu kolwandle, nolwesobunxele phezu komhlabathi owomile, kubonisa ingxenye ayenzayo ezigcawini zokugcina zempikiswano enkulu noSathane. Lesi simo simelela amandla Akhe aphakeme kunawo wonke negunya Lakhe phezu komhlaba wonke. Impikiswano yayisiye yaqina kakhulu futhi yaba nokuqina okukhulu kakhulu kusukela esikhathini kuya esikhathini, futhi iyoqhubeka injalo kuze kube yizigcawu zokugcina lapho ukusebenza okunobuqili kwamandla obumnyama kuyofinyelela esicongweni sawo. USathane, emunye nabantu ababi, uyokhohlisa umhlaba wonke namabandla angalamukeli uthando lweqiniso. Kodwa ingelosi enamandla ifuna ukulalelwa. Imemeza ngezwi elikhulu. Iyobonakalisa amandla negunya lezwi Layo kulabo abazihlanganise noSathane ukuze bamelane neqiniso.”

“Emva kokuba le midumo eyisikhombisa ikhiphe amazwi ayo, umyalo uza kuJohane njengakuDanilyeli maqondana nencwadi encane: ‘Vala ngophawu lezo zinto ezakhulunywa yileyo midumo eyisikhombisa.’ Lezi zihlobene nezehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo. UDanyeli uyakuma esabelweni sakhe ekupheleni kwezinsuku. UJohane ubona incwadi encane isivuliwe. Khona-ke iziprofetho zikaDanilyeli zithola indawo yazo efaneleyo emilayezweni yezingelosi zokuqala, zesibili, neyesithathu ezazizakunikwa izwe. Ukuvulwa kwencwadi encane kwakuyisigijimi esiphathelene nesikhathi.”

“Izincwadi zikaDanilyeli neSambulo ziyinto eyodwa. Enye iyisiprofetho, enye iyisambulo; enye iyincwadi ebekwe uphawu, enye iyincwadi evuliwe. UJohane wezwa izimfihlakalo ezakhulunywa yizulu elidumayo, kodwa wayalwa ukuba angazibhali.”

“Ukukhanya okukhethekile okwaphathwa uJohane okwavezwa ngezulu elidumayo eliyisikhombisa kwakuyisichasiselo semicimbi eyayizokwenzeka ngaphansi kwemiyalezo

yengeleri yokuqala neyesibili.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.