

Incwadi kaDaniyeli - Inombolo Yeshumi Nesithupha

Izimpawu

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Ngaphambi kokuba sibhekane nesahluko sesithathu sikaDaniyeli, sizocabangela izimpawu ezithile zesiprofetho ezingase zisivumele ukuba sisiqonde ngokugcwele kakhudlwana lesi sahluko. UDaniyeli, uHananiya, uMishayeli no-Azariya basetshenziswa nguMoya oNgcwele ukumela izimpawu ezithile zesiprofetho, ngokomongo lapho besetshenziswa khona. Esahlukweni sokuqala, bavezwa njengabane abafanele, kungekho mehluko phakathi kwabo, kuze kube sekupheleni kwesahluko, lapho uDaniyeli ekhonjwa njengonisipho “sokuqonda kuyo yonke imibono namaphupho.”

Ngokuqondene nalezi zingane ezine, uNkulunkulu wazipha ulwazi nobuciko kukho konke ukufunda nokuhlakanipha; noDaniyeli wayenokuqonda kuyo yonke imibono namaphupho. Daniyeli 1:17.

Esahlukweni sokuqala, njengophawu luka-‘ne’, bamele abantu bakaNkulunkulu ezinsukwini zokugcina emhlabeni wonke. U-‘ne’ uwuphawu olumela umhlaba wonke, futhi bonke abaprofethi bakhuluma ngezinsuku zokugcina. Amadoda amane ahloniphekileyo esahlukweni sokuqala amele abantu bakaNkulunkulu bezinsuku zokugcina, futhi evesini leshumi nesikhombisa kuqala kwenziwa umehluko phakathi kukaDaniyeli nalawo madoda amathathu ahloniphekileyo, okumele uphawu “lwenhlanganisela yabathathu noyedwa.”

Uphawu “wenhlanganisela yezintathu nokukodwa” lutholakala ngokuphindaphindiwe ngaphakathi kweZwi eliphfumulelwe. Lumele amaqiniso amaningana, kuye ngomongo. Lumele umlando wemiyalezo yezingelosi ezintathu eyaqala “ngesikhathi sokuphela” ngo-1798, futhi ephela ekuvalweni komusa wokuvivinywa. Yonke le miyalezo emithathu yamelwa emvuselelweni yengelosi yokuqala, futhi leyo mvuselelo ilandelwa yingelosi yesine yesAmbulo ishumi nesishiyagalombili, ngaleyo ndlela kube yinhlanganisela yezintathu nokukodwa.

Kwezinye izimo, kungamela ukuhamba komyalezo wengelosi yokuqala emlandweni wamaMillerite ngenombolo eyodwa, kuhlangukane nokuhamba komyalezo wengelosi yesithathu ngenombolo yesithathu. Ngakho-ke, “inhlanganisela yokuthathu nokukodwa” ingabuye imelwe “njengenhlanganisela yokukodwa nokuthathu”. “Inhlanganisela engokomfanekiso yokuthathu nokukodwa” isebenza njengophawu ngokuthi kungaba ngokukodwa—okwandulela ukuthathu, noma ukuthathu—okwandulela okukodwa. Esithandweni somlilo sikaNebukadinesari, esahlukweni sesithathu sikaDaniyeli, siqala ukubona lawo madoda amathathu afanele, bese kuba khona owesine ofana neNdodana kaNkulunkulu.

Lawa madoda amathathu, oShadiraki, noMeshaki, no-Abhedinego, awa eboshiwe phakathi kwesithando somlilo ovuthayo. INkosi uNebukadinesari yasimangala kakhulu, yasesukuma ngokushesha, yakhuluma yathi kubeluleki bayo: Asibaphonsanga yini abantu abathathu beboshiwe phakathi komlilo na? Baphendula bathi enkosini: Kuliqiniso, nkosi. Yaphendula yathi: Bhokani, mina ngibona amadoda amane ekhululekile, ehamba phakathi komlilo, futhi awanakulinyazwa; nesimo sowesine sifana neNdodana kaNkulunkulu. Daniyeli 3:23–25.

Akungabazeki ukuthi kunesizathu esiphelele sobuNkulunkulu, kanye neqiniso elinembayo lomlando, elingasazisa ukuthi kungani uDaniyeli engazange aboniswe enkonzweni yokukhulekelwa kwesithombe segolide esahlukweni sesithathu, kodwa esinye isizathu esingokwesiprofetho ukuthi, uma uDaniyeli wayekhona lapho, wayeyobhidliza uphawu olungokwesiprofetho lwenhlanganisela yabathathu nomunye esithandweni somlilo. KuGidiyoni, kwakunguGidiyoni namaqembu akhe amathathu amadoda ayikhulu. UKristu wayevame ukuba nabafundi abathathu.

Kwathi emva kwezinsuku eziyisithupha uJesu wathabatha uPetru, noJakobe, noJohane umfowabo, wabakhuphulela entabeni ephakeme bebodwa, waguqulwa isimo phambi kwabo; ubuso bakhe bakhanya njengelanga, nezingubo zakhe zamhlophe njengokukhanya. Mathewu 17:1, 2.

Okukodwa-kokuthathu, noma okuthathu-kokukodwa; kuwuphawu olufanayo, ngokuba konke kumela isici esithile sesiprofetho sezinsuku zokugcina, futhi izinsuku zokugcina ziyizinsuku zokwahlulela. Izinsuku zokwahlulela zaqala ngo-1798, ngesimemezelo sokuthi ukwahlulela kophenyo kwakuyoqala ngo-Okthoba 22, 1844. Futhi izinsuku zokwahlulela ziyaqhubeka kuze kube yilapho isikhathi somusa somuntu siqala ukuvaleka emthethweni weSonto osuzayo maduze, njengoba izahlulelo zikaNkulunkulu zokuphatha ziqala futhi zanda ngokulandelana kuze kube yilapho isikhathi somusa sivaleka ngokuphelele futhi izinhlupho eziyisikhombisa zokugcina zenzeka. Ngesithando somlilo sikaNebukadinesari, amadoda amathathu afaneleyo, okwathi kamuva ahlanganiswa nguKristu, amele ifulegi. Ekugcinweni komfanekiso wegolide, zonke izizwe ezazakha umbuso kaNebukadinesari zazikhona.

Futhi uyakuphakamisela izizwe ibhanela elivela kude, abakhonzele impempe kusukela emkhawulweni womhlaba; bheka-ke, ziyakuza ngesivinini masinyane. U-Isaya 5:26.

Iminyaka engamashumi ayisikhombisa yokuthunjwa kukaDaniyeli ingolunye uphawu olubalulekile okufanele luqondwe, futhi itholakala ngokuphindaphindiwe eZwini eliphefumulelwe. Kusukela kuJehoyakimi kuya kuKoresi kumelela iminyaka engamashumi ayisikhombisa uqobo yokuthunjwa kukaDaniyeli. KweyesiBili IziKronike, iminyaka engamashumi ayisikhombisa imelela isikhathi izwe elaliyophumula ngaso lijabulele namaSabatha alo. Ku-Isaya 23, iminyaka engamashumi ayisikhombisa imelela umlando wase-United States kusukela ngowe-1798 kuze kube ngumthetho weSonto, futhi ngokwenza njalo, iphinde imelele imilando ehambisanayo yophondo lweRiphabhulikhi kanye nophondo lobuProthestani beqiniso. USista White uhlanganisa iminyaka engamashumi ayisikhombisa neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yeNkathi Yobumnyama yobupapa.

“Namuhla ibandla likaNkulunkulu likhululekile ukuqhubekisela phambili kuze kufezeke icebo likaNkulunkulu lokusindiswa kwesintu esilahlekile. Kwaphela amakhulu eminyaka abantu bakaNkulunkulu behlushwa ukuvinjelwa kwenkululeko yabo. Ukushunyayelwa kwevangeli ngobumsulwa balo kwakwenqatshelwe, futhi izijeziso ezinzima kunazo zonke zehlelwa labo ababelokotha ukungalaleli imiyalo yabantu. Ngenxa yalokho, isivini esikhulu sokuziphatha seNkosi sasicishe sashiwa singasetshenzwa nhlobo. Abantu baphucwa ukukhanya kwezwi likaNkulunkulu. Ubumnyama bephutha nezinkolelo-ze basongela ukucisha ulwazi lwenkolo yeqiniso. Ibandla likaNkulunkulu emhlabeni lalisesimweni sokuthunjwa ngempela phakathi nalesi sikhathi eside sokushushiswa okungaphezi, njengokuba nje abantwana bakwa-Israyeli babethunjiwe eBabiloni ngesikhathi sokudingiswa.” Prophets and Kings, 714.

Lapho sekuqondakele ukuthi njengophawu iminyaka engamashumi ayisikhombisa futhi imelela iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yeziKhathi Zobumnyama, khona-ke umfanekiso “weminyaka emithathu nengxenye”, noma “yezinyanga ezingamashumi amane nambili”, noma “wezikhathi, izikhathi nokwahlukaniswa kwesikhathi”, omelela ngokomfanekiso iziKhathi Zobumnyama, wandisa incazelo nokusetshenziswa kweminyaka engamashumi ayisikhombisa engokomfanekiso.

Encwadini kaDaniyeli, iminyaka engamashumi ayisikhombisa ichazwa njengenkathi esukela ekunikezweni kwamandla komlayezo wokuqala kuze kube sekwaHlulelweni. Leyo nkathi ikhona kuyo yonke inhlango engcwele yokuvuselelwa, futhi ngokwenza kanjalo, iminyaka engamashumi ayisikhombisa imelela eminye imigqa yeqiniso engagcizeleli isici sesikhathi, kodwa ekhuluma ngenhloso yaleso sikhathi. Ngokwesibonelo, inkathi yeminyaka engamashumi ayisikhombisa imelwe nguMalaki njengenkathi lapho isithunywa sesivumelwano sihlana amadodana kaLevi. USister White waxhumanisa ukhlanzwa kwabaLevi okukuMalaki nokhlanzwa okubili kwethempeli okwenziwa nguKristu. Leyo nkathi yona kanye iyinkathi yesikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane. Futhi iyinkathi lapho imvula yokugcina ithululwa khona kancane kancane. Leyo nkathi efanayo futhi iyisikhathi sokuvinjanywa somfanekiso wesilo, esiholela ophawini lwesilo. Leyo nkathi futhi “iwusuku lokulungiselela” lwesiprofetho, oluholela emthethweni weSonto, nalo futhi oluwu “suku lweSabatha”. Leyo nkathi iqukethe izikhathi zokuhlakazwa, nezikhathi zokubuthwa, okuyizinto zombili “zezikhathi eziyisikhombisa.”

Encwadini kaDaniyeli, uJehoyakimi uyisifanekiso sokunikezwa amandla komlayezo wokuqala. Maqondana namakhosi amabili amlandelayo, yena umane nje engowokuqala ezingelosini ezintathu eziholela ekwahluleleni, ziphetho khona. UKoresi uyisifanekiso hhayi somthetho weSonto kuphela, kodwa futhi “uwuphawu” lokukhululwa. UDaniyeli uyisici senhlanganisela yezintathu nenyane, futhi futhi uyingxenye yokumelwa komhlaba wonke okuphindwe kane kwabantu bakaNkulunkulu. UDaniyeli futhi uyisifanekiso sesithunywa sika-Eliya, futhi futhi umelela uJohane encwadini yeSambulo. Futhi uyisifanekiso salabo abamukela uphawu lukaNkulunkulu. Igama elithi “Daniyeli” lisho ukuthi “umahluleli kaNkulunkulu”, noma “uNkulunkulu wokwahlulela”; ngakho-ke uyisifanekiso sokwahlulela, futhi futhi uyisifanekiso seLawodikeya, ngoba iLawodikeya lisho ukuthi “abantu abahlulelweyo” noma “abantu abangaphansi kokwahlulela”. Ukwahlulelwa kweLawodikeya ekugcineni kusekelwe ekwenqabeni kwabo ulwazi

oluvulwayo encwadini kaDaniyeli.

UNebukadinesari uwuphawu lwazo zombili uphondo lweRiphabhulikhi nolweqiniso lobuProthestani lwe-United States, futhi futhi uwuphawu lwe-United States kusukela ekuqaleni kwalo kuze kube sekupheleni kwalo. Lapho sifika kuDaniyeli izahluko ezine neziyisihlanu, siyothola ukuthi uNebukadinesari umelela “isikhathi sokuphela” ngo-1798, kanti uBelishasari umelela umthetho weSonto. UNebukadinesari waba, ekupheleni “kwezikhathi eziyisikhombisa” zesijeziso, umbusi oguqukile onjengewundlu, kodwa indodana yakhe igcina isikhuluma njengodrako, ngaphambi nje kokubhujiswa kwayo.

“Embusini wokugcina waseBabiloni, njengokungathi ngomfanekiso koyokuqala walo, kwafika isigwebo soMlindi wasezulwini esivela kuNkulunkulu: ‘O nkosi, ... kukhulunywa kuwe lokhu; umbuso usususiwe kuwe.’ Daniyeli 4:31.” Abaprofethi namaKhosi, 533.

Isahluko sokuqala sikaDaniyeli simelela umlando wenhlangano yamaMillerite kusukela mhla ziyi-11 ku-Agasti, 1840 kuze kufike mhla zingama-22 ku-Okthoba, 1844. Siphinde simelele isikhathi esisukela mhla ziyi-11 kuSeptemba, 2001 kuze kufike emthethweni weSonto. Siphinde simelele owokuqala emilayezweni yezingelosi ezintathu, nayo emele uphawu lwesibili lwesiprofetho lomlando wase-United States kusukela ngo-1798 kuze kufike emthethweni weSonto.

Mhlawumbe umfanekiso obaluleke kakhulu wesahluko sokuqala sikaDaniyeli ukuthi uyinto yokuqala okukhulunywa ngayo encwadini yesiprofetho eyakhiwa yincwadi kaDaniyeli kanye nencwadi yeSambulo ndawonye. Uyivivinyo lokuqala kwezintathu zesiprofetho umfundi wesiprofetho okumelwe alunqobe. Yikho okumelwe “kudliwe” ukuze kudlulwe izivivinyo ezilandelayo.

Ku-Early Writings, njengoba sekukhonjisiwe kakade izikhathi ezingaphezu kwesisodwa kulezi zihloko, uDade White ukhomba inqubo yokuvivinywa enezigaba ezintathu emlandweni kaKristu endimeni eyodwa, bese kuthi endimeni elandelayo akhomba inqubo yokuvivinywa enezigaba ezintathu emlandweni wamaMillerite. Ukhomba ukuthi labo ababesekhathini likaKristu abenqaba umlayezo kaJohane, babengenakuzuzwa izimfundiso zikaJesu. Indima elandelayo ivumela lowo ofisa ukubona, ukuthi uvivinyo lokuqala lwamaMillerite lwalunguWilliam Miller, lowo uDade White amkhomba njengowayemelwe kokubili nguJohane uMbhapathizi kanye no-Eliya. Labo bofakazi ababili bovivinyo lokuqala baqinisekisa ukuthi uDaniyeli isahluko sokuqala ungumlayezo ka-Eliya. Uma isahluko sokuqala senqatshwa, akunakuba khona noma iyiphi inzuzo ezahlukweni zesibili nezesithathu.

UJesu nengelosi yesibili balandela uJohane uMbhapathizi nengelosi yokuqala emlandweni wabo ngamunye. Emva kukaJesu kwaba khona ukwahlulelwa kwesiphambano, futhi ingelosi yesithathu yafika lapho ukwahlulelwa kophenyo kuqala. Ukudumala kwabafundi esiphambanweni kufanekisa ukudumala okukhulu kuka-Okthoba 22, 1844. Isahluko sokuqala sikaDaniyeli singu-Eliya, njengoba emelwe nguJohane uMbhapathizi noWilliam Miller, kodwa asikwazi ukuhlukaniswa nezahluko zesibili nezesithathu. Ngokuhlanganyela, lezo zahluko ziyivangeli laphakade, elihlala liyisigijimi sokuhlola sesiprofetho esinezinyathelo ezintathu esiveza bese sehlukanisa izigaba ezimbili zabakhulekeli. Ngakho-ke, uma lezo zahluko ezintathu bezingahlukaniswa, lokho

bekuyoba elinye ivangeli.

Kodwa noma thina, noma ingelosi evela ezulwini, ishumayela kini elinye ivangeli ngaphandle kwalelo esalishumayela kini, makaqalekiswe. Njengalokhu sishilo ngaphambili, ngakho-ke ngiyaphinda manje futhi ngithi, Uma umuntu eshumayela kini elinye ivangeli ngaphandle kwalelo enalemukelayo, makaqalekiswe. Galathiya 1:8, 9.

Isahluko sokuqala sikaDaniyeli silungisa indlela yokuba isithunywa sesivumelwano size ngokuzumayo ethempelini laso, futhi siphinde simelwe njengezwi elimemezayo ehlane. Ihlane limelwa njengenkathi yokuhlakazeka, lapho ingewele nebutho kunyathelwa phansi. Esahlukweni sokuqala sikaDaniyeli, uDaniyeli usehlane, ehlahazekile futhi eyisigqila. Umlayezo wesahluko sokuqala ulungisa indlela yomyalezo wesahluko sesibili, lapho uKristu ehlanza futhi engena esivumelwaneni namadodana kaLevi. Amadodana kaLevi abonwa njengophawu lwabantu bakaNkulunkulu abakhethiweyo, ngoba ema ngokuthembeka noMose enkingeni yesithombe segolide sika-Aroni, futhi isahluko sesithathu sikaDaniyeli naso siyinkinga yesithombe segolide.

UShadiraki, uMeshaki no-Abhedinego banjengabaLevi abahlanjululwe kusengaphambili ngaphambi kovivinyo “lomfanekiso wesilo” lwesithombe segolide. Kulo mcimbi uNebukhadinezari unikeza umculo weqembu lezinsimbi, isifebe saseThire sicula izingoma, kanti u-Israyeli ongokomoya oyisihlubuki uyakhothama bese udansa unqunu uzungeze isithombe segolide ngokuvumelana nomculo.

Izincwadi zikaDaniyeli neSambulo ziyincwadi efanayo, futhi uKristu njengo-Alfa no-Omega manje usevulela uphawu incwadi emele iSambulo sikaJesu Kristu. Iqiniso lokuqala alibeka kuleyo ncwadi yizigijimi zezingelosi ezintathu. Izahluko ezintathu zokuqala zikaDaniyeli ziyizigijimi zezingelosi ezintathu. Amaqiniso ahlobene nalezo zigijimi zezingelosi ezintathu kuSambulo isahluko seshumi nane, alethwa ekupheleleni lapho kuqashelwa ukuthi aqale ukukhulunywa ngawo ezahlukweni ezintathu zokuqala zikaDaniyeli. KuSambulo isahluko seshumi nane zikhonjwa njengevangeli laphakade, futhi zindiza emazulwini, ngaleyo ndlela zikhombe isigijimi esethulwa emhlabeni wonke ezinsukwini zokugcina. Ezahlukweni ezintathu zokuqala zikaDaniyeli, kuboniswa isipiliyoni sabesilisa nabesifazane abathwala leso sigijimi besiyisa emhlabeni. ISambulo isahluko seshumi nane siwumugqa wangaphandle weqiniso, omele ngezimpawu isigijimi sezingelosi ezintathu. IVangeli laphakade, kanye nesigijimi sengelosi ngayinye kulezi ezintathu, kulethwa ekupheleleni ngumugqa wangaphakathi weqiniso omelwe ezahlukweni ezintathu zokuqala zikaDaniyeli.

Izahluko ezintathu zokuqala zimelela amaqiniso amaningi amangalisayo, futhi elinye lala maqiniso lithi le miyalezo emithathu iyinqubo yokuvivinya enezigaba ezintathu, ehlanganisa uvivinyo lokudla, olulandelwa uvivinyo olubonwayo, olube selulandelwa uvivinyo lwe-litmus. Kungenzeka, ngaphandle kokungabaza, kube khona ezinye izindlela zokuqamba lezi zivivinyo ezintathu, kodwa lawo malebula abonakala kalula esahlukweni sokuqala, futhi angabuye abonakale futhi ezahlukweni zokuqala kuya kwesithathu. Lezi zahluko ezintathu kumelwe ziqondwe ndawonye njengophawu olulodwa.

“Imiyalezo yokuqala neyesibili yanikezwa ngo-1843 nango-1844, futhi manje sesingaphansi kokumenyezelwa kowesithathu; kodwa yomithathu le miyalezo kusamele imenyezelwe. Kusemqoka manje njengakuqala ukuba iphinde yethulwe kulabo abafuna iqiniso. Ngepeni nangezwi kufanele sizwakalise lesi simemezelo, sibonise ukuhleleka kwayo, kanye nokusebenza kweziprofetho ezisiletha emlayezweni wengelosi yesithathu. Owesithathu angeke abe khona ngaphandle kowokuqala nowesibili. Le miyalezo kufanele siyinyikeze umhlaba ngezincwadi ezishicilelwe, nangezinkulumo, sibonisa emgqeni womlando wesiprofetho izinto esezake zaba khona nezinto ezizokuba khona.” Selected Messages, incwadi 2, 104, 105.

Akukhathalekile ukuthi phakathi komlando wangempela wezehluko ezimbili nezintathu kwakukhona usuku olulodwa kuphela, noma isonto elilodwa, noma iminyaka engamashumi amabili, lezo zehluko zifanekisela ngokomfanekiso ukuhlolwa okuqhubekayo kwezivivinyo ezintathu. UNebukadinesari wakhazinyuliswa futhi wamangala ukuthi uNkulunkulu, ngoMprofethi uDaniyeli, wayengayazi iphupho lakhe, futhi anikeze incazelo eqinile kangaka yalelo phupho kangokuthi lalingaqondwa kuphela njengeqiniso. Nokho esahlukweni sesithathu, uNebukadinesari wehluleka esivivinyweni sesibili sesahluko sesibili, ngoba wazimisela ukubeka isifiso sakhe sobuntu esigcwele ukuzidla ngaphezu kokubonakaliswa okumangalisayo kwamandla kaNkulunkulu, okwakhomba incazelo yobunkulunkulu yalelo phupho eliyimfihlo.

Ngokumisa isithombe segolide esahlukweni sesithathu, wehluleka esivivinyweni sesithathu—sokuhlola okuyisinqumo. UShadiraki, uMeshaki no-Abhedinego basiphumelela lesi sivivinyo sokuhlola. UNebukhadinesari wamukela uphawu lwesilo, kanti lawo madoda amathathu afaneleyo amukela uphawu lukaNkulunkulu. Izahluko ezintathu zokuqala zikaDaniyeli kumele ziqondwe esimeni sezingelosi ezintathu zesAmbulo ishumi nane. Nakuba lezi zahluko ezintathu zilula, ngoba zicace kangokuba zivame ukusetshenziswa njengezindaba zabantwana abangamaKristu, empeleni zimelela, mhlawumbe, izahluko ezintathu ezijule kakhulu eZwini likaNkulunkulu.

Sizoqhubeka ngoDaniyeli isahluko sesithathu esihlokweni esilandelayo.

“Ukuzidumisa okuyize nokucindezela okubonakala endleleni eyalandelwa yinkosi yamaqaba, uNebukhadinezari, kuyabonakala manje futhi kuzoqhubeka kubonakale ezinsukwini zethu. Umlando uyophindwa. Kule nkathi, uvivinyo luyobe lugxile endabeni yokugcinwa kweSabatha. Izulu lonke libuka abantu benyathela umthetho kaJehova, benza isikhumbuzo sikaNkulunkulu, uphawu oluphakathi kwakhe nabantu bakhe abagcina imiyalo yakhe, kube yinto engenalutho, into okufanele idelelwe, kuyilapho kuphakanyiswa iSabatha eliyimbangi njengalokhu kwaphakanyiswa isithombe esikhulu segolide ethafeni laseDura. Abantu abathi bangamaKristu bayobiza umhlaba ukuba ugcine leli Sabatha elingamanga abalenzileyo. Bonke abenqaba bayobekwa ngaphansi kwemithetho ecindezelayo. Lena yimfihlakalo yobubi, icebo lama-ejensi kaSathane, elenziwa lisebenze umuntu wesono.” The Youth’s Instructor, July 12, 1904.