

# Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisikhombisa Nesishiyagalombili

*Ukufanisana Kweziprofetho: Ukwembuleka kukaDaniyeli 11 Ezinsukwini Zokugcina*

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Amavesi ayishumi nesithupha kuya kweleshumi nesishiyagalolunye esahluko seshumi nanye sikaDaniyeli amele umlando oqala ngomthetho weSonto osuzofika maduze e-United States, kuze kube yilapho uMikayeli esukuma futhi isikhathi sokuhlolwa komuntu siphela. Ngakho-ke futhi amele umlando wevesi lamashumi amane nanye kuya evesini lamashumi amane nanhlanu esahluko esifanayo.

Kodwa lowo oza amelane naye uyakwenza ngokwentando yakhe, futhi akuyikuma muntu phambi kwakhe; uyakuma ezweni elikhazimulayo, eliyakuchithwa ngesandla sakhe. Uyakubhekisa nobuso bakhe ukuba angene ngamandla ombuso wakhe wonke, kanye nabaqotho kanye naye; kanjalo uyakwenza; futhi uyakumnika indodakazi yabesifazane, eyonakalisa yona; kodwa yona ayiyikuma ohlangothini lwakhe, futhi ayiyikuba ngeyakhe. Emva kwalokho uyakubhekisa ubuso bakhe eziqhingini, athathe eziningi; kodwa inkosana ngenxa yayo uqobo iyakuqeda ihlazo elilethwe nguye; ngaphandle kwehlazo layo uqobo iyakubuyisela phezu kwakhe. Khona-ke uyakubhekisa ubuso bakhe enqabeni yezwe lakhe siqu; kodwa uyakukhubeka awe, angabe esatholakala. Daniyeli 11:16–19.

Lapho uDade White ekhuluma ngokugcwaliseka kokugcina kwesahluko seshumi nanye sikaDaniyeli, wathi “okuningi komlando ose kugcwalisekile kulesi siprofetho kuyophindwa.” Amavesi angamashumi amane nanye kuya kwangamashumi amane nanhlanu aphinda umlando wesiprofetho walawa mavesi. La mavesi agcwaliseka lapho iRoma yobuqaba ithatha ukulawula umhlaba ngokunqoba kuqala izindawo ezintathu zomhlaba.

“Nakuba iGibhithe lalingakwazi ukuma phambi kuka-Antiochus, inkosi yasenyakatho, u-Antiochus wayengakwazi ukuma phambi kwamaRoma, ayesesemhlasela ngaleso sikhathi. Kwakungasekho mibuso eyayisakwazi ukumelana nala mandla ayesakhula. ISiriya yanqotshwa, yanelwa embusweni wamaRoma, lapho uPompey, ngo-65 BC, ephuca u-Antiochus Asiaticus impahla yakhe, futhi ehlisa iSiriya yaba yisifundazwe samaRoma.”

“Lawo mandla ofanayo kwakufanele futhi ame eZweni eliNgewe, alichithe. IRoma yahlangani nabantu bakaNkulunkulu, amaJuda, ngesivumelwano, ngo-162 BC, kusukela kuleso sikhathi yaba nendawo evelele ekhalendeni lesiprofetho. Nokho, ayizange ithole igunya phezu kweJudiya ngokunqoba kwangempela kwaze kwaba ngu-63 BC; kwase kwenzeka lokhu ngendlela elandelayo.

“Ekubuyeni kukaPompey emkhankasweni wakhe wokulwa noMithridates, inkosi yasePontus, kwakukhona ababili ababebangisana, uHyrcanus noAristobulus, belwela umqhele waseJudiya.

Udaba lwabo lwafikiswa phambi kukaPompey, owaqaphela masinyane ukungalungi kwezimangalo zika-Aristobulus, kodwa wafisa ukuhlehlisa isinqumo kulolu daba kuze kube semva komkhankaso wakhe ayewulangazelela kakhulu wokungena e-Arabiya, ethembisa ukuthi wayeyakubuya ngaleso sikhathi alungise izindaba zabo ngendlela eyayiyakubonakala ilungile futhi ifanelekile. U-Aristobulus, eseyiqondile imizwa yangempela kaPompey, washesha wabuyela eJudiya, wahlomisa izakhamuzi zakhe, walungiselela ukuzivikela okunamandla, ezimisele, noma ngabe kubiza kanjani, ukugcina umqhele ayebona kusengaphambili ukuthi wawuyokwahlulelwa omunye. UPompey wamlandela eduze umbaleki. Kwathi esondela eJerusalema, u-Aristobulus, eqala ukuphenduka ngenkambo yakhe, waphuma wamhlangabeza, wazama ukulungisa izinto ngokuthembisa ukuzithoba okuphelele kanye nezizumbulu zemali. UPompey, esamukele leso sipho, wathumela uGabinus, ehola ibutho elincane lamasosha, ukuba ayokwamukela leyo mali. Kodwa lapho lowo mholi-jikelele efika eJerusalema, wafica amasango evaliwe emelene naye, watshelwa esezindongeni ukuthi umuzi wawungeke ume kuleso sivumelwano.”

“UPompey, ukuze angakhohliswa ngaleyo ndlela ngaphandle kwesijeziso, wamfaka ezinsimbini u-Aristobulus, ayemgcinile enaye, wase ehlasela iJerusalema masinyane nalo lonke ibutho lakhe. Abalandeli baka-Aristobulus babefuna ukuvikela leyo ndawo; kanti abakaHyrchanus babefuna ukuvula amasango. Laba bakamuva, bengabaningi futhi benqoba, bamnika uPompey ukungena ngokukhululekile emzini. Khona-ke abalandeli baka-Aristobulus babalekela entabeni yethempeli, bezimisele ngokuphelele ukuyivikela leyo ndawo njengoba noPompey wayezimisele ukuyinqoba. Ekupheleni kwezinyanga ezintathu kwenziwa isikhala odongeni esanele ukuba kuhlaselwe, futhi leyo ndawo yanqotshwa ngenkamba. Ekubulaweni okwesabekayo okwalandela, kwabulawa abantu abayizinkulungwane eziyishumi nambili. Kwakungumbono othinta inhliziyo, kuphawula isazi-mlando, ukubona abapristi, ababebambeke ngaleso sikhathi enkonzweni kaNkulunkulu, beqhubeka ngomsebenzi wabo abawujwayele ngesandla esizolile nangomgomo oqinile, kubonakala sengathi abawuqapheli nhlobo umsindo wesiyaluyalu esesabekayo, nakuba nxazonke zabo abangane babo babeqothulwa, futhi nakuba ngokuvamile negazi labo uqobo lwaluxubana nelomihlatshelo yabo.”

“Eseyiqedile impi, uPompey wadliza izindonga zaseJerusalema, wadlulisela imizi eminingana ekubusweni kwaseJudiya wayifaka ngaphansi kwaseSiriya, futhi wabeka intela phezu kwamaJuda. Kanjalo ngokokuqala ngqá iJerusalema labekwa ngokunqotshwa ezandleni zalawo mandla ayeyakubamba ‘izwe elikhazimulayo’ ngesandla sawo sensimbi aze alichithe ngokuphelele.

“IVESI 17. Uyakuqondisa nobuso bakhe ukuba angene ngamandla ombuso wakhe wonke, kanye nabaqotho benaye; futhi uyakwenza kanjalo; amnike indodakazi yabesifazane, eyonakalisayo; kodwa yona ayiyikuma ngasohlangothini lwakhe, futhi ayiyikuba ngeyakhe.’

“UBhishobhi uNewton unikeza okunye ukufundwa kwaleli vesi, okubonakala kuveza incazelo ngokucace kakhudlwana, kanje: ‘Uyophinde aqinise ubuso bakhe ukungena ngamandla embusweni wonke.’ Ivesi 16 lisilethe lehla kwaze kwaba ekunqotshweni kweSiriya neJudiya ngamaRoma. IRoma yayisivele yanqoba iMasedoniya neThreysi. IGibhithe manje kwakuyikho

kuphela okwase kusasele ‘embusweni wonke’ ka-Aleksanda, okwakungakabekwa ngaphansi kwamandla obuRoma, lawo mandla manje ase aqinisa ubuso bawo ukungena ngaleyo ndlela kulelo zwe.”

“UPtolemy Auletes wafa ngonyaka ka-51 ngaphambi kukaKristu. Washiya umqhele nombuso waseGibhithe endodaneni yakhe endala nasendodakazini yakhe, uPtolemy noCleopatra. Efwilini lakhe kwahlinzekwa ukuthi babeshade, babuse ndawonye; futhi ngenxa yokuthi babesebancane, babekwa ngaphansi kokuvikelwa kwamaRoma. Abantu baseRoma bawamukela lowo mthwalo, base bemisa uPompey ukuba abe ngumqaphi wezindlalifa ezisencane zaseGibhithe.”

“Kungakapheli sikhathi eside emva kwalokho kwaqubuka ingxabano phakathi kukaPompey noKhesari, kwase kulwiwa impi edumile yasePharsalia phakathi kwalaba baholi ababili bezempi. UPompey, esenqotshiwe, wabalekela eGibhithe. UKhesari wamlandela khona masinyane; kodwa engakafiki, uPompey wayesebulewe ngobuqili nguPtolemy, ayemiswe ukuba ngumqaphi wakhe. Ngakho-ke uKhesari wazithathela lesi sikhundla esasiphiwe uPompey, sokuba ngumqaphi kaPtolemy noCleopatra. Wafica iGibhithe lisemvunge ngenxa yeziphithiphithi zangaphakathi, njengoba uPtolemy noCleopatra basebephendukelene baba yizitha, yena esencishiwe isabelo sakhe embusweni. Nokho, akazange anqikaze ukufika ogwini e-Alexandria nebutho lakhe elincane, amahhashi angama-800 namasosha ahamba ngezinyawo angama-3200, ahlole ingxabano, futhi azibophezele ekuyixazululeni. Njengoba izinkinga zazanda usuku nosuku, uKhesari wabona ukuthi ibutho lakhe elincane lalinganele ukulondoloza isikhundla sakhe; futhi ngenxa yokuthi wayengeke akwazi ukuphuma eGibhithe ngenxa yomoya wasenyakatho owawuvunguza ngaleyo nkathi, wathumela e-Asia, eyala ukuthi wonke amabutho ayenawo kuleso sifunda eze kumsiza ngokushesha okukhulu.”

“Ngendlela yokuziphakamisa ngokwedlulele wamemezela ukuthi uPtolemy noCleopatra kwakumelwe bahlakaze amabutho abo, bavele phambi kwakhe ukuze kuxazululwe ukungezwani kwabo, futhi balandele isinqumo sakhe. Njengoba iGibhithe laliyisigodlo esizimele, lesi simemezelo sokuziphakamisa sabhekwa njengesithuko esihlasela isithunzi sobukhosi baso, okwaholela ekutheni abaseGibhithe, bethukuthele kakhulu, baphuthume ezikhalini. UCaesar waphendula ngokuthi wayenza lokho ngamandla entando kayise wabo, uAuletes, owayebeke abantwana bakhe ngaphansi kobuqaphi besigungu senate nabantu baseRoma, okuyiso sonke igunya laso manje elalibekwe kumuntu wakhe njengommeli omkhulu; nokuthi, njengomqaphi, wayenelungelo lokulamula phakathi kwabo.”

“Udaba ekugcineni lwethulwa phambi kwakhe, kwase kumiswa abameli ukuba bameli udaba lwezinhlangothi ezihlukene. UCleopatra, eqaphela ubuthakathaka bomnqobi omkhulu waseRoma, wacabanga ukuthi ubuhle bokubonakala kwakhe buyoba namandla kakhulu ekutholeni isahlulelo esivuna yena kunanoma yimuphi ummeli ayengamqasha. Ukuze afinyelele phambi kwakhe engabonwa, wasebenzisa leli qhinga elilandelayo: Ezendlalise ngobude bakhe bonke phakathi kwesixha sezingubo, u-Apollodorus, inceku yakhe yaseSicily, wakusonga ngendwangu, wakubopha ngomchilo, wase ekuphakamisa emahlombe akhe anamandla afana nakaHercules, wayofuna emagumbini kaKhesari. Esho ukuthi uphathelwe induna yaseRoma isipho, wavunyelwa ukuba adlule ngesango lenqaba, wangena phambi

kukaKhesari, wabeka lowo mthwalo ezinyaweni zakhe. Lapho uKhesari esekhulule lesi sixha esiphilayo, bheka! uCleopatra omuhle wema phambi kwakhe. Wayengekude nokujatshuliswa yilolo qhinga, futhi njengoba ayengowesimilo esichazwe ku-2 Peter 2:14, ukubona kokuqala komuntu omuhle kangaka, kusho uRollin, kwaba nomphumela wonke kuye ayewufisile.”

“Ekugcineni uKhesari wanquma ukuthi umfowabo nodadewabo mabahlale esihlalweni sobukhosi ngokuhlanganyela, njengokuhambisana nenhloso yefa elashiywa ngencwadi yefa. UPothinus, unqongqoshe omkhulu wombuso, njengoba ayeyisona sizathu esikhulu ekuxosheni uKleopatra esihlalweni sobukhosi, wesaba umphumela wokubuyiselwa kwakhe. Ngakho waqala ukuvusa umona nobutha ngokumelene noKhesari, ngokusabalalisa phakathi kwesixuku ukuthi inhloso yakhe kwakuwukuthi ekugcineni anike uKleopatra amandla onke yedwa. Ngokushesha kwalandela ukuvukela okusobala. U-Achillas, ehola amadoda angu-20,000, wasondela ezoxosha uKhesari e-Aleksandriya. Ngokuwabeka ngobuciko amadoda akhe ambalwa emigwaqweni nasezindleleni ezincane zomuzi, uKhesari akatholanga bunzima ekunqandeni lokho kuhlasela. AmaGibhithe azama ukubhubhisa umkhumbi wakhe wempi. Waphindisela ngokushisa owawo. Eminye yemikhumbi eyayisha, iqhutshwe isondela edokisini, yenza ukuba izakhiwo eziningana zomuzi zibambe umlilo, kwase kubhujiswa nomtapo wolwazi odumile wase-Aleksandriya, owawuqukethe imiqulu ecishe ibe ngu-400,000.

“Impi eyayiya ngokuya iba yingozi kakhulu, uKhesari wathumela kuwo wonke amazwe angomakhelwane efuna usizo. Kwafika ibutho elikhulu lasolwandle livela e-Asia Minor ukuzomsiza. UMithridates waqonda eGibhithe nebutho elalibuthwe eSiriya naseKilikhiya. U-Antipater umIdumiya wahlanganyela naye namaJuda ayi-3,000. AmaJuda, ayephethe izindlela zokungena eGibhithe, alivumela ibutho ukuba lidlule ngaphandle kokuphazamiseka. Ngaphandle kwalokhu kubambisana ngasohlangothini lwawo, lonke icebo kwakumelwe lihluleke. Ukufika kwaleli butho kwanquma umbango. Impi enqumayo yalwiwa eduze kweNayile, kwaphumela ekunqobeni okuphelele kukaKhesari. UPtolemy, ezama ukubaleka, waminza emfuleni. I-Alexandria nalo lonke iGibhithe base bezithoba kumnqobi. IRoma manje yayisingenile futhi yase imunce wonke umbuso wokuqala ka-Alexander.”

“Nga ‘baqotho’ bombhalo ngokungangabazeki kushiwo amaJuda, amnika usizo oselushiwo kakade. Ngaphandle kwalokhu, wayeyomele ahluleke; kodwa ngakho, wayinqoba ngokuphelele iGibhithe yaba ngaphansi kwamandla akhe, BC 47.

“‘Indodakazi yabesifazane, eyiyonakalisayo.’ Uthando olushisekayo uKhesari ayelubambele uKleyophathira, ayenendodana eyodwa naye, lubekwa yisazi-mlando njengesona sizathu sodwa sokuba athathe umkhankaso oyingozi kangaka njengempi yaseGibhithe. Lokhu kwamgcina eGibhithe isikhathi eside kakhulu kunalokho izindaba zakhe ezazikufuna, echitha ubusuku bonke emadilini nasekuzithokoziseni kanye nendlovukazi eyonakele. ‘Kepha,’ kusho umprofethi, ‘akayikuma ngakuye, futhi angeke abe ngowakhe.’ UKleyophathira kamuva wazihlanganisa no-Antoni, isitha sika-Augustu Khesari, wase esebenzisa wonke amandla akhe ukumelana neRoma.

“IVESI 18. Emva kwalokhu uyakuphendulela ubuso bakhe eziqhingini, athumbe eziningi; kodwa inkosana ngenxa yayo uqobo iyakumisa isihlamba esilethwe nguye; ngaphandle

kwesihlamba sayo uqobo iyakusibuyisela phezu kwakhe.”

“Impi noPharnaces, inkosi yaseCimmerian Bosphorus, yagcina imkhiphile eGibhithe. ‘Ekufikeni kwakhe lapho isitha sasikhona,’ kusho uPrideaux, ‘engaziniki nakancane yena noma bona ithuba lokuphumula, wahlasela masinyane, wanqoba phezu kwabo ukunqoba okuphelele; ngalokho walobela umngane wakhe ngala mazwi amathathu: Veni, vidi, vici; Ngafika, ngabona, nganqoba.’ Ingxenye yokugcina yaleli vesi igubuzelwe ukufiphala okuthile, futhi kukhona ukwehlukana kwemibono mayelana nokusetshenziswa kwayo. Abanye bakusebenzisa emuva kakhulu empilweni kaKesari, futhi bacabanga ukuthi bathola ukugcwaliseka kwakho embangweni wakhe noPompey. Kodwa izehlakalo ezandulelayo nezilandelayo ezichazwe ngokucacile esiprofethweni zisiphoqa ukuba sifune ukugcwaliseka kwale ngxenye yesibikezelo phakathi kokunqoba uPharnaces nokufa kukaKesari eRoma, njengoba kuvezwa evesini elilandelayo. Umlando ogcwele ngokwengeziwe walesi sikhathi ungase uveze obala izehlakalo ezingakwenza ukusetshenziswa kwalesi siqephu kungabi nabunzima.”

“IVESI 19. Khona-ke uyakuphendulela ubuso bakhe enqabeni yezwe lakhe uqobo; kepha uyakukhubeka, awe, angabe esafunyanwa.”

“Ngemva kwalokhu kunqoba, uKhesari wanqoba izinsalela zokugcina zeqembu likaPompey, uCato noScipio e-Afrika, kanye noLabienus noVarus eSpain. Ebuyela eRoma, ‘inqaba yezwe lakhe siqu,’ wenziwa umashiqela waphakade; futhi wanikezwa namanye amandla nezihlonipho ezamenza, empeleni, umbusi ophelile wombuso wonke. Kodwa umprofethi wayethe wayeyokhubeka awe. Ulimi olusetshenzisiwe lukhomba ukuthi ukugumbuqelwa kwakhe kwakuyoba ngokuzumayo nangokungalindelekile, njengomuntu okhubeka ngephutha ekuhambeni kwakhe. Kanjalo-ke lo muntu, owalwa wanqoba izimpi eziyikhulu ezinhlanu, wathumba amadolobha ayinkulungwane, futhi wabulala amadoda ayisigidi esisodwa nezinkulungwane eziyikhulu namashumi ayisishiyagalolunye nambili, akazange awe phakathi komsindo wempi nangesikhathi sokuxabana, kodwa lapho ecabanga ukuthi indlela yakhe ibushelelezi futhi yandlalwe ngezimbali, nalapho kwakucatshangwa ukuthi ingozi ikude kakhulu; ngokuba, eshleli esihlalweni sesigele phezu kwesihlalo sakhe sobukhosi segolide, ukuze amukele ezandleni zalowo mzimba isiqu senkosi, ummese wokukhaphela wamhlaba ngokuzumayo enhliziyweni. UCassius, uBrutus, nabanye ababeyakhe uzungu bamgijimela, wase ewa, ehlabi izilonda ezingamashumi amabili nantathu. Ngaleyo ndlela wakhubeka ngokuzumayo futhi wawa, akabe esatholakala, ngo-44 BC.” Uriah Smith, Daniel and the Revelation, 258–264.

Ukugcwaliseka komlando kweRoma yobuqaba (inkosi yasenyakatho), imiswa esihlalweni sobukhosi, kuwumlando ofanekisela kusengaphambili umlando wokubekwa esihlalweni sobukhosi kweRoma yanamuhla ekuhlanganeni okunezingxenye ezintathu okwenzeka emthethweni weSonto osuzayo maduze. Lo mlando ubuye ufanekiswe emavesini amashumi amathathu kuya kwangamashumi amathathu nesithupha, aveza isikhathi lapho ubupapa baqala ukubekwa esihlalweni sobukhosi ngaso ngo-538. Amavesi ayishumi nesithupha kuya kweleshumi nesishiyagalolunye, kanye namavesi angamashumi amathathu nanye kuya kwangamashumi amathathu nesithupha, womabili amele ukuvuka nokuwa kokugcina kwesifebe saseThire. Lowo

mlando wawuphinde umelelwe emavesini amahlanu kuya kwayisishiyagalolunye, lapho inkosi yokuqala yasenyakatho yamiswa khona emva kokunqoba izindawo ezintathu zomhlaba. Emva kwalokho yangena esivumelwaneni nenkosi yaseningizimu, kodwa yaphula lesi sivumelwano; kwathi ngenxa yalokho inkosi yaseningizimu yaletsa inxeba elibulalayo, inkosi yasenyakatho yafa ekuthunjweni kwaseGibhithe.

Amavesi esihlanu kuya kwelesishiyagalolunye, amavesi ayishumi nesithupha kuya kweleshumi nesishiyagalolunye, kanye namavesi angamashumi amathathu kuya kwangamashumi amathathu nesithupha aletha imigqa emithathu yesiprofetho egwaliseka emavesini angamashumi amane kuya kwangamashumi amane nanhlano. Ngenkathi uDade White ebeka ukuthi “iningi lomlando eligwalisekile kulesi siprofetho liyophindwa,” lokhu kwakusho ngempela ukuthi isahluko sonke sikhombisa amavesi angamashumi amane kuya kwangamashumi amane nanhlano. Amavesi angamashumi amabili kuya kwangamashumi amabili nambili aveza ukuzalwa nokufa kukaKristu, ngaleyo ndlela emelela isikhathi sokuphela kokubili ngo-1798 nango-1989 ngokuzalwa Kwakhe, bese ukufa Kwakhe esiphambanweni kwamele u-Okthoba 22, 1844, kanye nomthetho weSonto.

Ivesi lamashumi amabili nantathu likhomba umfelandawonye phakathi kwamaJuda neRoma, phakathi nomlando wokuvukela kwamaMakkabi. “Umfelandawonye” kulowo mlando umelelwa yimihla ka-161 BC no-158 BC. Umlando wamaMakkabi umele umugqa wangaphakathi oqala “ngomfelandawonye” phakathi kweRoma namaJuda angamaMakkabi owaqalwa ngamaJuda, futhi ekugcineni waphetha ngokuthi amaJuda amemezele ukuthi awanayo inkosi ngaphandle kukaKesari. Ivesi lamashumi amabili nantathu, kambe, lilandela amavesi amashumi amabili nanye namashumi amabili nambili, futhi ivesi lamashumi amabili nanye likhomba ukuzalwa kukaKristu, okuyisikhathi sokuphela ngokwesiprofetho, kanti ivesi lamashumi amabili nambili likhomba isiphambano, esimele umthetho weSonto.

Esiphambanweni amaJuda amqaphela uKhesari (iRoma) njengenkosi yawo, futhi “isivumelwano” sevesi lamashumi amabili nantathu sibhekisela ekuqaleni kokukhetha kwamaJuda ukukhonza iRoma, khona kanye endaweni yokuphela kokumemezela kwamaJuda ukwethembeka kwawo eRoma. Ukuphela kwamaJuda, njengoba kumelelwe esiphambanweni, kulandelwa ukuqala kokuhlangana kwamaJuda neRoma.

Amavesi angamashumi amabili nane kuya kwangamashumi amathathu achaza iminyaka engamakhulu amathathu namashumi ayisithupha lapho iRoma yobuhedeni yabusa ngobukhosi obuphakeme kusukela eMpini yase-Actium ngo-31 BC, kwaze kwaba sekudlulisweni kwenhloko-dolobha isuka eRoma iya eConstantinople ngonyaka ka-330. Lesi sikhathi seminyaka engamakhulu amathathu namashumi ayisithupha sifanekisa iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha lapho iRoma yobupapa yabusa ngobukhosi obuphakeme, futhi ndawonye zimelela isikhathi esivela evesini lamashumi amane nanye, kanye nobunye obuphindwe kathathu obenzeka emthethweni weSonto ozofika maduze, kuze kube sekupheleni komusa.

Yonke imigqa yesiprofetho yomlando esahlukweni seshumi nanye ihambisana namavesi ayisithupha okugcina kaDaniyeli ishumi nanye, kodwa ngumlando wesiprofetho kusukela esikhathini sokuphela ngo-1989, omelwe evesini lamashumi amane kuze kufike emthethweni

weSonto evesini lamashumi amane nanye, okuyiwo “leyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina.” Umlando oshiywe ungenalutho evesini lamashumi amane uyisAmbulo sikaJesu Kristu esambulwa lapho isikhathi sesisondele, ngaphambi nje kokuba umusa uvalwe.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Sinemiyalo kaNkulunkulu nobufakazi bukaJesu Kristu, okuyiwona umoya wokuprofetha. Amagugu ayigugu elingenakulinganiswa ayatholakala eZwini likaNkulunkulu. Labo abahlolisisa leliZwi kufanele bagcine ingqondo icacile. Akufanele nanini bazitike ngesifiso sokudla nesokuphuza esonakele.”

“Uma benza kanjalo, ingqondo iyodideka; abayikukwazi ukumelana nengcindezi yokumba kujule ukuze bathole incazelo yalezo zinto eziphathelene nezigcawu zokugcina zomlando waleli zwe.

“Lapho izincwadi zikaDaniyeli nezeSambulo seziqondwa kangcono, abakholwayo bayoba nokuhlangenwe nakho kwenkolo okuhluka ngokuphelele. Bayonikwa imibono enjengale yamasango avulekile ezulu kangangokuthi inhliziyo nengqondo kuyohlabeka umxhwele yilowo mlingiswa okumele bonke bawuthuthukise ukuze bafeze ukubusiseka okuyoba ngumvuzo wabahlanzekile ngenhliziyo.

“INkosi iyobabusisa bonke abayofuna ngokuqotho nangokuthobeka ukuqonda lokho okwambulwa encwadini yesAmbulo. Le ncwadi iqukethe okuningi okukhulu ngokungafi futhi okugcwele inkazimulo, kangangokuthi bonke abayifundayo futhi bayihlolisise ngobuqotho bamukela isibusiso sabo ‘abezwa amazwi alesi siprofetho, bagcine lezo zinto ezilotshwe kuso.’”

“Into eyodwa izoqondakala ngokuqinisekileyo ekutadisheni kweSambulo—ukuthi ubudlelwane phakathi kukaNkulunkulu nabantu baKhe buseduze futhi buqinile.

“Kubonakala ukuxhumana okumangalisayo phakathi komkhathi wezulu nalo mhlaba. Izinto ezambulwa kuDaniyeli kamuva zagcwaliselwa ngesambulo esanikezwa uJohane esiQhingini sasePhatmose. Lezi zincwadi ezimbili kufanele zifundwe ngokucophelela. Kabili uDaniyeli wabuzisisa, Kuyakuba isikhathi esingakanani kuze kube sekupheleni kwesikhathi?

“Ngase ngizwa, kodwa angiqondanga; ngase ngithi, O Nkosi yami, siyakuba yini isiphetho salezi zinto na? Yase ithi, Hamba indlela yakho, Daniyeli; ngokuba lawa mazwi avaliwe futhi abekwe uphawu kuze kube yisikhathi sokuphela. Abanengi bayakuhlazwa, benziwe mhlophe, bavivinywe; kodwa ababi bayakwenza okubi; futhi akuyikuba khona noyedwa kwababi oyoqonda; kodwa abahlakaniphileyo bayakuqonda. Futhi kusukela esikhathini lapho umnikelo wemihla ngemihla uyakusulwa, kumiswe isinengiso esichithayo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu. Kodwa hamba wena indlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, ume esabelweni sakho ekupheleni kwezinsuku.”

“Kwaba yiNgonyama yesizwe sakwaJuda eyavula izimpawu zencwadi yanika uJohane isambulo salokho okuyakuba khona kulezi zinsuku zokugcina.

“UDaniyeli wema esabelweni sakhe ukuze athwale ubufakazi bakhe obabunamathelisiwe kwaze kwaba yisikhathi sokuphela, lapho umlayezo wengelosi yokuqala wawuzomenyezelwa ezweni lethu. Lezi zindaba zibaluleke ngokungenamkhawulo kulezi zinsuku zokugcina; kodwa kuthi, nakuba ‘abangingi beyokwenziwa bahlanzeke, benziwe mhlophe, bavivinywe,’ ‘ababi bayokwenza ngobubi; futhi akekho kwababi oyokuqonda.’ Yeka ukuthi lokhu kuyiqiniso kanjani! Isono siwukweqa umthetho kaNkulunkulu; futhi labo abangeke bemukele ukukhanya mayelana nomthetho kaNkulunkulu abayikuqonda ukumenyezelwa kwemiyalezo yengelosi yokuqala, yesibili, neyesithathu. Incwadi kaDaniyeli yambulwa encwadini yesAmbulo kuJohane, futhi isiholela phambili iye ezigcawini zokugcina zomlando waleli zwe.”

“Abafofowethu bayakukhumbula yini ukuthi siphila phakathi kwezangozi zezinsuku zokugcina na? Fundani iSambulo lihambisana noDaniyeli. Fundisani lezi zinto.” Testimonies to Ministers, 114, 115.