

Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nane

UNimrode, uNebukhadinezari noBhelishasari

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Izincwadi zikaDaniyeli neSambulo ziyincwadi eyodwa, ngokunjengokuba iTestamente Elidala neTestamente Elisha ziyincwadi eyodwa. Ngaphambi nje kokuba kuvalwe isikhathi somusa, iSambulo sikaJesu Kristu siyavulwa.

Wasesethi kimi: Ungawavali amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesisondele. Ongalungile makenze ukungalungi nokho; nongcolile makaqhubeke abe ngongcolile nokho; nolungileyo makenze ukulunga nokho; nongcwele makaqhubeke abe ngongcwele nokho. Futhi, bheka, ngiyeza masinyane; nomvuzo wami unami, ukunikeza wonke umuntu njengokunjalo umsebenzi wakhe uyakuba. Mina ngingu-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina. IsAmbulo 22:10–13.

“Umthetho wokukhuluma kokuqala” oseBhayibhelini, ohlanganisa iqiniso lokuthi ukuphela kwento kufanekiswa ukuqala kwento, ugcizelela ukubaluleka kwezahluke ezintathu zokuqala zencwadi kaDaniyeli, ngoba ziyiqiniso lokuqala elikhulunywayo encwadini eyizincwadi zikaDaniyeli neSambulo. UJesu ungu-Alfa no-Omega, ngakho ukuqala kwencwadi eyizincwadi zikaDaniyeli neSambulo kumelwe kumelele iqiniso elivulwa uphawu ekugcineni. Ngakho-ke, ngeliphi izinga elithile, iqiniso elivulwa uphawu liyivangeli eliphakade lezingelosi zeSambulo ishumi nane.

IsAmbulo sikaJesu Kristu esethulwa evesini lokuqala lesahluko sokuqala seSambulo, yilo myalezo okufanele udluliselwe emabandleni lapho “isikhathi sesiseduze,” futhi isikhathi “esiseduze” esahlukweni sokuqala seSambulo, kumele sibe yiso lesi sikhathi “esiseduze,” ngaphambi nje kokuba kuvalwe ithuba lomusa esahlukweni samashumi amabili nambili seSambulo.

IsAmbulo sikaJesu Kristu, uNkulunkulu amnika yona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wayeseyithumela wayibonakalisa ngengelosi yakhe encekwini yakhe uJohane; owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangazo zonke izinto azibonayo. Ubusisiwe ofundayo, nalabo abezwa amazwi alesi siprofetho, balondolozwe izinto ezilotshwe kuso; ngokuba isikhathi sesiseduze. IsAmbulo 1:1-3.

Umlayezo oyisigijimi sokugcina, ovulwa nje ngaphambi kokuvalwa komnyango womusa, lapho “isikhathi sesisondele,” ungumlayezo wemvula yokugcina wengelosi yesibili kanye noMkhosi Waphakathi Kobusuku. Uyiqiniso elihlobene “nomlando ofihlekile” weziDumo eziyisiKhombisa. Uyisambulo “sowesishiyagalombili ongowabayisikhombisa”, futhi intambo yegolide eluka ndawonye zonke lezi zambulo eziyigugu zibe yisambatho esihle sokulunga kukaKristu, yilezo “ezigugu” “izikhathi eziyisikhombisa,” zikaLevitikusi amashumi amabili nesithupha. UDaniyeli isahluko sokuqala, bese kuthi futhi, uDaniyeli izahluko zokuqala kuya kwezintathu, yiwo lowo

mlayezo. “Imfihlakalo” yesahluko sesibili nayo ingulowo mlayezo.

Isahluko sokuqala sikaDaniyeli simelela umlayezo wengelosi yokuqala, futhi njengoba zonke izimpawu zendlela ezingokwesiprofetho zemiyalezo yazo zonke izingelosi ezintathu zimelelwe emlayezweni wengelosi yokuqala wesahluko seshumi nane sencwadi yeSambulo; kanjalo nazo zonke izimpawu zendlela ezingokwesiprofetho zayo yonke le miyalezo emithathu zimelelwe esahlukweni sokuqala sikaDaniyeli. Lezo zingxenye ziyinqubo yokuvivinywa enezigaba ezintathu, okuyinto, kuDaniyeli isahluko sokuqala, emele uvivinyo lokudla, olulandelwa uvivinyo olubonakalayo, oluholela ovivinyweni lokuhlola ngephepha le-litmus. Isahluko sokuqala, uma sicutshangelwa maqondana nezahluko zesibili nesesithathu, simelela uvivinyo lokudla, futhi isahluko sesibili uvivinyo olubonakalayo, kanti isahluko sesithathu uvivinyo lokuhlola ngephepha le-litmus. Imiyalezo yezingelosi ezintathu yeSambulo ishumi nane, kanye noDaniyeli izahluko zokuqala kuya kwesesithathu, inikeza ofakazi abane enqubweni yokuvivinywa enezigaba ezintathu.

Izahluko zesine nezesihlanu zikaDaniyeli zimelela umugqa ojule kakhulu womlando wesiprofetho. Umugqa okhizwa yilezo zahluko ezimbili uqethe okungenani imigqa eyisithupha yesiprofetho ehlukeni. Omunye waleyo migqa yesiprofetho uqala ngonyaka ka-723 BC, uqhubeke uze uyofika emthethweni weSonto. Omunye kuleyo migqa eyisithupha umelela umlando ka-1798 kuze kube semthethweni weSonto, futhi kulowo mugqa, imigqa emithathu yesiprofetho imelelwa ngesikhathi esisodwa; umugqa wesilo somhlaba (i-United States), bese kuba umugqa wophondo lwamaProthestani kanye nomugqa wophondo lwamaRiphabhulikhi. Ngokuhlangene kusungula umugqa wesihlanu ekuqaleni komugqa wesiprofetho we-United States. Lowo mugqa uphawula ukwembulwa kwezahluko zesikhombisa, zesishiyagalombili nezesishiyagalolunye zikaDaniyeli ngo-1798. Ekupheleni komugqa wesiprofetho we-United States, kukhizwa umugqa wesithupha, ophawula ukwembulwa kwezahluko zeshumi, zeshumi nanye, neshumi nambili ngo-1989.

Ukuqala komugqa wesiprofetho wesilo somhlaba, njengoba kuvezwa kuDaniyeli isahluko sesine, kuphawulwa ngophawu “Iwezikhathi eziyisikhombisa,” futhi ukuphela komugqa wesiprofetho wesilo somhlaba nako kuphawulwa ngophawu “Iwezikhathi eziyisikhombisa.” Ukuqala nokuphela kwenkathi yomlando emelwe ukwambulwa kwezimpawu zikaDaniyeli izahluko zesikhombisa, zesishiyagalombili, nezese-9, nakho kuphawulwa ngophawu “Iwezikhathi eziyisikhombisa.” Ukuqala nokuphela kwenkathi yomlando emelwe ukwambulwa kwezimpawu zikaDaniyeli izahluko ze-10, ze-11, neze-12, nakho kuphawulwa “ngezikhathi eziyisikhombisa.”

Ukuphela kwesikhathi somlando esaqala lapho izahluko zesikhombisa, zesishiyagalombili, nezesishiyagalolunye zikaDaniyeli zivulwa “ngesikhathi sokuphela” ngo-1798, kwaba ngu-1863. Ukuqala kwesikhathi somlando esaqala lapho izahluko zeshumi, zeshumi nanye, neshumi nambili zikaDaniyeli zivulwa “ngesikhathi sokuphela” kwaba ngu-1989. Kusukela ku-1863 kuya ku-1989 kulingana neminyaka eyikhulu namashumi amabili nesithupha. Iminyaka eyikhulu namashumi amabili nesithupha iyingxenye yeshumi, noma isishumi, seminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Ngakho-ke inani elithi ikhulu namashumi amabili nesithupha liwuphawu lweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, emele “ihlane,” lona futhi eliwuphawu lweminyaka eyizinkulungwane ezimbili namakhulu amahlanu

namashumi amabili “yezikhathi eziyisikhombisa.”

Leli qiniso likhomba ukuthi emlandweni wesilo somhlaba, ekunyakazeni kwengelosi yokuqala ekuqaleni, bese kuthi ekunyakazeni kwengelosi yesithathu ekupheleni, kokubili kuphawulwa ekuqaleni kwakho nasekupheleni kwakho “ngezikhathi eziyisikhombisa.” Futhi nesikhathi esiphakathi kwalezo zinyakazo ezimbili esizibopha ndawonye simelwe futhi “ngezikhathi eziyisikhombisa.”

Ngaphandle kokusebenzisa indlela yeBhayibheli ethi “umugqa phezu komugqa,” lolu hlobo lwesambulo alunakwenzeka ukuba lubonwe futhi luqondwe; ngoba ngaphandle kwaleyo ndlela, incwadi ebekwe uphawu inganikezwa komunye ofundiswe ngobuciko bemfundiso yenkolo, bese ecelwa ukuba anike incazelo yokuthi leyo ncwadi ebekwe uphawu yayisho ukuthini. Ukuziqhenya kwakhe ngombono wakhe kungamholela ekuboniseni ukuthi incwadi ebekwe uphawu ayinakuqondwa, ngokuba ibekwe uphawu. Khona-ke ungayithatha leyo ncwadi ebekwe uphawu uyinike omunye womhlambi olawulwayo futhi othenjiwe yilowo okhanyiselweyo, futhi lowo mhlambi osujwayele ukudla etafuleni lezitsha zezingane kwane zesazi semfundiso yenkolo, ubungakwenqaba ukwenza ukusetshenziswa kwencwadi ebekwe uphawu, ngokuba wazi kahle ukuthi yilabo kuphela abangamalungu eSanhedrini yemfundiso yenkolo abamiselwe ukunquma ukuthi liyini iqiniso.

“Yimani, nimangale; memezani, nikhale; badakiwe, kodwa hhayi ngewayini; bayazulazula, kodwa hhayi ngesiphuzo esinamandla. Ngokuba uJehova unithululele umoya wobuthongo obukhulu, wavala amehlo enu; abaprofethi nababusi benu, ababonayo, ubembesile. Umbono wakho konke usube kuni njengamazwi encwadi evaliwe, abayinikela kofundileyo, bethi: Ngicela uyifunde le; athi yena: Anginakuyifunda, ngokuba ivaliwe.”

“Ngakho-ke iNkosi ithi: Njengokuba laba bantu besondela kimi ngemilomo yabo, nangendebe zabo bangidumise, kepha basuse izinhliziyi zabo zaba kude nami, nokungesaba kwabo kimi kufundiswa ngumthetho wabantu; ngalokho, bheka, ngiyakuqhubeka ngenze umsebenzi omangalisayo, nesimangaliso; ngokuba ukuhlakanipha kwabahlakaniphileyo babo kuyakubhujiswa, nokuqonda kwabahlakaniphileyo babo kuyakufihlwa. Maye kulabo abafuna ukujula ekufihleni icebo labo eNkosini, nemisebenzi yabo isebumnyameni, bathi: Ngubani osibonayo, ngubani osaziyo na? Impela ukuphendukezela kwenu izinto kuyakubalelwa njengobumba lombumbi; ngokuba umsebenzi ungathi yini kulowo owenzileyo: Akangenzanga, na? noma into ebunjiweyo ingathi yini kulowo oyibumbileyo: Wayengenakuqonda na?”

“Wonke amazwi alo ayogcwaliseka. Bakhona labo abangazithobisi izinhliziyi zabo phambi kukaNkulunkulu, nabangayikuhamba ngobuqotho. Bafihla izinhloso zabo zangempela, baqhubeke benobudlelwano bengokomoya nengelosi ewileyo, ethandayo neyenziyo amanga. Isitha sifaka umoya emadodeni esingawasebenzisa ukukhohlisa labo abasengxenyeni ethile yobumnyama. Abanye sebegcwala ubumnyama obubusayo, babeka iqiniso eceleni ngenxa yephutha. Usuku olukhonjiswe yisiprofetho selufikile. UJesu Kristu akaqondwa. UJesu Kristu kubo uyingane kwane. Kulesi sigaba somlando womhlaba, abaningi benza njengabantu abadakiwe. ‘Manini, nimangale; khalani, nikhale; badakiwe, kodwa hhayi ngewayini;

bayazulazula, kodwa hhayi ngesiphuzo esinamandla. Ngokuba uJehova unithululele umoya wobuthongo obujulileyo, wavala amehlo enu. Abaprofethi nababusi benu, ababoni, ubembathisile.’ Ukudakwa ngokomoya kuphezu kwabaningi abacabanga ukuthi bayisizwe esiyakuphakanyiswa. Ukukholwa kwabo kwenkolo kunjengoba nje kumelwe yilo Mbhalo. Ngaphansi kwethonya lawo, abakwazi ukuhamba baqonde. Benza izindlela ezigwegwile endleleni yezenzo zabo. Omunye, bese kuba ngomunye, bayantengantenga beya le nale. INkosi ibabheka ngesihawu esikhulu. Indlela yeqiniso abayazanga. Bangabacebi bezinhlelo abazibiza ngokwesayensi, futhi labo ababengasiza, futhi okwakufanele basize, ngenxa yokubona ngokucacile kwezinto zomoya, nabo uqobo bakhohlisiwe, futhi bayawusekela umsebenzi omubi.”

“Izinto eziqhubekayo zalezi zinsuku zokugcina maduze zizofinyelela esinqumweni esiqondile. Lapho lezi zinkohliso zokukholelwa emimoyeni zembulwa zibe yilokho eziyikho ngempela,—imisebenzi eyimfihlo yemimoya emibi,—labo abaye babamba iqhaza kuzo bayoba njengabantu abalahlekelwe yingqondo yabo.

“Ngakho-ke iNkosi ithi: Njengokuba laba bantu besondela kimi ngomlomo wabo, nangangezindebe zabo bangihlonipha, kepha besuse izinhliziyi zabo kude nami, nokungesaba kwabo kimi kufundiswa ngumthetho wabantu; ngakho-ke, bhekani, ngiyakuqhubeka ngenze umsebenzi omangalisayo phakathi kwalaba bantu, yebo, umsebenzi omangalisayo nesimangalisayo; ngokuba ukuhlakanipha kwabahlakaniphileyo babo kuyakubhubha, nokuqonda kwabahlakaniphileyo babo kuyakusitheka. Maye kulabo abafuna ukujula ekufihleni icebo labo eNkosini, nemisebenzi yabo isebumnyameni, bese bethi: Ngubani osibonayo na? Ngubani osaziyo na? Impela ukuphendukezela kwenu izinto phansi phezulu kuyakuthiwa kufana nobumba lombumbi; ngokuba umsebenzi ungathi yini ngalowo owawenzayo: Akangenzanga? Noma into eyabunjwayo ingathi yini ngalowo owayibumbayo: Wayengenakuqonda?”

“Kwethulwe kimi ukuthi ekuhlangenwe nakho kwethu besikhona, futhi sisahlangabezana, nalesi simo sezinto uqobo. Amadoda abe nokukhanya okukhulu namalungelo amangalisayo amukele izwi labaholi abazibona behlakaniphile, abathandwe kakhulu futhi babusiswa yiNkosi, kodwa abazikhiphe ezandleni zikaNkulunkulu bazibeka ezinhlwini zesitha. Izwe lizokhukuliswa amanga akhangayo. Inqondo yomuntu oyedwa, yamukela la manga, izosebenza kwezinye izingqondo zabantu, ebeziphendula ubufakazi obuyigugu beqiniso likaNkulunkulu bube ngamanga. Laba bantu bayokhohliswa yizingelosi eziwile, lapho bekufanele beme njengabalindi abathembekile, belindele imiphefumulo, njengabazakunikeza ukulandisa. Sebebeke phansi izikhali zempi yabo, balalela imimoya ekhohlisayo. Benza ize icebo likaNkulunkulu, babeke eceleni izixwayiso zakhe nokukhuza kwakhe, futhi impela basohlangothini lukaSathane, belalela imimoya ekhohlisayo nezimfundiso zamademoni.”

“Ukudakwa ngokomoya sekwehlele manje phezu kwabantu okungafanele ukuba bediyazela njengabantu abangaphansi kwethonya lesiphuzo esinamandla. Ubugebengu nokungahleleki, ukukhwabanisa, inkohliso, nokuphathana ngokungafanele kugcwele umhlaba, ngokuvumelana nemfundiso yomholi owahlubuka ezinkantolo zasezulwini.

“Umlando uzophindwa. Ngingachaza ngokuningiliziwe okuzoba khona esikhathini esiseduze, kodwa isikhathi asikafiki. Izimo zabafuleyo ziyovela, ngobuqili bukaSathane, futhi abanengi

bayozihlanganisa nalowo othandayo nowenzayo amanga. Ngixwayisa abantu bakithi ngokuthi khona phakathi kwethu abanye bayophambuka ekukholweni, balalele imimoya ekhohlisayo nezimfundiso zamademoni, futhi ngenxa yabo iqiniso liyokhulunywa kabi ngalo.” Battle Creek Letters, 123–125.

UDaniyeli isahluko sokuqala, esimela umlayezo wengelosi yokuqala yesAmbulo ishumi nane, sihambisana nomlando wokuqala wesilo sasemhlabeni. Izahluko zokuqala ezintathu zikaDaniyeli, esimela imilayezo yezingelosi zontathu esAmbulweni ishumi nane, zihambisana nokuphela kwe-United States. UNebukadinesari umele umlando wengelosi yokuqala, kanye nesahluko sokuqala sikaDaniyeli. UBhelishasari umele umlando wengelosi yesithathu, kanye nezahluko zokuqala ezintathu zikaDaniyeli.

“Embusweni wokugcina waseBhabhiloni, njengakowokuqala wayo ngokomfanekiso, kwafika isigwebo soMlindi wasezulwini esithi: ‘O nkosi, ... kukhulunywa kuwe; umbuso ususiwe kuwe.’ Daniyeli 4:31.” Abaprofethi naMakhosi, 533.

Sizoqhubeka nesifundo sethu ngoNebukadinesari noBelishasari esihlokweni esilandelayo.

“UBelishasari, ethuswe yilesi sibonakaliso samandla kaNkulunkulu, esibonisa ukuthi babenofakazi, nakuba babengakwazi lokho, wayethole amathuba amakhulu kakhulu okwazi imisebenzi kaNkulunkulu ophilayo, namandla aKhe, nawokwenza intando yaKhe. Wayenikwe ilungelo lokukhanyiselwa kakhulu. Umkhulu wakhe, uNebukadinesari, wayexwayisiwe ngengozi yakhe yokukhohlwa uNkulunkulu nokuzidumisa. UBelishasari wayenolwazi ngokuxoshwa kwakhe emphakathini wabantu, nangokuhlangana kwakhe nezilwane zasendle; futhi lawa maqiniso, ayemelwe ukuba abe yisifundo kuye, wawadelela, sengathi awakaze enzeke; waqhubeka ephinda izono zikamkhulu wakhe. Waba nesibindi sokwenza amacala aletha izahlulelo zikaNkulunkulu phezu kukaNebukadinesari. Walahlwa icala, kungengoba yena ngokwakhe kuphela wayenza okubi, kodwa ngoba engazange asebenzise amathuba namakhono, uma ayetholisiwe, okuba alunge.” Testimonies to Ministers, 436.