

Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nanhlanu

Ukuvezwa Kokuwa KweBhabhiloni: Isiqephu Esiyisiprofetho Esisukela kuNebukadinesari Siya kuBelishasari

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Ukuwa kukaBelishasari esahlukweni sesihlanu kwakufanekiselwe ngaphambili ukuwa kukaNebukhadinezari esahlukweni sesine.

“Kumbusi wokugcina waseBhabhiloni, njengasekufanekisweni kowokuqala walo, kwase kufikile isigwebo soMlindi wobuNkulunkulu: ‘O nkosi, ... kuthiwa kuwe; umbuso usususiwe kuwe.’ Daniel 4:31.” Prophets and Kings, 533.

UNebukadinesari umelela ukuqala, kanti uBelishasari umelela ukuphela kombuso owabusa iminyaka engamashumi ayisikhombisa, ngaleyo ndlela wafanekisela ukubusa kwesilo sasemhlabeni sesAmbulo isahluko seshumi nantathu (i-United States), esasiyobusa ngesikhathi lapho isifebe saseTire (ubupapa), sasikhohliwe.

Kuyakuthi ngalolo suku iTire iyokhohlakala iminyaka engamashumi ayisikhombisa, ngokwemihla yenkosi eyodwa; ekupheleni kweminyaka engamashumi ayisikhombisa iTire iyakuhlabelela njengowesifebe. U-Isaya 23:15.

Ngakho-ke uNebukhadinezari umele ukuqala kwe-United States, kanti uBelishasari umele ukuphela kwe-United States. UNebukhadinezari umele ukuqala kophondo lweRiphabhulikhi kanye nokuqala kophondo lwamaProthestani. UBelishasari umele ukuphela kophondo lweRiphabhulikhi nolwamaProthestani.

Isahlulelo esehlala uNebukadinesari sasingesokuthi “izikhathi eziyisikhombisa.” Indaba kaNebukadinesari yokuphila njengesilo izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, yasetshenziswa nguWilliam Miller ekusebenziseni kwakhe “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, nakuba engazange akhulume ngezinkulungwane ezimbili namakhulu amahlanu namashumi amabili, okungukuthi okufanekiselwa esahlulelweni sikaBelishasari.

“Futhi lokhu kungukuloba okwalotshwayo: MENE, MENE, TEKELI, UPHARISINI. Nansi incazelo yaleyo nto: MENE; uNkulunkulu ubale umbuso wakho, wawuphelisa. TEKELI; ukaliwe ezilinganisweni, wafunyaniswa usweleka. PERESI; umbuso wakho uhlukanisiwe, wanikwa amaMede namaPheresiya.” Daniyeli 5:25–28.

Ngaphezu kwencazelo uDaniyeli ayinikeza lowo mbhalo oyimfihlakalo odongeni, amagama athi “mene” nelithi “tekel” amele isilinganiso sesisindo, futhi lawo magama futhi amele inani elithile lemali (Eksodusi 30:13, Hezekeli 45:12). “Imene” ingamashekeli angamashumi amahlanu, noma

amaghera ayinkulungwane. Ngakho-ke “mene, mene” kulingana namaghera ayizinkulungwane ezimbili. “Ithekel” ingamaghera angamashumi amabili. Ngakho-ke “mene, mene, tekel” kulingana namaghera ayizinkulungwane ezimbili namashumi amabili. “Upharsin” kusho “ukuhlukanisa” ngakho-ke kusho uhhafu “wemene,” futhi imele amaghera angamakhulu amahlanu. Kuhlanganiswe ndawonye kumele isamba esingamakhulu amabili nanhlanu ezinkulungwane namashumi amabili.

Inkomba yokugcina kaDade White ikhombisa ukuthi uBhelishasari wayefanekiselwa nguNebukadinesari, kodwa ngokukhethekile wagcizelela ukwahlulelwa kwabo okufanayo, futhi kokubili lokho kwahlulelwa kumelwe njengophawu “Iwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Kunamagama ambalwa imiBhalo ewaqashisayo ukumela “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. UJeremiya ukumelwa njengolaka lukaNkulunkulu.

Yeka iNkosi ilisibekela ngefu indodakazi yaseSiyoni ngentukuthelo yayo, yaphonsa phansi emhlabeni ivela ezulwini inkazimulo yakwa-Israyeli, yangayikhumbuli inyawo lesihlalo sayo ngosuku lwentukuthelo yayo! INkosi igwinyile zonke izindawo zokuhlala zikaJakobe, ayizange ibe nesihawu; idilize ngolaka lwayo izinqaba zendodakazi yakwaJuda; izehlisele phansi emhlabathini; ingcolisile umbuso nezikhulu zawo. Inqamule ngentukuthelo yayo evuthayo lonke uphondo luka-Israyeli; ihoxise isandla sayo sokunene phambi kwesitha, yavutha ngokumelene noJakobe njengomlilo ovuthayo odla nxazonke. Igobe umnsalo wayo njengesitha; yema ngesandla sayo sokunene njengombangi, yabulala konke okwakumnandi emehlweni etendeni lendodakazi yaseSiyoni; yathulula ulaka lwayo njengomlilo. INkosi yaba njengesitha; igwinyile u-Israyeli, igwinyile zonke izigodlo zakhe; ichithile izinqaba zakhe, yandisa endodakazini yakwaJuda ukulila nokukhala. Iwususe ngodlame umphongolo wayo njengokungathi ungowensimu; ichithile izindawo zayo zokubuthana; iNkosi yenze ukuba imikhosi emisiwe namasabatha kukhohlakale eSiyoni, yadelela ngentukuthelo yolaka lwayo inkosi nompristi. INkosi ilahlile i-altare layo, yanenge indawo yayo engeweke, yanikela ezandleni zesitha izindonga zezigodlo zalo; benze umsindo endlini yeNkosi njengangosuku lomkhosi omisiwe. INkosi ihlose ukubhubhisa udonga lwendodakazi yaseSiyoni; yelule intambo yokukala, ayibuyisanga isandla sayo ekubhubhiseni; ngalokho yenza uthango nodonga ukuba kulile; kuphele amandla kokubili. IsiLilo 2:1–8.

Ulaka lweNkosi lumelwe “njengentukuthelo yolaka lwayo,” futhi ulaka lwayo lwafezwa phezu kombuso wasenyakatho kanye nombuso waseningizimu wakwa-Israyeli. Yingakho incwadi kaDanilyeli ikhomba “intukuthelo” “yokuqala” kanye “neyokugcina.” UJeremiya ukhomba “umugqa” iNkosi “eyiwelulile,” lapho iveza ulaka lwayo kubantu bayo abakhethiweyo. Lowo mugqa kubhekiselwa kuwo futhi encwadini yesibili yamaKhosi.

INkosi yakhuluma ngezinceku zayo abaprofethi, yathi: “Ngenxa yokuthi uManase, inkosi yakwaJuda, enzile lezi zinengiso, wenza okubi okudlula konke okwenziwa ama-Amori ayengaphambi kwakhe, wenza noJuda ukuba one ngezithombe zakhe: ngalokho usho kanje uJehova uNkulunkulu ka-Israyeli, Bheka, ngiletha ububi obunjalo phezu kweJerusalema noJuda, ukuthi yilowo nalowo oyokuzwa, zombili izindlebe zakhe ziyokhala. Ngiyokwelulela phezu kweJerusalema intambo yokukala yaseSamariya, nesimisi sokukala sendlu ka-Ahabi;

ngiyosula iJerusema njengomuntu esula isitsha, esisula, asiphendukele phansi. Ngiyakulahla insali yefa lami, ngiyinikele esandleni sezitha zayo; ziyakuba yimpango nempahlazo kuzo zonke izitha zazo.” 2 AmaKhosi 21:10–14.

“Intambo” yentukuthelo kaNkulunkulu, okuyiyo “izikhathi eziyisikhombisa” zikaMose, yaqala yelulwa phezu kombuso wasenyakatho (indlu ka-Ahabi), yase ilandelwa nguJuda. Elinye igama leBhayibheli elisho lezi “zikhathi eziyisikhombisa” elisuselwa kuLevitikusi amashumi amabili nesithupha yigama elithi “hlakazekile”.

Khona-ke nami ngiyakuhamba ngimelane nani ngokufutheka; mina, yebo mina uqobo, ngiyanijezisa izikhathi eziyisikhombisa ngenxa yezono zenu. Niyakudla inyama yamadodana enu, nenyama yamadodakazi enu niyoyidla. Ngiyochitha izindawo zenu eziphakemeyo, nginqume phansi izithombe zenu, ngiphonse izidumbu zenu phezu kwezidumbu zezithombe zenu, nomphefumulo wami uyakuninyanya. Ngiyokwenza imizi yenu ibe yincithakalo, ngilethe izindawo zenu ezingewele ekuchithekeni, angiyikuhogela iphunga leminikelo yenu emnandi. Ngiyoletsha izwe libe yincithakalo; nezitha zenu ezihlala kulo ziyakumangala ngalo. Ngiyanihlakaza phakathi kwezizwe, ngihoshe inkemba emva kwenu; izwe lenu liyakuba yincithakalo, nemizi yenu ibe yihlane. Khona izwe liyakuyithokoza imisabatha yalo, sonke isikhathi lapho lilele liyincithakalo, nina nisesezweni lezitha zenu; yebo, khona-ke izwe liyakuphumula, liyithokoze imisabatha yalo. Sonke isikhathi lapho lilele liyincithakalo liyakuphumula; ngokuba aliphumulanga ngemva kwemisabatha yenu, lapho nihlezi kulo. Levitikusi 26:28–35.

Ukuhlakazeka phakathi kwabezizwe kwagcwaliseka kuDanyeli lapho ethunjwa eyisigqila wayiswa eBhabhiloni, ngesikhathi sokuthunjwa kukaJehoyakimi. Khona-ke, ngesikhathi uDanyeli esezweni “lezitha,” izwe laphumula lajabulela “amasabatha alo.” Incwadi yesiBili yeziKronike isitshela ukuthi lesi sikhathi sasiyimonyaka engamashumi ayisikhombisa kaJeremiya, uDanyeli ayeyiqaphela esahlukweni sesishiyagalolunye.

Labo ababesindile enkembeni wabathumba wabayisa eBhabhiloni; lapho baba yizinceku zakhe nezamadodana akhe kwaze kwaba sekubuseni kombuso wasePheresiya; ukuze kugcwaliseke izwi leNkosi elakhulunywa ngomlomo kaJeremiya, kwaze kwaba yilapho izwe selijabulele amasabatha alo; ngokuba sonke isikhathi liseyincithakalo lagcina isabatha, ukuze kugcwaliseke iminyaka engamashumi ayisikhombisa. Kepha ngomnyaka wokuqala kaKoresi inkosi yasePheresiya, ukuze kugcwaliseke izwi leNkosi elalikhulunywe ngomlomo kaJeremiya, iNkosi yavusa umoya kaKoresi inkosi yasePheresiya, waze wamemezela kuwo wonke umbuso wakhe, wakubhala nokukubhala, wathi, Usho kanje uKoresi inkosi yasePheresiya: Yonke imibuso yomhlaba iNkosi uNkulunkulu wasezulwini inginikile yona; futhi ingiyalile ukuba ngiyakhele indlu eJerusema, elakwaJuda. Ngubani okhona kini kubo bonke abantu bakhe na? INkosi uNkulunkulu wakhe mayibe naye, akhuphuke. 2 IziKronike 36:20–23.

Igama elithi “ukuhlakazeka” liwuphawu lwe “zikhathi eziyisikhombisa.” Isahlulelo sikaNebukadinesari sokuphila “izikhathi eziyisikhombisa” njengenyamazane, sasiyisifaniso sesahlulelo sikaBelishasari, njengoba simelelwa ngamazwi ayimfihlakalo asodongeni, “mene,

mene, tekel upharsin.” Isahlulelo sikaBelishasari sasimelelwe ngombhalo wesandla owawulingana nezinkulungwane ezimbili namakhulu amahlanu namashumi amabili, okuyinani elifanayo lezinsuku uNebukadinesari aphila ngazo njengenyamazane, kanye nenani elifanayo leminyaka elimelelwe “yizikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Isahlulelo sikaBelishasari, esasifanekiselwa kusengaphambili yisahlulelo sikaNebukadinesari, samelwa ngokomfanekiso “ngezikhathi eziyisikhombisa,” futhi zombili lezo zahlulelo zazimelela “ukuwa kweBabiloni,” okuyisibonakaliso somlayezo wengelosi yesibili. Ukuwa kokuqala kweBabiloni kwaba yilapho umbhoshongo kaNimrode wehliswa phansi.

Umhlaba wonke wawunolimi olulodwa, nenkulumo eyodwa. Kwathi besuka empumalanga, bafika ethafeni ezweni laseShinari; bahlala khona. Base bethi omunye komunye: Wozani, masenze izitini, sizishise kahle kakhulu. Babenazo izitini esikhundleni samatshe, nodaka lwetiyela lwaluyisibopho sabo. Base bethi: Wozani, masizakhele umuzi nombhoshongo, onqongo yawo lufinyelele ezulwini; sizenzele igama, funa sihlakazeke phezu kobuso bomhlaba wonke. INkosi yehla ukuba ibone umuzi nombhoshongo, abantwana babantu ababewakha. INkosi yathi: Bhekani, abantu banye, bonke banolimi olulodwa; futhi yilokhu abaqala ukukwenza; manje akukho okuyobanqatshelwa kulokho abakucabangile ukukwenza. Wozani, makehle, sidide ulimi lwabo khona bangezwani ngenkulumo yomunye nomunye. Ngakho iNkosi yabahlakaza ukusuka lapho phezu kobuso bomhlaba wonke; base beyeka ukwakha umuzi. UGenesis 11:1–8.

Ekwehlweni kweBabele, okwakuyikwehlulelwa kukaNimrode, iNkosi “yasakaza” abahlubuki bakaNimrode ebusweni “bomhlaba wonke.” UNimrode nabalandeli bakhe babazi ukuthi ukuhlubuka kwabo kwakuyobangela ukuba basakazeke, ngokuba babeshilo ukuthi isizathu sokwakha umbhoshongo nomuzi kwakuwukuthi “sizenzele igama, funa sihlakazekele ebusweni bomhlaba wonke.”

“Ngegama,” ngokwesiprofetho, kuwuphawu lwesimilo. Isimilo uNimrode nabalingani bakhe abasungula simelelwa yimisebenzi yabo, ngoba ngesithelo niyakusazi isimilo. Isithelo sokuvukela kukaNimrode, ngakho-ke uphawu lwesimilo sakhe, kwaba ukwakhiwa kombhoshongo nomuzi. “Umbhoshongo” uwuphawu lwebandla, kanti “umuzi” uwuphawu lombuso. Igama lezihlubuki zikaNimrode, elimela isimilo sazo, kwaba ukuhlanganiswa kwebandla nombuso, okubuye ngokomfanekiso kumelelwe njengomfanekiso wesilo.

Isiqephu esiveza ukuwa kweBabele sinezwi elithi “wozani” eliphindwe kathathu. Elesithathu yilapho uNkulunkulu eletha ukwahlulela kokudida ulimi lwabo, nokubahlakaza yonke indawo. Elokuqala elithi “wozani” laliyisilungiselelo sesibili elithi “wozani,” ngesikhathi bakha umuzi wabo nombhoshongo wabo. Lapho sebewuqedile umsebenzi wabo phakathi nomlando wesisho sesibili esithi “wozani,” uNkulunkulu wehlela phansi ukuze abuke ngokubonakalayo ukuhlubuka kwabo. Elesithathu elithi “wozani,” laliyisahlulelo, kanti elesibili elithi “wozani” laliyisivivinyo esibonakalayo. Elokuqala elithi “wozani” limelela ukwehluleka kwabo kokuqala, futhi ngokwesiprofetho ukuphindwa kathathu kwesithi “wozani” kuveza inqubo yokuvivinywa yezinyathelo ezintathu yevangeli laphakade. Kukhona olunye ulwazi oluningi kakhulu ebufakazini bokuhlubuka nokuwa kukaNimrode, kodwa simane sikhomba ukuthi ngesikhathi sokuqala

iBhabhiloni (iBabele) liwa, uphawu “Iwezikhathi eziyisikhombisa,” njengoba lumelelwa “ukuhlakazwa,” luyavezwa. Isahlulelo sikaNimrode samelelwa ukuhlakazwa, esikaNebukadinesari “yizikhathi eziyisikhombisa” kanti esikaBelishasari “ngamakhulu amabili namashumi amahlanu anamashumi amabili.”

Uphawu lwe-Alpha no-Omega lukhomba ukuthi umugqa wesiprofetho omelwe izahluko zesine nesesihlanu, ungumyalezo wemvula yokugcina wengelosi yesibili nowoMkhosi Waphakathi Nobusuku. Lo mugqa uqala ngokuwa kweBabiloni okumelwe nguNebukhadinezari, okukhomba u-1798, okuyisikhathi lapho iBabiloni lomoya (ubupapa) lawa khona okokuqala. Khona-ke ekugcineni komugqa, iBabiloni likaBelishasari liyawa, kuphawula ukuqala kokuwa okuqhubekayo kweBabiloni lomoya (ubupapa futhi), okuqala enkingeni yomthetho weSonto. Kukhona ofakazi ababili bokokuwa kweBabiloni ekuqaleni komugqa nabanye ofakazi ababili ekugcineni. Ingqondo yesiprofetho iyalubona uphawu loMqalo noPhelo olukhulu, ngesikhathi ibona indaba yokuwa kweBabiloni ifakazelwa ngofakazi abane emgqeni omelwe izahluko zesine nesesihlanu zikaDaniyeli.

Ebudlelwaneni besifaniso nokugcwaliseka kwaso phakathi kukaNebukhadinesari noBelishasari, lapho kuqondaniswa nezinsuku zokugcina, sithola isilo somhlaba esimweni saso esinjengesemvu simelwe nguNebukhadinesari; bese kuthi, lapho sikhuluma njengodrako, sibone uBelishasari. Sibona ebudlelwaneni besiprofetho uphondo lweRiphabhulikhi luholwa nguMthethosisekelo wase-United States lumelwe nguNebukhadinesari, kanye nokuchithwa koMthethosisekelo kumelwe nguBelishasari. Futhi sizobona uNebukhadinesari njengentombi ehlaniphiye, noBelishasari njengentombi eyisiwula.

Sizoqhubeka nokucabangela kwethu izahluko zesine nesesihlanu zikaDaniyeli esihlokweni esilandelayo.

“UBelishasari wayenikwe amathuba amaningi okwazi nokwenza intando kaNkulunkulu. Wayebonile umkhulu wakhe uNebukadinesari exoshwa emphakathini wabantu. Wayebonile ukuhlakanipha inkosi eziqhenyayo eyayiziqhayisa ngakho kususwa nguLowo owayekunike yona. Wayebonile inkosi ixoshwa embusweni wayo, yenziwa umngane wezilwane zasendle. Kodwa uthando lukaBelishasari lokuzitika nokuzikhazimulisa lwesula izifundo ayengafanele neze ukuba azikhohlwe; wenza izono ezifanayo nalezo ezaletsa izahlulelo ezesabekayo phezu kukaNebukadinesari. Wachitha amathuba ayewanikwe ngomusa, enganaki ukusebenzisa amathuba ayeseduze kwakhe ukuze ajwayelane neqiniso. ‘Kumelwe ngenzeni ukuze ngisindiswe na?’ kwakuwumbuzo inkosi enkulu kodwa eyisiphukuphuku eyawudlula ngokunganaki.”

“Lena yilo ingozi yentsha yanamuhla enganaki, enobudedengu. Isandla sikaNkulunkulu siyomvusa isoni njengoba senza kuBelishasari, kodwa kwabaningi kuyobe sekwephuze kakhulu ukuba baphenduke.

“Umbusi waseBabiloni wayenengebo nodumo, futhi ekuzithokoziseni kwakhe okuziphakamisayo wayeziphakamisele phezulu emelene noNkulunkulu wezulu nomhlaba. Wayethembele engalweni yakhe uqobo, engacabangi ukuthi kungaba khona oyoba nesibindi

sokuthi, ‘Kungani wenza lokhu?’ Kodwa ngesikhathi isandla esiyimfihlakalo sibhala izinhlamvu odongeni lwesigodlo sakhe, uBelishasari wagcwala ukwesaba wathula du. Ngomzuzwana nje waphucwa ngokuphelele amandla akhe futhi wehliswa njengomntwana. Wabona ukuthi wayesesihawukelweni soYedwa omkhulu kunoBelishasari. Wayekade edlala ngezinto ezingcwele. Manje unembeza wakhe wavuswa. Wabona ukuthi wayenelungelo lokwazi nokwenza intando kaNkulunkulu. Umlando kayisemkhulu wakhe wamqhamukela ngokucaca okukhulu phambi kwakhe njengokuloba odongeni.” Bible Echo, April 25, 1898.