

# Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nesikhombisa

*Enye Iphupho Eliyimfihlo*

Jeff Pippenger

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Iphupho lesibili likaNebukadinesari limaka “isikhathi sokuphela,” lapho izigaba ezimbili zabakhulekeli zibizelwa ukuba zize ziphenye “ukwanda kolwazi” okwavulwa uphawu ngowe-1798. UDaniyeli ubuye futhi abonakaliswe njengoBeliteshazari, ngaleyo ndlela ebonakaliswa njengabantu besivumelwano sikaNkulunkulu, ngokuba ukuguqulwa kwegama ngokwesiprofetho kuwuphawu lobudlelwano besivumelwano. UNebukadinesari wavuma ukuthi uDaniyeli wayenobukhona bukaMoya oNgcwele, futhi ngenxa yolwazi lwakhe lwangaphambilini ngoDaniyeli, wayecabanga ukuthi “akukho mfihlo” eyayiyomkhathaza uDaniyeli, kodwa imfihlo yaleli phupho yamkhathaza uDaniyeli.

“O Beltheshazari, nduna yabathakathi, lokhu ngazi ukuthi umoya wawonkulunkulu abangcwele ukuwe, futhi akukho mfihlakalo ekukhathazayo, ngitshele imibono yephupho lami engiyibonileyo, nencazelo yalo. Yayinje imibono yekhanda lami embhedeni wami: ngabona, futhi bheka, kwakukhona umuthi phakathi komhlaba, nokuphakama kwawo kwakukhulu. Umuthi wakhula, waqina, ukuphakama kwawo kwafinyelela ezulwini, nokubonakala kwawo kwaze kwaba semikhawulweni yonke yomhlaba. Amaqabunga awo ayemahle, nesithelo sawo sisiningi, futhi kuwo kwakukhona ukudla kwabo bonke; izilwane zasendle zazinomthunzi ngaphansi kwawo, nezinyoni zezulu zazihlala emagatsheni awo, futhi yonke inyama yondliwa yikho. Ngabona emibonweni yekhanda lami embhedeni wami, futhi bheka, umlindi nongcwele wehla evela ezulwini; wamemeza ngezwi elikhulu, washo kanje: Gawula umuthi, unqume amagatsha awo, uvuthulule amaqabunga awo, uhlakaze isithelo sawo; izilwane mazisuke ngaphansi kwawo, nezinyoni emagatsheni awo. Nokho shiyani isiqu sezimpande zawo emhlabeni, yebo, siboshwe ngebhande lensimbi nethusi, otshanini obuthambile bensimu; futhi makumaniswe ngamazolo asezulwini, nesabelo sakhe sibe kanye nezilwane otshanini bomhlaba. Inhliziyo yakhe mayiguqulwe isuke kweyomuntu, anikwe inhliziyo yesilwane; kudlule izikhathi eziyisikhombisa phezu kwakhe. Lolu daba lungenxa yesimemezelo sabalindi, nalesi sicelo singenxa yezwi labangcwele, ukuze abaphilayo bazi ukuthi oPhezukonke ubusa embusweni wabantu, awunike lowo athanda ukumunika wona, futhi umisa phezu kwawo ophansi kunabo bonke abantu. Leli phupho ngilibonile mina Nkosi uNebukhadinesari. Manje wena, O Beltheshazari, chaza incazelo yalo, ngokuba zonke izazi zombuso wami azinamandla okungazisa incazelo yalo; kodwa wena uyakwazi, ngokuba umoya wawonkulunkulu abangcwele ukuwe.” Khona uDaniyeli, ogama lakhe lalinguBeltheshazari, wamangala isikhathi esiyihora elilodwa, nemicabango yakhe yamkhathaza. Inkosi yaphendula yathi: “Beltheshazari, makungakukhathazi iphupho, noma incazelo yalo.” UBeltheshazari waphendula wathi: “Nkosi yami, sengathi iphupho lingaba ngelabazondayo, nencazelo yalo ibe ngezitha zakho.” Daniyeli 4:9–19.

UDaniyeli “uyakhathazeka” ngephupho nangencazelo yalo, ngoba uyaqonda ukuthi uNebukhadinezari angase acasulwe yincazelo, kodwa lapho uNebukhadinezari esemkhuthaza ukuba akhulume, uDaniyeli unikeza uNebukhadinezari isixwayiso sesahlulelo esizayo. Lesi sixwayiso sesahlulelo esizayo siwuphawu lwesixwayiso sengwekazi yokuqala eyafika ngesikhathi sokuphela, ngo-1798.

Khona-ke uDaniyeli, ogama lakhe lalinguBelitesazari, wamangala isikhathi esingangehora, nemicabango yakhe yamkhathaza. Inkosi yakhuluma, yathi: Belitesazari, ungavunyelwa iphupho noma incazelo yalo kukukhathaze. UBelitesazari waphendula, wathi: Nkosi yami, sengathi iphupho lingaba ngelabazondayo wena, nencazelo yalo ibe ngeyezitha zakho. Daniyeli 4:19.

UDaniyeli “wamangala ihora elilodwa.” “Ihora” lingelinye lezikhathi ezinhlanu lapho igama elithi “ihora” livela khona encwadini kaDaniyeli, futhi alitholakali nakwezinye izindawo eTestamenteni Elidala. Lapha limelela isikhathi lapho uDaniyeli, emele “abahlakaniphileyo” abaqonda ukwanda kolwazi, belungiselela ukunikeza isixwayiso sengwezi yokuqala, ememezela ukuvulwa kokwahlulela kophenyo ngo-Okthoba 22, 1844. Ukuhumusha kukaDaniyeli iphupho akuhlanganisi kuphela isimemezelo sokwahlulela okuzayo, kodwa futhi kuhlanganisa nobizo kuNebukadinesari lokuba ayeke isono, okumele ivangeli laphakade lengelosi yokuqala. “Ihora” ngokwesiprofetho beliyotholakala ngesikhathi sokuphela, ngo-1798, lapho ingelosi yokuqala ingena emlandweni. Ingelosi yokuqala yangena emlandweni ngo-1798, ekupheleni “kwezikhathi eziyisikhombisa” zempindiselo kaNkulunkulu elethwa phezu kombuso wasenyakatho, eziqala ngo-723 BC.

Ngokuba lezi ziyizinsuku zempindiselo, ukuze kugcwaliseke konke okulotshiwe. Kodwa maye kwabakhulelweyo, nakwabanikisa ibele, ngalezo zinsuku! ngokuba kuyakuba khona ukuhlupheka okukhulu ezweni, nolaka phezu kwalesi sizwe. Bayakuwa ngenkamba ebukhali, baholelwe ekuthunjweni kuzo zonke izizwe; futhi iJerusalema liyakunyathelwa phansi ngabezizwe, kuze kugcwaliseke izikhathi zabezizwe. Luka 21:22–24.

UNebukadinesari wayezophila enenhliziyi yesilo phakathi nesikhathi sempindiselo kaNkulunkulu eyafikiselwa umbuso wasenyakatho wakwa-Israyeli, ngokuba uNebukadinesari wayeyinkosi yasenyakatho. ULuka ukhomba lesi sikhathi esifanayo ngokuthi “izikhathi” (“izikhathi zabezizwe”), ngobuningi, lapho ephawula indawo yokuphela kokunyathelwa phansi kweJerusalema.

Futhi bayakuwa ngomphetho wenkamba, bathunjelwe kuzo zonke izizwe; iJerusalema liyonyathelwa phansi ngabezizwe, kuze kugcwaliseke izikhathi zabeZizwe. Luka 21:24.

Encwadini yeSambulo, izikhathi zokunyathelwa phansi kwendlu engewele nebutho ngabeZizwe zamane zabaniswa njengeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, ngoba kwakugcizelelwa nje isikhathi sokuhlushwa kobupapa.

Kepha igceke elingaphandle kwethempeli ulishiye, ungalinganisi; ngokuba linikwe abeZizwe; nomuzi ongewele bayakuwunyathela ngaphansi kwezinyawo izinyanga ezingamashumi amane nambili. Ngiyakunika amandla ofakazi bami ababili, futhi bayakuprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe izindwangu

zamasaka. IsAmbulo 11:2, 3.

Umyalezo wesixwayiso owanikezwa uNebukadinesari nguDaniyeli umelela isixwayiso sesahlulelo esizayo. Ukufika kwalowo myalezo wesixwayiso kubekwe ngokomfanekiso ngonyaka we-1798, okuyisikhathi lapho ingelosi yokuqala yafika khona ukuzoxwayisa ngesahlulelo sophenyo esasisondele. Isahlulelo esaprofethwa phezu kukaNebukadinesari senzeka ekusetshenzisweni kwesibili kwegama elithi “ihora” esahlukweni sesine.

Konke lokhu kwehlela inkosi uNebukhadinesari. Ekupheleni kwezinyanga eziyishumi nambili yahamba esigodlweni sombuso waseBabiloni. Inkosi yakhuluma yathi, Leli akusilo yini iBabiloni elikhulu engilizakhele indlu yombuso ngamandla obuqhawe bami, nangenxa yodumo lobukhosi bami? Izwi liseke semlonyeni wenkosi, kwehla izwi livela ezulwini, lithi, O nkosi Nebukhadinesari, kukhulunywa kuwe; umbuso ususiwe kuwe. Futhi bayokuxosha phakathi kwabantu, nendawo yakho yokuhlala iyakuba kanye nezilo zasendle: bayokwenza ukuba udle utshani njengezinkabi, kudlule phezu kwakho izikhathi eziyisikhombisa, uze wazi ukuthi oPhezukonke ubusa embusweni wabantu, awunike lowo athanda ukumnika wona. Ngalelo hora lona lelo le nto yagwaliseka phezu kukaNebukhadinesari: waxosha phakathi kwabantu, wadla utshani njengezinkabi, umzimba wakhe wamanziwa ngamazolo ezulu, kwaze kwakhula izinwele zakhe zaba njengezimpaphe zezinkozi, nezinzapho zakhe zaba njengezinzapho zezinyoni. Daniyeli 4:28–33.

Isahlulelo esasiprofethiwe safika khona kanye “ngehora” uNebukadinesari ephakamisa inhliziyo yakhe ngokuziqhenya. Isahlulelo sophenyo esasiprofethiwe safika lapho “ihora” lesahlulelo sikaNkulunkulu sophenyo liqala.

“Ihora” lokwahlulela kukaNkulunkulu ngo-Okthoba 22, 1844, lalikhqiize izigaba ezimbili zabakhulekeli, ezimelelwe njengaba “hlakaniphileyo” nababi kuDaniyeli isahluko seshumi nambili, futhi ezaphinde zamelelwa njengaba “hlakaniphileyo” noma “abayiziwula” emfanekisweni wezintombi eziyishumi, futhi ezaphinde zamelelwa njengalabo abalungisiswa ngokukholwa kuHabakuki isahluko sesibili, ababekhathaniswa nalabo ababebonakalisa isimilo esifanayo naleso uNebukhadinezari ayenaso “ngehora” ukwahlulela kwakhe kufika.

Bhekani, umphefumulo wakhe ophakanyisiweyo awuqondile kuye; kodwa olungileyo uyakuphila ngokukholwa kwakhe. Habakuki 2:4.

Izigaba ezimbili kulowo nalowo wemigqa emithathu zabonakaliswa lapho “ihora” lokwahlulela kwakhe lifika ngo-Okthoba 22, 1844, okuyilokho “ihora” lokwahlulela likaNebukhadinezari elikumelalayo. U-1798 wawuyisiphetho sokuthukuthela “kokuqala” “kwezikhathi eziyisikhombisa,” lapho ubupapa buyeka ukuphumelela, ngoba banikwa inxeba elibulalayo.

Inkosi iyakwenza ngokwentando yayo; izoziphakamisa, izenze nkulu ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo imelene noNkulunkulu wonkulunkulu, futhi iyophumelela kuze kuphele intukuthelo; ngokuba okunqunyiwe kuyokwenzeka. Daniyeli 11:36.

1844, kwakuyisiphetho “sentukuthelo” yokugcina:

Wasesethi: Bheka, ngizokwazisa okuyakuba khona ekugcineni kwentukuthelo; ngoba ngesikhathi esimisiwe ukuphela kuyakuba khona. Daniyeli 8:19.

Ukusetshenziswa kokuqala kwegama elithi “ihora,” esahlukweni sesine sikaDaniyeli, kumele u-1798; okwaba ukuphela “kokuqala” kolaka lukaNkulunkulu lwezikhathi “eziyisikhombisa” olubhekiswe embusweni wasenyakatho wakwa-Israyeli; ukufika komlayezo wengelosi yokuqala ngesikhathi sokuphela; kanye nokuphela “kwezikhathi eziyisikhombisa” zikaNebukadinesari “ekupheleni kwezinsuku.”

Ukusetshenziswa kwesibili kwegama elithi “ihora,” esahlukweni sesine sikaDaniyeli, kumele u-1844; okuwukuphela kokucasuka “kokugcina” “kwezikhathi eziyisikhombisa,” okumelene nombuso waseningizimu wakwaJuda. Kwakuyisikhathi futhi sokufika kokwahlulela okuphenyayo, kanye nokwahlulelwa komuntu siqu kukaNebukadinesari.

Isahluko sokuqala sikhomba umlando wenqubo yokuvivinywa enezinyathelo ezintathu, futhi siphawula ukugcotshwa ngamandla kombiko wengelosi yokuqala ngo-Agasti 11, 1840. Isahluko sesine simelela ukufika kombiko wengelosi yokuqala ngesikhathi sokuphela ngo-1798, futhi kufanele sibekwe phezu kwesahluko sokuqala. Isahluko sesine sigcizelela umbiko wengelosi yokuqala nesixwayiso sawo sokwahlulelwa okusondelayo, futhi siphawula u-Okthoba 22, 1844, kanye nokufika kombiko wengelosi yesithathu.

Ndawonye zifanekisela ukuqala hhayi kwe-Adventism kuphela, kodwa futhi nokwe-United States. Izahluko zokuqala kuya kwezintathu futhi zikhuluma ngomlando ekupheleni kwe-Adventism, nasekupheleni kwe-United States. Isahluko sesihlanu, kanye nobufakazi bukaBelshazzar, nakho kuyavumelana nalezo zahluko ezintathu zokuqala.

Isahluko sokuqala, sihambisana nesahluko sesine, simelela ukunyakaza kwengelosi yokuqala, kanye nomlando wesikhathi lapho incwadi kaDaniyeli yavulwa ngesikhathi sokuphela ngo-1798. Umlayezo owavulwa ngaleso sikhathi ufanekiselwa ngombono woMfula i-Ulai, omelela ukwanda kolwazi oluqukethwe ezahlukweni zesikhombisa, zesishiyagalombili, nezesishiyagalolunye zikaDaniyeli.

Ngomnyaka wesithathu wokubusa kwenkosi uBelishasari, kwabonakala kimi umbono, yebo kimi Daniyeli, emva kwalowo owabonakala kimi ekuqaleni. Ngabona embonweni; kwase kuthi lapho ngibona, ngangiseShushani esigodlweni, esisesifundazweni sase-Elamu; ngabona embonweni, futhi ngangiseceleni komfula u-Ulayi. Daniyeli 8:1, 2

Izahluko zokuqala kuya kwezintathu, ezihambisana nesahluko sesihlanu, zimelela ukuhamba kwengelosi yesithathu, kanye nomlando wesikhathi lapho incwadi kaDaniyeli yavulwa ngo-1989. Umlayezo owavulwa ngaleso sikhathi ufanekiselwa ngombono woMfula iHidekeli, omelela ukwanda kolwazi oluqukethwe phakathi kwezahluko zeshumi, zeshumi nanye, nezeshumi nambili.

Ngosuku lwamashumi amabili nane lwenyanga yokuqala, ngathi ngisemaceleni komfula omkhulu, onguHidekeli. Daniyeli 10:4.

Sizoqhubeka nokucabangela kwethu umugqa kaNebukhadinesari noBelishasari esihlokweni esilandelayo.

“Kunesidingo sokutadishwa okusondele kakhulu kweZwi likaNkulunkulu. Ikakhulukazi uDaniyeli neSambulo kufanele kunakwe ngendlela engagaze ibonwe ngaphambili emlandweni womsebenzi wethu. Kungenzeka sibe nokuncane esingakusho kwezinye izingxenye mayelana namandla aseRoma nobupapa, kodwa kufanele siqondise ukunaka kulokho abaprofethi nabaphostoli abakubhalile ngaphansi kokuphefumulelwa nguMoya kaNkulunkulu. UMoya oNgewele uzihlele kanjalo izinto, kokubili ekunikezweni kwesiprofetho nasezehlakalweni eziveziweyo, ukuze kufundiswe ukuthi isenzo somuntu kufanele sigcinwe singabonakali, sifihlwe kuKristu, kuthi iNkosi uNkulunkulu wezulu nomthetho waYo baphakanyiswe.”

“Funda incwadi kaDaniyeli. Bizani, iphuzu ngephuzu, umlando wemibuso emelwe lapho. Bhekani izikhulu zombuso, imikhandlu, amabutho anamandla, nibone ukuthi uNkulunkulu wasebenza kanjani ukuze ehlise ukuzidla kwabantu, abeke inkazimulo yomuntu othulini. UNkulunkulu yedwa emelelwe njengomkhulu. Embonweni womprofethi ubonakala ehlisa phansi omunye umbusi onamandla, amise omunye. Wembulwa njengeNkosi yendawo yonke, esezomisa umbuso waYo waphakade—oMdala Wezinsuku, uNkulunkulu ophilayo, uMthombo wakho konke ukuhlakanipha, uMbusi wamanje, uMembuli wekuzayo. Fundani niqonde ukuthi umntu uyimpofu kangakanani, ubuthaka kangakanani, uphila isikhashana esingakanani, uyaphambuka kangakanani, unecala kangakanani, lapho ephakamisa umphefumulo wakhe ekuyize.”

“UMoya oNgewele ngo-Isaya usiqondisa kuNkulunkulu, uNkulunkulu ophilayo, njengento eyinhloko okufanele ibhekwe—kuNkulunkulu njengoba embuliwe kuKristu. ‘Ngokuba sizalelwe umntwana, siphiwe indodana; nombuso uyakuba semahlombe ayo: igama layo liyakuthiwa uMangaliso, uMeluleki, uNkulunkulu onamandla, uYise ongunaphakade, iNkosi yokuthula’ [Isaya 9:6].”

“Ukukhanya uDaniyeli akwamukela ngokuqondile kuNkulunkulu kwanikezwa ngokukhethekile lezi zinsuku zokugcina. Imibono ayibona ngasosebeni lwe-Ulai nolwe-Hiddekel, imifula emikhulu yaseShinari, manje isesigabeni sokugcwaliseka, futhi zonke izenzakalo ezabikezelwa maduze ziyobe sezifikile ekugcwalisekeni.

“Cabangani ngezimo zesizwe samaJuda ngesikhathi kunikezwa iziprofetho zikaDaniyeli. Abantwana bakwa-Israyeli babesekuthunjweni, ithempeli labo lalichithiwe, inkonzo yethempeli imisiwe. Inkolo yabo yayigxile emikhosini yohlelo lweminikelo. Babeyenze yaba yinto ebaluleke ngaphezu kwakho konke imikhuba yangaphandle, kuyilapho babelahlekelwe ngumoya wokukhulekela kweqiniso. Izinkonzo zabo zase zonakele ngamasiko nemikhuba yobuqaba, futhi ekwenzeni kwabo imikhosi yemihlatshelo abazange babheke ngalé kwesithunzi baye entweni uqobo lwayo. Abazange bamnake uKristu, umnikelo weqiniso wezono zabantu. INkosi yasebenza ukuze ilethe abantu ekuthunjweni, futhi imise izinkonzo ethempelini, ukuze imikhosi yangaphandle ingabi yisamba sonke senkolo yabo. Izimiso nemikhuba yabo kwakumelwe kuhlanzwe ebuhlangeni nobuqaba. Inkonzo yesiko yayekwa ukuze kuvuselelwe inkonzo yenhliziyo. Inkazimulo yangaphandle yasuswa ukuze okomoya kwembulwe.” Manuscript Releases, umqulu 16, 333, 334.

