

Incwadi kaDaniyeli - Inombolo Engamashumi Amane Nesithupha

Ukuphumula Nokuqabuleka

Jeff Pippenger

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Ngubani ayakumfundisa ulwazi? Futhi ngubani ayakumenza aqonde imfundiso? Labo abalunyuliwe ebisini, nabakhishiwe emabeleni. Ngokuba isimiso siyakuba phezu kwesimiso, isimiso phezu kwesimiso; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, laphaya okuncane. Ngokuba ngezindebe ezingingqikayo nangolunye ulimi uyakukhuluma kulesi sizwe. Ayethe kuso: Lokhu kungukuphumula eningaphumuza ngakho okhatheleyo; nalokhu kungukuvuseleleka; nokho abavumanga ukuzwa. Kepha izwi likaJehova laba kubo isimiso phezu kwesimiso, isimiso phezu kwesimiso; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, laphaya okuncane; ukuze bahambe, bawele emuva, baphulwe, babanjwe ogibeni, bathathwe. Ngakho-ke zwanini izwi likaJehova, nina madoda ahlekayo usulu, enibusa lesi sizwe esiseJerusalema. Ngokuba nishilo nathi: Senze isivumelwano nokufa, futhi sivumelene nesihogo; lapho isishayo esichichimayo sidlula, asiyikusifinyelela thina; ngokuba senze amanga isiphephelo sethu, sazifihla ngaphansi kwamanga. Ngakho usho kanje uJehova uNkulunkulu, uthi: Bhekani, ngibeka eSiyoni itshe lesisekelo, itshe elivivinyiweyo, itshe legumbi eliyigugu, isisekelo esiqinileyo; okholwayo akayikushesha. Futhi ngiyakubeka ukwahlulela kube yintambo yokulinganisa, nokulunga kube yisibopho sokumisa mpo; isichotho siyakukhukhula isiphephelo samanga, namanzi achichime phezu kwendawo yokucasha. Nesivumelwano senu nokufa siyakuchithwa, nokuvumelana kwenu nesihogo akuyikuma; lapho isishayo esichichimayo sidlula, khona niyakunyathelwa phansi yiso. Isaya 28:9–18.

Ngo-1863, amadoda adelelayo ayebusa eJerusalema aqala umsebenzi oqhubekayo wokufihla amagugu kaMiller nokuwafaka esikhundleni ngezinhlamvu zemali ezingezomgunyathi nangamagugu omgunyathi. Ngokwenza kanjalo “enza isivumelwano nokufa,” “enza amanga” aba “yisiphephelo” sawo, futhi “azifihla” “ngaphansi kwamanga.” Kodwa kwakufanele avivinywe ngomyalezo wezinsuku zokugcina “wokuphumula” nowe “kuvuselelwa,” uPetru akhuluma ngawo encwadini yeZenzo.

Kodwa lezo zinto uNkulunkulu ayezibonisile ngaphambili ngomlomo wabo bonke abaprofethi bakhe, ukuthi uKristu wayeyakuhlupheka, uzigwalisile kanjalo. Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, ukuze kufike izikhathi zokuvuselelwa ezivela ebukhoneni beNkosi; futhi iyakuthuma uJesu Kristu, owayeshunyayelwe kini ngaphambili; yena izulu elimelwe ukumamukela kuze kufike izikhathi zokubuyiselwa kwezinto zonke, uNkulunkulu akhulume ngazo ngomlomo wabo bonke abaprofethi bakhe abangcwele kusukela ekuqaleni kwezwe. Ngokuba uMose washo ngeqiniso koyise ukuthi: INkosi uNkulunkulu wenu iyakunivusela umprofethi kubafowenu, onjengami; yena niyakumlalela kukho konke ayakunisho kini. Kuyakuthi-ke, wonke umphefumulo ongayikumlalela lowo mprofethi

uyakuchithwa phakathi kwabantu. Yebo, nabo bonke abaprofethi kusukela kuSamuweli nalabo abalandela emva kwakhe, bonke abakhulumileyo, babike futhi ngalezi zinsuku. Izenzo 3:18–24.

UPetru uveza ukuthi bonke abaprofethi bakhuluma ngezikhathi zokuphumula nokuna kwemvula yakamuva, kanti u-Isaya uchaza isigaba esenqaba izikhathi zokugcina zokuphumula okwenzeka ekuphethweni kokwahlulela kophenyo, lapho isono sisulwa futhi imvula yakamuva inetha. Ngaleso sikhathi, isigaba esenze isivumelwano sokufa u-Isaya akhuluma ngaso, ngokukaPetru “siyobhujiswa phakathi kwabantu.” USister White uvame ukukhuluma ngalesi sikhathi uqobo sokuphumula nokuvuselelwa kuka-Isaya.

“Ingelosi ehlangana ekumemezeleni umlayezo wengelosi yesithathu izokhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kuprofofethwa umsebenzi wobubanzi bomhlaba wonke nowamandla angajwayelekile. Ukunyakaza kokufika kukaKristu kweminyaka ka-1840–44 kwakuyisibonakaliso esikhazimulayo samandla kaNkulunkulu; umlayezo wengelosi yokuqala wahanjiswa kuzo zonke iziteshi zobuthunywa emhlabeni, futhi kwamanye amazwe kwaba khona isasasa lezenkolo elikhulu kunawo wonke elake labonwa kunoma yiliphi izwe kusukela eNguqukweni yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyokwedlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengwele yesithathu.”

“Umsebenzi uyakufana nowoSuku lwePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kukaMoya oNgwele ekuqaleni kwevangeli, ukuze kuhlume imbewu eyigugu, kanjalo ‘imvula yokugcina’ iyakunikezwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Khona siyakukwazi, uma siphikelela ukumazi uJehova: ukuphuma kwakhe kumisiwe njengokusa; futhi uyakuza kithi njengemvula, njengemvula yokugcina neyokuqala emhlabeni.’ Hosea 6:3. ‘Ngakho-ke jabulani, nina bantwana baseSiyoni, nithokoze kuJehova uNkulunkulu wenu, ngokuba uninike imvula yokuqala ngokulinganisele, futhi uyoninisa imvula, imvula yokuqala, nemvula yokugcina.’ Joel 2:23. ‘Ezinsukwini zokugcina, usho uNkulunkulu, ngiyakuthulula uMoya waMi phezu kwayo yonke inyama.’ ‘Kuyakuthi-ke bonke abayakukhuleka egameni leNkosi bayakusindiswa.’ Acts 2:17, 21.”

“Umsebenzi omkhulu wevangeli awuyikuphetha ngokubonakaliswa okuncane kwamandla kaNkulunkulu kunalokho okwawuphawula ekuvulekeni kwawo. Iziprofetho ezagwaliseka ekuthululweni kwemvula yokuqala ekuqaleni kwevangeli zizophinde zigwaliseke emvuleni yokugcina ekupheleni kwalo. Nanzi ‘izikhathi zokuhlunyelelwa’ umphostoli uPetru abebheke phambili kuzo lapho ethi: ‘Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, ukuze kufike izikhathi zokuhlunyelelwa ezivela ebukhoneni beNkosi; futhi Yena uyakuthumela uJesu.’ Izenzo 3:19, 20.” *The Great Controversy*, 611.

Isivivinyo sisekelwe endleleni yemvula yokugcina, emelwe ngokuthi “umugqa phezu komugqa.” Umlayezo wokuvivinya ulethwa ngabalindi abangab “bolunye ulimi,” abamelwe njengaban “ezindebeni ezingingizayo.” Umlayezo wokuvivinya wemvula yokugcina wawuzo lethwa ngabalindi ababengaqeqeshwanga endleleni yobuProthestani obuhlubukayo nobuKatolika, i-Adventism ebuyamukele kuwo wonke umlando wayo wokuhlubuka.

“Isikhathi asisekude lapho uvivinyo luzofika kuwo wonke umphefumulo. Uphawu lwesilo luzocindezelwa phezu kwethu. Labo abaye, isinyathelo ngesinyathelo, bavumela izimfuno zezwe futhi bavumelana namasiko ezwe, abayikukuthola kunzima ukuvumela ababusi abaphethe, kunokuba bazithobe ekugconweni, ekuhlambalazweni, ezinsongweni zokuboshwa, nasekufeni. Umbango uphakathi kwemithetho kaNkulunkulu nemithetho yabantu. Kulesi sikhathi igolide liyakuhlukaniswa nengcekeza ebandleni. Ukumesaba uNkulunkulu kweqiniso kuyakuhlukaniswa ngokucacileyo ekubonakaleni kwako nasekucwazimuleni kwako okuyize. Izinkanyezi eziningi ebesizibabaza ngenxa yokukhanya kwazo ngaleso sikhathi ziyakucima ebumnyameni. Amakhoba, njengamafu, ayakuthathwa ngumoya, ngisho nasezindaweni lapho sibona khona kuphela izibuya zikakolweni ocebileyo. Bonke abathatha imihlobiso yendlu engcwele, kodwa bengembethe ukulunga kukaKristu, bayakubonakala behlazekile ngobunqunu babo uqobo.

“Lapho izihlahla ezingenazithelo zigawulwa njengabakhinyabeza umhlaba, lapho izixuku zabazalwane bamanga zehlukaniswa kwabeyiqiniso, khona-ke labo abafihlakeleyo bayokwambulwa babonakale, futhi, ngamahosana, bahlele ngaphansi kwesibhengezo sikaKristu. Labo abebeyizithutha futhi bengazethembi bayoziveza obala ngoKristu nangeqiniso laKhe. Ababuthakathaka kakhulu nabangabazayo ebandleni bayoba njengoDavide—bezimisele ukwenza nokunesibindi sokulingela. Ubusuku buyoba bumnyama ngokwengeziwe kubantu bakaNkulunkulu, izinkanyezi zikhanye ngokugqama ngokwengeziwe. USathane uyobahlupha kabuhlungu abathembekileyo; kodwa, egameni likaJesu, bayophuma bengabanqobi kakhulu. Khona-ke ibandla likaKristu liyobonakala ‘lihle njengenyanga, licace njengelanga, futhi lesabeka njengebutho elinezibhengezo.’”

“Izinhlamvu zeqiniso ezihlwanyelwa ngemizamo yobuvangeli ziyobe seziqhuma, ziqhakaze, zithele izithelo. Imiphefumulo iyakwemukela iqiniso, eyokhuthazela ekuhluphekeni futhi idumise uNkulunkulu ngokuba ivunyelwe ukuhlupheka ngenxa kaJesu. ‘Emhlabeni niyakuba nosizi; kodwa yibani nesibindi; mina ngilinqobile izwe.’ Nxa isishayo esichichimayo sesidlula emhlabeni, nxa isibhulo sihlanza isibuya sikaJehova, uNkulunkulu uyakuba usizo lwabantu baKhe. Izindondo zikaSathane zingase ziphakanyiswe phezulu, kodwa ukholo lwabamsulwa nabangcwele aluyikwesatshiswa.”

“U-Eliya wamthatha u-Elisha ekulimeni ngophawu, waphonsa phezu kwakhe ingubo yakhe yokungcwelelwa. Ukubizelwa kulo msebenzi omkhulu nowesabekayo kwanikezwa amadoda okufunda nasesikhundleni; ukube la madoda ayezibona emancane emehlweni awo, futhi ethembele ngokuphelele eNkosini, Yona yayiyobahlonipha ngokuphatha isibonakaliso saYo ngokunqoba kuya ekunqobeni. Kodwa bazihlukanisa noNkulunkulu, bazinikela ethonyeni lezwe, iNkosi yabalahla.

“Abaningi baphakamise isayensi bayilahla ekuboneni uNkulunkulu wesayensi. Kwakungenjalo ngebandla ezikhathini zalo ezimsulwa kakhulu.

“UNkulunkulu uyokwenza umsebenzi osukwini lwethu okulindelwe wona ngabambalwa kuphela. Uyovusa futhi aphakamise phakathi kwethu labo abafundiswe kakhulu ngokugcotshwa nguMoya waKhe kunangokuqeqeshwa kwangaphandle kwezikhungo zesayensi. Lezi zinsiza akufanele zidelwe noma zigxekwe; zimisiwe nguNkulunkulu, kodwa

zinganikeza kuphela iziqu zangaphandle. UNkulunkulu uyobonakalisa ukuthi akancikile kubantu abafundileyo, abazazisayo.” Testimonies, volume 5, 81, 82.

“Isishayo esichichimayo” siyisifanekiso somthetho weSonto, oqala ngesikhathi sehora lokuzamazama komhlaba okukhulu kweSambulo sikaJohane ishumi nanye. Simelela isikhathi sokuvinjanywa somthetho weSonto esiqhubekela phambili.

“Izizwe zakwamanye amazwe ziyolandela isibonelo se-United States. Nakuba iyihola ekuqaleni, nokho leyo nhlekelele efanayo iyofikela abantu bakithi kuzo zonke izingxenye zomhlaba.” Testimonies, volume 6, 395.

Ngaphambi nje komthetho weSonto, izinhlamvu zemali zomgunyathi zephupho likaMiller zikhukhulelwa ziphonswe ngefasitela, njengoba ama-Adventist aseLawodikeya ekhishwe ngomlomo weNkosi. Khona-ke ibandla liyaphakanyiswa libe yisibonakaliso, “lihle njengenyanga, licacile njengelanga, futhi liyesabeka njengempi enamabhanela”. Umlayezo ka-Isaya ophuma “ngolunye ulimi” nangezindebe “ezingingizayo,” umelela labo abavuswayo baphakanyiswe futhi abafundiswa ngokugcotshwa koMoya waKhe kunokufundiswa ngokuqeqeshwa kwangaphandle kwezikhungo zesayensi. Izidakwa zakwa-Efrayimi ziyahluleka esivivinyweni “somugqa phezu komugqa,” ngokuba ukuhlakanipha kwabahlakaniphileyo bazo kunyamalale. Isiprofetho kubo sesibe njengencwadi evaliwe.

Umlando, ngokukaPetru, bonke abaprofethi kusukela kuSamuweli abakhulume ngawo, unikeza izibonelo eziningana zokubhujiswa kwama-Adventist awenqaba umlayezo wemvula yokugcina; kodwa akusikho ukufa ngokomzimba abakuhluphekayo ngesikhathi somthetho weSonto, kodwa kuwukufa ngokomoya okuhambisana nokwaziswa kweqiniso lokuthi balahlekile kuze kube phakade, njengoba kumelwe izintombi eziyiziwula, ezivuka encwadini ka-Amose ziqaphele iqiniso lokuthi zilahlekile.

Bhekani, izinsuku ziyeza, usho iNkosi uJehova, lapho ngiyothumela indlala ezweni, kungabi yindlala yesinkwa, kungabi ukoma kwamanzi, kodwa kube ukoma kokuzwa amazwi kaJehova; bayakuzulazula besuka kolunye ulwandle beya kolunye, besuka enyakatho kuze kube sempumalanga, begijima benyuka benyuka befuna izwi likaJehova, kodwa bangalitholi. Ngalolo suku izintombi ezinhle nezinsizwa ziyakuphela amandla ngenxa yokoma. Labo abafunga ngesono saseSamariya, bathi, UNkulunkulu wakho uyaphila, O Dani; bathi futhi, Indlela yaseBherishebha iyaphila; labo bayakuwa, bangaphinde bavuke naphakade. Amose 8:11–14.

Ngemva kokubhekisela ehoreni lomthetho weSonto ngophawu “Iwesishayo esichichimayo,” u-Isaya ubhekisa ekwesabeni nasekukhathazekeni okuqhubekayo kwalabo abenza isivumelwano nokufa.

Isivumelwano senu nokufa siyakuchithwa, nesivumelwano senu nesihogo asiyikuma; nxa isishayo esichichimayo sidlula, khona liyakunyathelelwa phansi yiso. Kusukela ngesikhathi siphuma, siyakulithumba; ngoba ekuseni ngezikhathi zonke siyakwedlula, emini nasebusuku; njalo kuyakuba yikuhlupheka kuphela ukuqonda umbiko. U-Isaya 28:18, 19.

Ukuqonda kokwanda kolwazi okufanekiswa ngamatshe ayigugu kaMiller kuyobe kungasekho kutholakala; kodwa “ukuqonda” kombiko wenhlekelele yomthetho weSonto eliqhubekayo kuyoveza ukuthi isivumelwano sabo nokufa sichithiwe. Labo abaye bazifihla “ngaphansi kwamanga,” bayobe sebebona ukuthi “iNkosi uJehova” yayibeke “eSiyoni itshe lesisekelo, itshe elivivinyiweyo, itshe legumbi elinqabileyo, isisekelo esiqinisekileyo,” kodwa kuyobe sekwephuze kakhulu. Amanga abazifihle ngaphansi kwawo njengoba babeqhubekela emlandweni ayobe esesuswa ngokuphelele. Amaningi alawo manga asobala angabonakala kalula embonweni woMfula i-Ulai.

AmaMillerite, ngokuvumelana nokuqonda kwawo isahluko sesibili sikaDaniyeli, ahlonza imibuso ekuDaniyeli isahluko sesishiyagalombili njengaleyo mibuso efanayo emelwe esahlukweni sesikhombisa. Umehluko phakathi kwalezi zahluko ezimbili ngukuthi isahluko sesikhombisa simela izingxenye zezombusazwe zemibuso, kanti isahluko sesishiyagalombili simela izingxenye zenkolo zemibuso. Ngenxa yalesi sizathu, uDaniyeli isahluko sesishiyagalombili uvezwa ngamagama ahlobene nendlu engewele.

Isahluko sesishiyagalombili sikaDaniyeli sisebenzisa izimpawu zendlu engewele ukumela imibuso, kodwa zonke izimpawu zendlu engewele ezivezwa kuleso sahluko zonakele, ngaleyo ndlela zikhomba umehluko phakathi kwenkolo yeqiniso kaKristu nenkolo yamanga kaSathane. Inqama iyisilwane esasetshenziswa njengomnikelo endlini engewele kaNkulunkulu, kodwa yonke iminikelo yendlu engewele kwakufanele ibe ngaphelele. Inqama esesahlukweni sesishiyagalombili yayingafanelekele ukusetshenziswa njengomnikelo endlini engewele kaNkulunkulu, ngoba izimpondo zayo zazingefani.

Khona-ke ngaphakamisa amehlo ami, ngabona; bheka, phambi komfula kwakumi inqama eyayinezimpondo ezimbili; zombili izimpondo zazinge; kodwa esinye sasingaphezulu kwesinye, kanti leso esasingaphezulu savele ekugcineni. Daniyeli 8:3.

Inqama enezimpondo ezimbili zobude obungalingani ibingeke ivunyelwe njengomnikelo endaweni engewele kaNkulunkulu, kodwa uphawu alusilo olwenkolo yeqiniso kaNkulunkulu; lungolwenkolo yomgunyathi kaSathane, okuwukukhonza izithombe kobuhedeni. Umbuso olandelayo wamela ngembuzi, nayo engumhlatshelo wasendaweni engewele, kodwa futhi, imbuzi yayonakalisiwe, ngoba yayinophondo phakathi kwamehlo ayo, ingenakho ukulingana okuphelele okufunwa ngumhlatshelo wasendaweni engewele.

Kwathi ngisacabanga, bheka, kwafika impongo ivela entshonalanga phezu kobuso bomhlaba wonke, ingawuthinti umhlabathi; futhi leyo mpongo yayinophondo olukhulu phakathi kwamehlo ayo. Danieli 8:5.

Ekugcineni, uphondo lwembuzi lwaphulwa, kwase kuvela izimpondo ezine, okuyenza nayo ingafaneleki ukuba umnikelo endlini engewele kaNkulunkulu.

Ngakho impongo yaba nkulu kakhulu; kwathi isanamandla, uphondo olukhulu lwaphulwa; kwase kuvela esikhundleni salo amanye amane avelele, aqondene nemimoya yomine yezulu. Daniyeli 8:8.

Isahluko sesishiyagalombili sikaDaniyeli siqala ngaphandle kokuba umbuso waseBhabhiloni ubhekiswe kuwo ngophawu. IBhabhiloni, umbuso wokuqala wesiprofetho seBhayibheli, selivele lamiswa ngokweBhayibheli phezu kofakazi ababili besahluko sesibili nesesikhombisa; kodwa esahlukweni sesishiyagalombili iBhabhiloni ifihlwe ngenhloso ukuze kugcizelelwe isici sesiprofetho sobupapa sokwamukela inxeba elibulalayo elagcina seliphulukisiwe. Ngesikhathi esiphakathi kokuthola kwalo inxeba elibulalayo kuze kube yilapho liphulukiswa, ubupapa bufihliwe, noma bukhohlakele, ngokwesiprofetho. Lokhu kufihlwa kwaphinde kwavezwa ngokususwa kombuso kaNebukadinesari bese kamuva ubuyiselwa.

Isahluko sesishiyagalombili sikaDaniyeli siqala ngophawu oluqondile lombuso wesibili ngokwethula inqama emele umbuso wamaMede namaPheresiya, elandelwa yimbuzi eyonakele emele umbuso waseGrisi. Khona-ke, kusukela komunye wemimoya emine umbuso waseGrisi owawuhlakazekele kuyo ngezimpondo zawo ezine, uDaniyeli ubona uphondo oluncane olumele umbuso wesine waseRoma. Uphondo oluncane lumelela zombili izigaba zaseRoma, ezivezwa emavesini amane. IRoma yobuqaba imelwe uphondo oluncane ngobulili besilisa, kanti iRoma yobupapa imelwe njengophondo oluncane ngobulili besifazane.

Kwase kuphuma olunye uphondo oluncane, olwakhula lwaba lukhulu kakhulu ngaseningizimu, nangasempumalanga, nangasezweni elihle. Lwase lukhulu lwaba lukhulu kwaze kwafinyelela ebuthweni lasezulwini; lwaphonsa phansi emhlabeni abanye bebutho nabanye bezinkanyezi, lwabanyathela. Yebo, lwazikhulisa lwaze lwafinyelela naseNkosini yebutho; ngomusa walo umnikelo wansuku zonke wasuswa, nendawo yengcwele yayo yadilizwa. Nebutho lanikelwa kulo limelane nomnikelo wansuku zonke ngenxa yesiphambeko, lajulula iqiniso emhlabeni; lenza ngokuthanda kwalo, lachuma. Daniyeli 8:9–12.

Uphondo oluncane lwaseRoma olungena endabeni evesini lesishiyagalolunye lumelwe ngesimo sobulili besilisa, bese kuthi evesini leshumi, uphondo oluncane lumelelwe ngesimo sobulili besifazane; khona-ke evesini leshumi nanye, uphondo oluncane lumelelwe ngesimo sobulili besilisa, bese kuthi evesini leshumi nambili uphondo oluncane luphinde futhi lumelelwe ngesimo sobulili besifazane.

Isahluko sesishiyagalombili sikaDaniyeli sifihla umbuso wokuqala, bese imibuso emibili elandelayo imelelwa njengezilwane zesigodlo esingcwele ezonakalisiwe, kanti umbuso wesine umelelwa uphondo. Uphondo lonakaliswe ngokwesiprofetho, ngokuba luvela njengomuntu, bese luba ngowesifazane, bese luba ngumuntu, bese luba ngowesifazane.

Owesifazane akayikugqoka okungokomuntu wesilisa, futhi owesilisa akayikugqoka ingubo yowesifazane; ngokuba bonke abenza kanjalo bayisinengiso kuJehova uNkulunkulu wakho. Duteronomi 22:5.

Ukubonakaliswa kobuduna kophondo oluncane lweRoma lobuhedeni kutholakala emavesini esishiyagalolunye neshumi nanye, kanti ukubonakaliswa kobufazi kophondo oluncane lweRoma yobupapa kutholakala emavesini eshumi neshumi nambili. Ubulili bophondo oluncane buyabonakala ngokucabangela amazwi kaDaniyeli ezingeni lombhalo wokuqala, into uMiller ayengenakuyibona, ngoba wasebenzisa kuphela i-Cruden's Concordance, futhi i-Cruden's

Concordance ayinikezi lwazi ngolimi lokuqala. Ukushintshashintsha kobulili kula mavesi amane kwaqashelwa abahumushi beBhayibheli iKing James, futhi bakulondoloza lokho kubulili kulesi siqephu, uma wazi okufanele ukubheke.

Abahumushi baqaphela umehluko phakathi kophondo oluncane lwesilisa nolwabesifazane emavesini esishiyagalolunye kuya kweleshumi nambili, futhi bawumela lowo mehluko ngegama elithi “it.” Igama elithi “it” lisetshenziswa ngophondo oluncane lapho lusesimweni salo sesifazane. Bheka kuDaniyeli isahluko sesishiyagalombili, ivesi lelishumi:

Yase ikhula yaba nkulu, yaze yafinyelela empini yasezulwini; yaphonsa phansi emhlabathini abanye baleyo mpi nabanye bezinkanyezi, yaze yabanyathela. Daniyeli 8:10.

“Yakhula yaba nkulu,” futhi “yaphonsa phansi,” ngaleyo ndlela ikhomba uphondo oluncane njengowesifazane. Ivesi le-12 lithi:

Impi yanikwa kuye imelane nomnikelo wansuku zonke ngenxa yesiphambeko; yaphonsa iqiniso phansi emhlabathini; yenza ngokuthanda kwayo, yaphumelela. Daniyeli 8:12.

Evesini leshumi nambili, kufakwe igama elithi “yena,” futhi alimeli ngokunembile uphondo oluncane, ngoba uphondo oluncane kuleli vesi lukhonjiswa kabili ngokuthi “lona,” ngaleyo ndlela lumelela ubulili besifazane. Ngokusobala abahumushi baqaphela ukwahlukaniswa kobulili kukaDaniyeli, kodwa babengaqiniseki ngalokho uDaniyeli ayehlose ukukusho, base bezama ukwenza uphondo oluncane kuleli vesi lube ngolobulili besilisa ngokwengeza igama elibhalwe ngomalukeke elithi “yena,” kodwa lokhu akusekelwa ngamazwi kaDaniyeli uqobo. Amazwi akhe abonisa uphondo oluncane njengolobulili besifazane, futhi “lona” (uphondo oluncane olungowesifazane), lwaphonsa iqiniso phansi, futhi “lona” (uphondo oluncane olungowesifazane), lwenza futhi lwaphumelela.

Evesini lesishiyagalolunye, inkulamo ethi “uphondo oluncane” isebuhlotsheni besilisa futhi imelela iRoma yobuhedeni. Lwaphuma komunye “wemimoya emine” umbuso wamaGreeki owawuhlakazekele kuyo. Kuleli vesi, ngokuvumelana nomlando, iRoma yobuhedeni yanqoba izindawo ezintathu zomhlaba njengoba yayithatha isikhundla sayo esihlalweni sobukhosi somhlaba.

Kwase kuphuma uphondo oluncane kolunye lwazo, olwakhula lwaba lukhulu ngokwedlulele, ngaseningizimu, nangasempumalanga, nasiya ezweni elihle. Daniyeli 8:9.

Evesini leshumi nanye (okuyilapho impikiswano ephathelene “nomhlatshelelo wansuku zonke” ithola khona enye yezinkundla zayo eziyinhloko zempi), uphondo oluncane lumelelwa ngokuthi “yena,” “yena,” kanye “nokwakhe.”

Yebo, wazikhulisa kuze kube yiNkosana yebutho; futhi umnikelo wansuku zonke wasuswa ngayo, nendawo yendlu yakhe engcewele yadilizwa. Daniyeli 8:11.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Yonke isimiso esisezweni likaNkulunkulu sinendawo yaso, wonke amaqiniso anokubaluleka kwawo. Futhi lonke uhlaka oluphelele, ekwakhweni kwalo nasekufezekisweni kwalo, lufakazela ngoMlobi walo. Uhlaka olunjalo alukho nengqondo engalucabanga noma ilubumbe ngaphandle kweyongaPhezukonke.” Education, 123.