

Incwadi kaDaniyeli - Inombolo Yamashumi Amabili Nambili

Ukwembulwa Kwendida Yesiprofetho: Umbono KaDaniyeli kanye Nokuvela Kwemibuso

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Esihlokwani esidlule saveza ukuthi uGabriyeli wanikeza isiphetho “solaka lokugcina” ukuze aqinisekise usuku luka-1844, esekelwe kofakazi ababili. UMiller waqonda “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, ezafezwa phezu kombuso wakwaJuda, kodwa akazange afinyelele lapho abona khona injongo nobudlelwane besahlulelo “sezikhathi eziyisikhombisa” phezu kwemibuso yomibili yakwa-Israyeli, owasenyakatho nowaseningizimu. Ukuthi wake waliqonda yini umehluko “wolaka lokugcina” evesini leshumi nesishiyagalolunye kuyathandabuzeka, nakuba ngokungangabazeki wayeqonda ngokujwayelekile ukuthi “ulaka” lwaluyilezo “zikhathi eziyisikhombisa.” Ukukhanya kolaka lokuqala nolokugcina kwavulwa nguPalmoni ngo-1856, kodwa kwaliwa ngo-1863. Nokho umlayezo kaMiller “wezikhathi eziyisikhombisa” wawulungile, yize wawunemikhawulo.

UMiller wayengeke aqaphele ukuthi uphondo oluncane lweRoma yobuqaba lwaphakamisa futhi lwenza ubuqaba baphakama, evesini le-11 likaDaniyeli 8, ngoba kuMiller elithi “susa” lalisuke lisho nje ukususa nje kukho konke ukuvela kwalo okuthathu kuDaniyeli. Nokho umlayezo wakhe wawusemqondweni, yize wawunomkhawulo.

AmaMillerite aqaphela ukuthi “indlu engcwele” evesini leshumi nanye kwakuyithempeli lobuqaba emzini waseRoma (iPantheon), kodwa ulimi lwesiHeberu kwakungeyona into umyalezo wawo owawusekelwe kuyo. Umlayezo kaMiller wawugxile esikhathini sesiprofetho. Umlando lapho umyalezo wawo wavulwa khona wawubavimbela ekuboneni i-United States njengombuso wesithupha wesiprofetho seBhayibheli, kodwa ngaphezu kwalokho, wawubavimbela ekuboneni upapa njengombuso wesihlanu wesiprofetho seBhayibheli.

Bephoqwe ngumlando ababephila kuwo, basebenzisa iziprofetho ngokuvumelana nokulindela kwabo ukubuya kukaKristu okuseduze, futhi badumazeka, nokho umlayezo wabo wawulungile. Lapho uGabriyeli enikeza incazelo yale mibono emibili emavesini eshumi nanhlano kuya kwangamashumi amabili nesikhombisa, ukuqonda kukaMiller kwamvimbela ekubambeni isambulo esibanzi semibuso esasimelwe ukuguququka kobulili bophondo oluncane emavesini ayisishiyagalolunye kuya kweleshumi nambili. AmaMillerite abona iRoma kuphela njengombuso wesine nowokugcina wasemhlabeni encazelweni kaGabriyeli.

Kwathi-ke, lapho mina, nginguDaniyeli, sengiwubonile umbono, ngafuna incazelo yawo, bheka, kwema phambi kwami okwakunjengokubonakala komuntu. Ngase ngizwa izwi lomuntu phakathi kwamagquma omfula i-Ulai, elamemeza lathi: Gabhriyeli, menze lo muntu aqonde umbono. Wayesondela lapho ngangimi khona; kwathi esefikile, ngesaba, ngawa

ngobuso bami phansi; kodwa wathi kimi: Qonda, ndodana yomuntu; ngokuba umbono ungowesikhathi sokuphela. Kwathi esakhuluma nami, ngangilele ubuthongo obunzima, ubuso bami bubheke emhlabathini; kodwa wangithinta, wangimisa ngokuqonda. Wayesethi: Bheka, ngizokwazisa okuyakuba khona ekugcineni kokuthukuthela; ngokuba ukuphela kuyakuba ngesikhathi esimisiwe. Inqama oyibonileyo enezimpondo ezimbili ingamakhosi aseMediya nasePheresiya. Impongo enoboya obude iyinkosi yaseGrisi; uphondo olukhulu oluphakathi kwamehlo ayo luyinkosi yokuqala. Manje seluphukile lona, kwase kumila amane esikhundleni salo, imibuso emine iyakuvela kuleso sizwe, kodwa kungabi ngamandla ayo. Ngesikhathi sokugcina sombuso wawo, lapho izeqamthetho sezigwalisile isilinganiso sazo, kuyakuvela inkosi enobuso obunolaka, neqondayo izisho ezimnyama. Amandla ayo ayakuba makhulu, kodwa kungabi ngamandla ayo uqobo; iyakuchitha ngokumangalisayo, iphumelele, yenze, ichithe abanamandla kanye nesizwe esingcwele. Nangobuqili bayo iyakwenza inkohliso iphumelele esandleni sayo; iyakuzikhukhumeza enhliziyweni yayo, ichithe abanengi ngesikhathi sokuthula; iyakusukuma imelane neNkosi yamakhosi; kodwa iyakuphulwa kungengasandla. Umbono wakusihlwa nowasekuseni owatshelwayo uyiqiniso; ngalokho vala umbono; ngokuba ungowezinsuku eziningi. Mina Daniyeli ngaphela amandla, ngagula izinsuku ezithile; emva kwalokho ngasukuma, ngenza umsebenzi wenkosi; ngangimangazwe umbono, kodwa kwakungekho noyedwa owawuqondayo. Daniyeli 8:15–27.

Nakuba uDaniyeli athola umbono woMfula i-Ulai (osekuqhubekeni kokugcwaliseka kwawo manje), emlandweni waseBhabhiloni, umbuso wokuqala ushiywe ngaphandle kwalowo mbono. Wawufakiwe njengenhloko yegolide, nengonyama ezahlukweni zesibili nesesikhombisa, kodwa isimo sobuprofethi sokususwa nokubuyiselwa kweBhabhiloni sagcizelelwa esahlukweni sesishiyagalombili. UNebukadinesari wayeyisifaniso sesilonda esibulalayo sobupapa lapho exoshwa phakathi kwabantu “izikhathi eziyisikhombisa,” ngaleyo ndlela emelela iminyaka engamashumi ayisikhombisa engokomfanekiso lapho isifebe saseThire sikhohlakalayo. KuDaniyeli isahluko sesishiyagalombili, iBhabhiloni likhohlakala emibusweni yesiprofetho seBhayibheli, futhi umbono uqala ngamaMede namaPheresiya (inqama), okwalandelwa yiGrisi (imbuzi).

Umbuso ka-Aleksanda Omkhulu wahlakazeka waba yimibuso emine enamandla amancane kunaka-Aleksanda, njengoba futhi kwakumelwe esahlukweni sesikhombisa ngengwe eyayinamaphiko amane namakhanda amane. Inani elithi ezine limelela umhlaba wonke njengoba kumelwe yinyakatho, impumalanga, iningizimu nentshonalanga. Evesini lesishiyagalombili lesahluko sesishiyagalombili, kwavela ezine ezivelele zaya ngasemimoyeni yomine yasezulwini. Esahlukweni sesikhombisa amaphiko amane aseGrisi ayahambisana nemimoya emine yesahluko sesishiyagalombili, futhi amakhanda amane aseGrisi ayahambisana nalezo ezine ezivelele. Amakhanda amane nalezo ezine ezivelele zimelela imibuso emine umbuso wokuqala ka-Aleksanda owahlakazeka waba yiyo, futhi amaphiko amane nemimoya emine zimelela izindawo ezine zokwahlukana. Umehluko waleli phuzu kubalulekile ukuwubona, ngokuba emelela impikiswano amaMillerite ayenayo ngokumelene nokuqonda kwendabuko kwamaProthestani mayelana nombuso wesine waseRoma.

Ematafuleni kaHabakuki, amelwe ngamashadi amaqalayo ka-1843 neka-1850, kukhona umfanekiso owodwa kuphela ongabonisi ukusetshenziswa kwesiprofetho, futhi uhlobene nokwehlukana phakathi kwamakhanda amane nezivelele, kanye namaphiko amane nemimoya. Emzamweni wokufihla iqiniso lokuthi iRoma ingumbuso wesine wesiprofetho seBhayibheli, uSathane waletha impikiswano mayelana nencazelo eyiqiniso noma engamanga yamakhanda amane nezivelele, kanye namaphiko amane nemimoya. USathane wenza kanjalo ngoba incwadi kaDaniyeli izeza ngokusobala ukuthi kukhona uphawu olulodwa oluhlukile encwadini kaDaniyeli olwamisa umbono. Ingxenye yobufakazi obumisa lolo phawu itholakala emakhanda amane nasezivelele, kanye nasemaphikweni amane nasemimoyeni. AmaProthestani asekelo umbono wobuSathane kulo mphikiso, futhi lowo mphikiso wawubaluleke kakhulu emlandweni wamaMillerite kangokuthi bawubhekisa eshadini. Amandla amisa umbono we-“chazon” encwadini kaDaniyeli aboniswa ngokuthi “abaphangi babantu bakho,” futhi amaProthestani ayiwabiza lawo mandla njengomunye wochungechunge olude lwamakho aseSiriya ogama lawo lingu-Antiochus Epiphanes, kanti uMiller wawakhomba njengeRoma.

Futhi ngalezo zikhathi kuyakuvuka abaningi bamelane nenkosi yaseningizimu; nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kepha bayakuwa. Daniyeli 11:14.

U-Antiochus wayengomunye wamakho, emgqeni wamakho owavela komunye wemibuso emine umbuso ka-Alexander owahlakazeka waba yiyo. Uphondo oluncane lwendima yesishiyagalolunye kuDaniyeli isahluko sesishiyagalombili, lwalandela umbuso ka-Alexander, futhi indima yesishiyagalolunye ithi kolunye lwazo kwavela uphondo oluncane.

Kwase kuvela kwenye yinye yazo uphondo oluncane, olwakhula lwaba lukhulu kakhulu, ngaseningizimu, nangasempumalanga, nangasezweni elihle. Daniyeli 8:9.

Impikiswano yokuthi iRoma iyasungula yini umbono, noma ukuthi inkosi yaseSiriya ebuthakathaka nengabalulekile kangako iyasungula umbono, ihlanganisa nempikiswano yokuthi amandla ophondo oluncane aphuma kolunye lwezimpondo ezine, noma aphuma kolunye lwemimoya emine. Lokho akusiyo impikiswano enkulu, ngoba umlando nesiprofetho kucacile ukuthi iRoma yayingeyona inzalo yombuso wamaGreeki, kodwa ukuthi iRoma yayingamandla amasha. Uma iRoma yayingumbuso wesine, khona-ke inkulumbo ethi “olunye lwazo” yendima yesishiyagalolunye kufanele ibhekisele kolunye lwemimoya emine noma amaphiko amane. Uma kwakungu-Antiochus Epiphanes, khona-ke kwaphuma ophondweni lwaseSiriya.

AmaMillerite aqaphela ukuthi amandla amelwe ngokuthi “abaphangi babantu bakho” ayeyovukela uKristu.

Nangenqubomgomo bakhe uyakwenza ukuba inkohliso iphumelele esandleni sakhe; futhi uyakuzikhukhumeza enhliziyweni yakhe, futhi ngokuthula uyakuchitha abaningi; uyakuvukela noMbusi wababusi; kepha uyakwephulwa kungengasandla. Daniyeli 8:25.

“Inkosi yamakho” nguKristu, kanti u-Antiochus Epiphanes waphila kudala kakhulu ngaphambi kokuba uKristu azalwe, ngakho amaMillerite aveza leli qiniso eshadini lika-1843. Kuleso shadi afaka usuku olungu-164, okuyinto empeleni engenayo inkomba yaseBhayibhelini, futhi

eyayiyisaziso nje esikhomba ukubaluleka kwempikiswano mayelana nombuso wesine phakathi kukaMiller nezazi zenkolo zamaProthestani. Eceleni konyaka othi “164” eshadini babhala bathi, “Ukufa kuka-Antiochus Epiphanes, okwakusobala ukuthi akazange asukele iNkosi yamakhosi, njengoba wayesevele efile iminyaka engu-164 ngaphambi kokuba iNkosi yamakhosi izalwe.”

Namuhla i-Adventism ifundisa ukuthi “abaphangi babantu bakho” ngu-Antiochus Epiphanes, njengoba kwenza nobuProthestani obuhlubukile, naphezu kweqiniso lokuthi ugqozi lwabhala ukuthi “ishadi lika-1843 laqondiswa yisandla seNkosi futhi akufanele liguqulwe.” AmaMillerite ayazi ukuthi inkosi enobuso obuqatha kwakuyiRoma, ngakho awazange anyakaziswe yimfundiso kaSathane ecekela phansi amandla okusimamisa umbono we-“chazon”. IBhayibheli licacile ukuthi uma kungekho mbono, abantu bayabhubha.

Lapho kungekho umbono, abantu bayabhubha; kepha ogcina umthetho, uyajabula yena. IzAga 29:18.

Umbono uSolomoni awukhomba kuleli vesi ngumbono we-“chazon”, wona okuthi evesini leshumi nantathu likaDaniyeli isahluko sesishiyagalombili, ube ngumbono okhomba ubuqaba nobupapa kunyathela phansi indawo engcwele nebutho. KumaMillerite, lawo mandla amabili achithayo ayemele umbuso wesine wesiprofetho seBhayibheli, futhi ngaphandle kokuqaphela umbuso wesine waseRoma (abaphangi babantu bakho), babengeke bakwazi ukumisa umbono. “Abaphangi babantu bakho” evesini leshumi nane likaDaniyeli isahluko seshumi nanye, babeyakuvukela inkosi yaseningizimu, baziphakamise, baqinise umbono, bese bewa. IRoma yagcwalisa ngasinye salezo zimpawu.

Esahlukweni sesikhombisa, umbuso wesine uchazwa ngokukhethekile njengohlukile emibusweni eyandulela wona.

Emva kwalokhu ngabona emibonweni yasebusuku, bheka, isilo sesine, esesabekayo nesethusayo, sinamandla amakhulu kakhulu; sasinamazinyo amakhulu ensimbi: sadla, sachoboza saphihliza, sanyathela insali ngezinyawo zaso; sasingafani nazo zonke izilo ezaziphambi kwaso; futhi sasinezimpondo eziyishumi.... Khona-ke ngangifisa ukwazi iqiniso ngesilo sesine, esasingafani nazo zonke ezinye, esesabeka ngokwedlulele, esasinamazinyo ensimbi, nezinzipho zaso zethusi; esadla, sachoboza saphihliza, sanyathela insali ngezinyawo zaso; nangalezo zimpondo eziyishumi ezazisekhanda laso, nangaleyo enye eyavela, okwawa ezintathu phambi kwayo; yebo, ngaleyo mpondo eyayinamehlo, nomlomo owakhuluma izinto ezinkulu kakhulu, ukubukeka kwayo kwakunamandla kakhulu kunokwabanye bayo. Daniyeli 7:7, 19, 20.

Umbuso wesine kaDaniyeli isahluko sesikhombisa wachazwa kabili njengowawuhlukile emibusweni eyawandulela. Uma “uphondo oluncane” lwevesi lesishiyagalolunye lwalumane luyisandiso sophondo lwaseSiriya (u-Antiochus Epiphanes), lwalungeke lube lwehlukile. Izilo ezandulela iRoma esahlukweni sesikhombisa kwakuyibhubesi, ibhere nengwe, konke kuyizilwane ezikhona ngempela emvelweni; kodwa lapho kufika isilo sesine esinamazinyo ensimbi nezinzipho zethusi, uDaniyeli wayengazi silwane sasemvelweni esasimelela lesilo esesabekayo esadlayo. Sasihluke (sasingafani nezinye). “Uphondo oluncane” lwevesi lesishiyagalolunye lwaphuma

kwenye yezindawo ezimelwe yimimoya emine namaphiko, hhayi kolunye lwezimpondo noma kwabanamandla abavelele.

UDaniyeli isahluko sesishiyagalombili sithi, “esikhathini sokugcina sombuso wabo, lapho abaphuli sebefinyelele ekugwalisekeni kwesono sabo, kuyakuvela inkosi enobuso obunolaka, neqonda amazwi ayimfihlakalo.” “Esikhathini sokugcina sombuso wabo” (iGriki, eyayisihlakazekele yaba yimibuso emine), ngesikhathi “lapho abaphuli sebefinyelele ekugwalisekeni,” kwakuyakuvela inkosi entsha.

“Isizwe ngasinye esake savela enkundleni yokusebenza sivunyelwe ukuba sithathe indawo yaso emhlabeni, ukuze kunqunywe iqiniso lokuthi siyakufeza yini izinhloso zoMlindi noNgcwele. Isiprofetho silande ukukhuphuka nokuqhubeka kwemibuso emikhulu yomhlaba—iBhabhiloni, amaMede namaPheresiya, iGrisi, neRoma. Ngayinye yaleyo, njengangezizwe ezinamandla amancane, umlando uziphindaphindile. Ngayinye ibe nesikhathi sayo sokuvininywa; ngayinye yehlulekile, inkazimulo yayo yashabalala, namandla ayo ahamba.” Prophets and Kings, 535.

Ekupheleni (“esikhathini sokugcina”) kombuso waseGrisi, lapho indebe yesikhathi sabo sokuvininywa yayisigcwele (“lapho iziphambeko sezifikile ekugwaleni”), kwakuyovela “inkosi enobuso obunesihluku.” Leyo nkosi yayiyiqonda “izaga ezimnyama,” ngoba yayiyokhuluma ulimi oluhluka ngokuphelele esiHebherini samaJuda noma esiGrekini sombuso owandulelayo, ngoba yayiyokhuluma isiLatini. Lowo mbuso wawukhonjwe nguMose njengesizwe esasiletha ukujezelwa kweminyaka ka-66 kuya ku-70 AD, lapho, phakathi kwezinye izinto, indlala yayimbi kakhulu kangangokuba amaJuda adla abantwana bawo ukuze asinde.

Ngokuba awuyikhonzanga iNkosi uNkulunkulu wakho ngokuthokoza nangokujabula kwenhliziyo, ngenxa yobuningi bezinto zonke; ngalokho uyakukhonza izitha zakho iNkosi eyakuzithumela kuwe, ulambile, womile, unqunu, uswele zonke izinto; yona iyakufaka ijoka lensimbi entanyeni yakho, ize ikuchithe. INkosi iyakulethela isizwe esivela kude, emkhawulweni womhlaba, sishesha njengokhozi lundiza; isizwe olimi lwaso ongeke uluqonde; isizwe esinobuso obunolaka, esingayikuhlonipha omdala, futhi singayikubonisa umusa komncane; sona siyakudla izithelo zezinkomo zakho nezithelo zezwe lakho, uze uchithwe; futhi singayikukushiyela amabele, newayini, noma amafutha, noma ukwanda kwezinkomo zakho, noma imihlambi yezimvu zakho, size sikuchithe. Siyakukuvimbezela kuwo wonke amasango akho, kuze kwehle izindonga zakho eziphakemeyo neziqinile, obuthembele kuzo, ezweni lakho lonke; futhi siyakukuvimbezela kuwo wonke amasango akho ezweni lakho lonke, iNkosi uNkulunkulu wakho ekunike lona. Futhi uyakudla izithelo zomzimba wakho uqobo, inyama yamadodana akho neyamadodakazi akho, iNkosi uNkulunkulu wakho ekunike wona, ekuvimbezeleni nasekucindezelekeni, izitha zakho eziyakukucindezela ngakho. UDuteronomi 28:47–53.

Esahlukweni sesibili sikaDaniyeli umbuso wesine wawumelwe “ngensimbi,” futhi uMose wakhomba “isizwe” esiyobeka “ijoka lensimbi” phezu kwamaJuda. Leso “sizwe” sasiyoku“bhubhisa” amaJuda, futhi sasiyoba nesivinini njengokhozi, lapho ukhozi luyisifanekiselo seRoma. Sasiyoba “isizwe” “olimi lwaso ongeke uluqonde,” ngoba ulimi lwaso luyoba “izaga

ezimnyama” kumaJuda. Sasiyoba “isizwe esinobuso obunesihluku” njengoba kuchazwe esahlukweni sesishiyagalombili sikaDaniyeli njenge “nkosi enobuso obunesihluku.” Futhi eku“vinjezelweni” kweJerusalema amaJuda adla “amadodana namadodakazi” awo.

UMiller waqonda iRoma lobuhedeni njengamandla abikezelwa nguMose, nanjengombuso wesine “wensimbi” kaDaniyeli isahluko sesibili, nanjengesizwe esakhuluma isiLatini, hhayi isiHebheru noma isiGreki. UMiller akazange enze mehluko phakathi kombuso wesine nowesihlanu wesiprofetho seBhayibheli, ngoba kuye yomibili yayiy iRoma nje kuphela. Ngakho-ke, emva kokuba iRoma lobuhedeni limi evesini lamashumi amabili nantathu, wayengeke abone umehluko omelwe evesini lamashumi amabili nane. Embonweni, uphondo oluncane lwalushintshashintsha lusuka kowesilisa luye kowesifazane, bese lusuka kowesilisa luye kowesifazane emavesini ayisishiyagalolunye kuya kweleshumi nambili, kanti ivesi lamashumi amabili nantathu lichaza izimpawu zesiprofetho zeRoma lobuhedeni; ukuhumusha kukaGabriyeli evesini lamashumi amabili nane kushintshela eRoma lowesifazane. Amandla asevesini lamashumi amabili nane kwakufanele abe “namandla amakhulu,” “kodwa kungabi ngamandla akhe uqobo; uyakuchitha ngendlela emangalisayo, aphumelele, enze, futhi achithe abanamandla nabantu abangcwele.”

IRoma yobuPapa yayizakuphiwa amandla ezempi eRoma yobuhedeni, futhi yayiyobhubhisa abantu bakaNkulunkulu iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kusukela ngonyaka ka-538 kuze kube ngu-1798. Yayiyobhubhisa “ngokumangalisayo” ngoba iyisilwane umhlaba wonke “osimangala usilandela,” futhi yayiyilo mandla “ayeyokwenza aphumelele” kuze kugcwaliseke ukuthukuthela kokuqala okwakuba “kunqunyiwe” ukuba kuphele ngo-1798.

Khona-ke evesini lamashumi amabili nanhlanu uGabriyeli ulandela ukunyakaza okushintshanayo osekumiswe emavesini ayewachazela uDaniyeli, aphinde akhulume neRoma yobuhedeni, eyathi ngohlobo oluhlukile “Iwenqubomgomo,” yahlanganisa umbuso wayo, njengoba kufakazelwa yizo zonke izazi-mlando. “Ubuqili” beRoma yobuhedeni kwakuwukuyenga izizwe ukuba zihlanganyele nombuso wayo owawukhula, futhi yasebenzisa isithembiso sokuthula nokuchuma ukwakha umbuso, ngokungafani nemibuso eyayiyandulele eyayakhiwe nje ngamandla ezempi. IRoma yobuhedeni yayizakuma futhi “imelane neNkosi yezikhulu,” njengoba yenza lapho ibeka uKristu esiphambanweni saseKalvari.

Khona-ke uGabriyeli wabe esebhekisa emibonweni emibili ayeyichazela uDaniyeli, ngokukhomba ukuthi umbono we-“mareh” wokubonakala (izinsuku eziyizinkulungwane ezimbili namakhulu amathathu) wawuyiqiniso, nokuthi umbono we-“chazon” wokunyathelwa phansi kwendlu engcwele nebutho yiRoma yobuqaba kanye neRoma yobupapa kwakufanele “uvalwe (ubekwe uphawu),” “izinsuku eziningi” (kuze kube yisikhathi sokuphela ngo-1798).

Khona-ke uDaniyeli wagula isikhashana, wabuye wabuyela emsebenzini, kodwa wayengakaqondi umbono we-“mareh,” okuwumbono uGabriyeli ayeyaliwe ukuba amenze awuqonde. Ngenxa yalokho uGabriyeli wayezobuya esahlukweni sesishiyagalolunye, ukuze aqede umsebenzi wakhe wokwenza uDaniyeli aqonde umbono we-“mareh.”

Esahlukweni sesishiyagalolunye sikaDaniyeli, uDaniyeli wayefunda iZwi lesiprofetho futhi waqonda ngemibhalo kaMose noJeremiya. UJeremiya wayeveze ukuthi ukuthunjwa ayekukho kwakuyohlala iminyaka engamashumi ayisikhombisa.

Leli zwe lonke liyakuba yincithakalo, libe yinto eyethusayo; futhi lezi zizwe ziyakukhonza inkosi yaseBabiloni iminyaka engamashumi ayisikhombisa. Kuyakuthi, lapho iminyaka engamashumi ayisikhombisa isiphelele, ngijezise inkosi yaseBabiloni, naleso sizwe, usho uJehova, ngenxa yobubi baso, nezwe lamaKaledi; ngilenze libe yincithakalo yaphakade. Jeremiya 25:11, 12.

NgokukaMose, ukuthunjwa ezweni lesitha kwakuyohambisana nesikhathi izwe elaliyokujabulela ngaso amasabatha alo.

Ngiyakwenza izwe libe yincithakalo; nezitha zenu ezihlala kulo ziyakumangala ngalo. Ngiyakunisakaza phakathi kwabezizwe, ngihoshe inkemba emva kwenu; izwe lenu liyakuba yincithakalo, nemizi yenu ibe ngamanxiwa. Khona-ke izwe liyakuyithokozela iminyaka yalo yamaSabatha, isikhathi sonke liseyincithakalo, nina nikhona ezweni lezitha zenu; yebo, khona-ke izwe liyakuphumula, lithokozele iminyaka yalo yamaSabatha. Isikhathi sonke liseyincithakalo liyakuphumula; ngokuba alizange liphumule ngeminyaka yenu yamaSabatha ngesikhathi nalisahlala kulo. Levitikusi 26:32–35.

UDaniyeli wayeqonde eZwini likaNkulunkulu lesiprofetho, ngofakazi ababili, ukuthi abantu baKhe babehlakazelwe ezweni lesitha, ngesikhathi lapho izwe lalizakujabulela amasabatha alo. Wayekuqonda lokho umlobi weziKronike ayekuqonda maqondana neminyaka engamashumi ayisikhombisa kaJeremiya.

Labo ababesindile enkembeni wabathumbela eBhabhiloni; baba yizinceku zakhe nezamadodana akhe kwaze kwaba sekubuseni kombuso wasePheresiya; ukuze kugcwaliseke izwi likaJehova ngomlomo kaJeremiya, kwaze kwaba yilapho izwe seliyijabulele amasabatha alo; ngokuba sonke isikhathi lisadilikile lagcina isabatha, ukuze kugcwaliseke iminyaka engamashumi ayisikhombisa. Manje ngonyaka wokuqala kaKoresi inkosi yasePheresiya, ukuze kufezeke izwi likaJehova elakhulunywa ngomlomo kaJeremiya, uJehova wavusa umoya kaKoresi inkosi yasePheresiya, waze wamemezela kuwo wonke umbuso wakhe, wakubhala futhi phansi, ethi: “Usho kanje uKoresi inkosi yasePheresiya: UJehova uNkulunkulu wezulu unginike yonke imibuso yomhlaba; futhi ungiyalile ukuba ngimakhele indlu eJerusalema, elakwaJuda. Ngubani okhona phakathi kwenu kubo bonke abantu bakhe? UJehova uNkulunkulu wakhe makabe naye, futhi makakhuphuke.” 2 IziKronike 36:20–23.

UDaniyeli waqonda ukuthi iminyaka engamashumi ayisikhombisa kaJeremiya yokuhlakazeka ezweni lesitha, ngesikhathi izwe lijabulela amasabatha alo, yayisekelwe esiqalekisweni “sezikhathi eziyisikhombisa” kuLevitikusi 26, futhi ngokulalela lokho kuqonda, wagcwalisa ikhambi elaliyaliwe elinikezwe khona kulabo abagcina bevukela ekuqaphelisweni kwesimo sabo sokuhlakazeka.

Labo kini-ke nina enisaseleyo kini ngiyakuthumela ubuthakathaka ezinhliziyweni zabo emazweni ezitha zabo; futhi ukuhayiza kweqabunga elinyakaziswayo kuyobaxosha; babaleke

njengababaleka inkemba; bawe lapho kungekho obaxoshayo. Bayakuwa omunye phezu komunye, sengathi baphambi kwenkemba, lapho kungekho obaxoshayo; futhi aniyikuba namandla okumelana nezitha zenu. Niyobhujiswa phakathi kwabezizwe, nezwe lezitha zenu liyaniginya. Labo abaseleyo kini bayophela kancane ngenxa yobubi babo emazweni ezitha zenu; futhi ngenxa yobubi bawoyise bayophela kancane kanye nabo. Uma bevuma ububi babo, nobubi bawoyise, kanye nesiphambeko sabo abasiphambukileyo kimi, nokuthi bahambe ngokungiphikisa; nokuthi nami ngahamba ngokubaphikisa, ngabangenisa ezweni lezitha zabo; uma-ke izinhliziyi zabo ezingasokile zithobeka, bese bemukela isijeziso sobubi babo: khona ngiyakukhumbula isivumelwano sami noJakobe, nesivumelwano sami no-Isaka, nesivumelwano sami no-Abrahama ngiyasikhumbula; futhi ngiyalikhumbula izwe. Izwe nalo liyakushiywa yibo, lijabulele amasabatha alo, ngesikhathi lisala liyincithakalo ngaphandle kwabo; nabo bayokwemukela isijeziso sobubi babo; ngoba, yebo ngoba, badelela izahlulelo zami, nomphfumulo wabo wazenyanya izimiso zami. Nokho ngenxa yakho konke lokho, lapho besesezweni lezitha zabo, angiyikubalahla, futhi angiyikubazonda, ukuze ngibabhubhise ngokupheleleyo, ngiphule isivumelwano sami nabo; ngokuba mina nginguJehova uNkulunkulu wabo. Kodwa ngenxa yabo ngiyakukhumbula isivumelwano sokhokho babo, engabakhipha ezweni laseGibhithe emehlweni ezizwe, ukuze ngibe nguNkulunkulu wabo: nginguJehova. Lezi yizimiso, nezahlulelo, nemithetho, uJehova ayimisa phakathi kwakhe nabantwana bakwa-Israyeli entabeni yaseSinayi ngesandla sikaMose. Levitikusi 26:36–46.

Umkhuleko kaDaniyeli esahlukweni sesishiyagalolunye ubhekisa kuzo zonke izingxenye zeseluleko esenzelwe labo abazithola behlakazekile ezweni lesitha. Lowo mkhuleko kufanele uvumelaniswe nomkhuleko wakhe esahlukweni sesibili, ngokuba ndawonye umelela umkhuleko walabo abakuSambulo isahluko seshumi nanye, ababefile ezitaladini zalelo dolobha elikhulu laseSodoma naseGibhithe, abathola ukuthi nabo babesakazekile. Njengoba uDaniyeli ephetha umkhuleko wakhe, uGabriyeli uyabuya ukuze aqede umsebenzi wokuchaza umbono we-“mareh”, njengoba noMoya oNgcwele ehlose ukuwufeza kofakazi ababili beSambulo isahluko seshumi nanye.

Kwathi ngisakhuluma, ngithandaza, ngivuma isono sami nesono sabantu bakithi u-Israyeli, ngiletha ukunxusa kwami phambi kweNkosi uNkulunkulu wami ngenxa yentaba engcwele kaNkulunkulu wami; yebo, ngisakhuluma emkhulekweni, nango uGabriyeli, indoda engangiyibonile embonweni ekuqaleni, indiza ngokushesha okukhulu, yangithinta ngesikhathi somnikelo wakusihlwa. Wangazisa, wakhuluma nami, wathi: Daniyeli, sengiphumile manje ukuba ngikunike ukuqonda nokuhlakanipha. Daniyeli 9:20–22.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Kungekudala ngaphambi kokuwa kweBabiloni, ngenkathi uDaniyeli ezindla ngalezi ziprofetho futhi efuna kuNkulunkulu ukuqonda ngezikhathi, wanikezwa uchungechunge lwemibono mayelana nokuvuka nokuwa kwemibuso. Ngombono wokuqala, njengoba kubhaliwe esahlukweni sesikhombisa sencwadi kaDaniyeli, kwanikezwa incazelo; nokho akusikho konke okwenziwa kwacaca kumprofethi. ‘Imicabango yami yangikhathaza kakhulu,’ wabhala ngalokho akubona ngaleso sikhathi, ‘nobuso bami bashintsha kimi; kepha ngalugcina lolu daba enhliziyweni yami.’ Daniyeli 7:28.”

“Ngesinye isambulo kwaphonswa ukukhanya okwengeziwe phezu kwezehlakalo zesikhathi esizayo; futhi kwaba sekupheleni kwalesi sambulo lapho uDaniyeli ezwa ‘ongcwele othile ekhuluma, kwase kuthi omunye ongcwele kulowo ongcwele othile okhulumayo, Kuyakuba isikhathi esingakanani lesi sambulo na?’ Daniyeli 8:13. Impendulo eyaphiwa, ethi, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona indawo engcwele iyakuhlanzwa’ (ivesi 14), yamgcwalisa ngokudideka. Ngokuzimisela okukhulu wafuna incazelo yalesi sambulo. Wayengenakuqonda ubudlelwane obabukhona phakathi kokuthunjwa kweminyaka engamashumi ayisikhombisa, njengoba kwakubikezelwe ngoJeremiya, neminyaka eyizinkulungwane ezimbili namakhulu amathathu ayizwa embonweni isithunywa sasezulwini simemezela ukuthi yayiyodlula ngaphambi kokuhlanzwa kwendlu engcwele kaNkulunkulu. Ingelosi uGabriyeli yamnika incazelo eyingxenywe; nokho, lapho umprofethi ezwa amazwi athi, ‘Umbono ... uyakuba ngowezinsuku eziningi,’ waquleka. ‘Mina Daniyeli ngaquleka,’ kulandisa yena ngalesi simo sakhe, ‘ngagula izinsuku ezithile; kamuva ngasuka, ngenza umsebenzi wenkosi; futhi ngamangala ngombono, kepha kwakungekho owaqondayo.’ Amavesi 26, 27.”

Esesagcwele umthwalo ngenxa ka-Israyeli, uDaniyeli waphinde wahlolisisa iziprofetho zikaJeremiya. Zazicace kakhulu—zicace kangangokuba waqonda ngalezi zifakazelo ezilotshwe ezincwadini “inani leminyaka, okwavela ngayo izwi leNkosi kuJeremiya umprofethi, lokuthi iyakugcwalisa iminyaka engamashumi ayisikhombisa ekuchithweni kweJerusalema.” Daniyeli 9:2.

“Ngokukholwa okwakusekelwe ezwini eliqinisekileyo lesiprofetho, uDaniyeli wanxusa eNkosini ukuba lezi zithembiso zigcwaliseke masinyane. Wanxusa ukuba udumo lukaNkulunkulu lulondolozwe. Esicelweni sakhe wazihlanganisa ngokuphelele nalabo ababengafezekisanga injongo yaphezulu, evuma izono zabo njengezakhe siqu.” Prophets and Kings, 553, 554.