

Ukusuka KumNtla NomZantsi Ukuya Kumhlaba Omhle



SABATHA EMVA KWEMINI

Fundela Isifundo Sale Veki:

Daniyeli 11; Dan. 8:3–8, 20–22; Isa. 46:9, 10; Dan. 8:9, 23; Mat. 27:33–50.

Indima Yenkumbulo:

“Yokhubeka inxenye yabanengqiqo, ukuze bacikidwe phakathi kwabo, bahlanjululwe, kwenziwe mhlophe, kude kube lixsha lokuphela; kubakusaya kuba ngokwexesha elimisiweyo” (Daniyeli 11:35).

Xa siqala esi sahluko singumngeni, kufuneka kubekho amanqaku athile awenziwa zisuka nje. Kuqala, uDaniyeli 11 umi ehambelana nayo yonke imida yeziprofeto ezidlulileyo. Njengakwizahluko 2, 7, 8, ne-9, isigidimi sesiprofeto siqhuba ukususela kwimihla yomprofeti kuse ekupheleni kwexesha. Okwesibini, ukulandelelana kwamagunya omhlaba kuyavela, amagunya aye akholise ukucinezela abantu bakaThixo. Okwesithathu, umda wesiprofeto ngasinye ufikelela kwisiphelo esonwabisayo. KuDaniyeli 2, ilitye elichitha umfanekiso; kuDaniyeli 7, uNyana woMntu wamkela ubukumkani; kuDaniyeli 8 ne-9, ingcwele yasezulwini iyahlanjululwa ngomsebenzi kaMesiya.

Isahluko 11 silandela iingongoma eziphambili ezintathu. Kuqala, siqala ngokumkani wasePersi sixoxe isiphelo sabo nexesha lokuphela, xa ukumkani wasentla ehlasela intaba engcwele kaThixo. Okwesibini ukulandelelana kwamadabi phakathi kokumkani wasentla nowasezantsi, nendlela abachukumisa ngayo abantu bakaThixo ichaziwe. Okwesithathu, siphela ngesiphelo esonwabisayo xa ukumkani wasentla ejongana nesiphelo sakhe “ngasentabeni engcwele eligugu” (Dan. 11:45). Isiphelo esihle ngolo hlobo sibonisa ukuphela kobubi nokumiselwa kobukumkani bukaThixo obungunaphakade.

**Funda Isifundo sale veki ukulungiselela iSabatha ka 21 Matshi.*

Iziprofeto EzingePersi NeGrisi

Funda: Daniyeli 11:1–4. Yintoni esiyibonayo apha esikhumbuza ngezinye zeziprofeto ezidlulileyo esizibone kuDaniyeli?

UGabriyeli uxelela uDaniyeli ukuba ookumkani abathathu baseza kubakho ePersi. Baya kulandelwa ngukumkani wesine, oya kuba ngoyena usisityebi kubo bonke noya kuchukusha amaGrike. Emva kukaKoreshi, ookumkani abalandelelanayo abathathu baba nolawulo phezu kwePersi: uKhambisesi, (530–522 B.C.), iFalse Smerdis (522 B.C.), noDariyo I (522–486 B.C.). Ukumkani wesine nguXerxes (Shashte), okhankanywe encwadini kaEstere ngokuthi nguAhaswerosi. Unobutyebi obuninzi (Estere 1:1–7) waye eqokelele umkhosi obanzi ukuba ahlasela iGrisi, njengoko kwatshiwo kwisiprofeto. Sekunjalo, uthe enamandla enjalo, woyiswa ngumkhosi omncinane wamasoldati anobukrothi amaGrike. Akunzima ukumvuma uAlexander omKhulu ukuba wayengukumkani onobugorha owaya wabakho kuDaniyeli 11:3, nowaba kuphela komlawuli wehlabathi lakudala. Wathi eneminyaka engama-32 wafa engashiyi ndlalifa ukuba ilawule endaweni yakhe. Ngoko ke, ubukumkani bahlulahlulwa phakathi kweenjengele zakhe ezine: uSeleucus phezu kweSiriya neMesopotami, uPtolemy phezu kweYiputa, uLysimachus phezu kweThrace neendawo zeAsia Minor, noCassander phezu kweMakedoni neGrisi.

Thelekisa uDaniyeli 11:2–4 noDaniyeli 8:3–8, 20–22. Xa zihlangene ezi ndima zisinceda njani ukuba simbone uAlexander njengegunya apha?

Yintoni esiyifundayo kule ntlaninge yamagama, imihla, iindawo, neziganeko zembali? Kuqala, sifunda ukuba isiprofeto sizaliseka njengoko besixelwe kwangaphambili ngumthunywa wezulu. IiZwi likaThixo alize liwe phantsi. Okwesibini, uThixo uyiNkosi yembali. Singade sicinge ukuba ukulandelelana kwamagunya opolitiko, iinkokeli, nezikumkani kuqhutywa ngamabhongo eekumkani, abalawuli ngegqudu, noosopolitiki bazo zonke iindidi. Sekunjalo, iBhayibhile iveza ukuba uThixo nguYe oselulawulweni okokugqibela noya kulisusa ivili lembali ngokwenjongo yaKhe engcwele, eya kuthi ekugqibeleni ikhokelele ekunyothulweni kwabo bonke ububi nokumiselwa kobukumkani bukaThixo obungunaphakade.

Iziprofeto ZeSiriya NeYiputa

Funda: Daniyeli 11:5–14. Kutyhileka ntoni apha?

Ekufeni kukaAlexander omKhulu, ubukumkai beGrisi obubanzi bahlulahlulwa phakathi kweenjengele zakhe ezine. Ezimbini kuzo- uSeleucus eSiriya (eNtla) noPtolemy [Tholemi] eYiputa (eZantsi)—bakwazi ukumisa izikumkani ezaziza kulwa esinye nesinye kubangwa ukulawula umhlaba.

Abafundi beBhayibile abaninzi bazibona iimfazwe phakathi kokumkani waseNtla nokumkani waseZantsi eziprofetwe kuDaniyeli 11:5–14 njengezibhekisa kumadabi amaninzi aquka ezi zikumkani. Ngokwesiprofeto, kwakuya kubakho umzamo wokumanya ezi zikumkani zibini ngomtshato, kodwa elo qhina laliya kuhlala ixesha elifutshane (Dan. 11:6). Amajelo embali asixelela ukuba uAntiochus II Theos (261–246 B.C.) umzukulwana kaSeleucus I, watshata uBerenice, intombi yokumkani waseYiputa, uPtolemy II Philadelphus. Sekunjalo, eso sivumelwano asizange sibe nexesha, yaza imfazwe equka abantu bakaThixo yaqala kungekudala. Ngoko ke, uDaniyeli 11 uthetha ngeziganeko ezithile ezibalulekileyo eziya kuchukumisa ubomi babantu bakaThixo ngexesha leenkulungwane zasemva kokuba umprofeti uDaniyeli edlulile emonisweni.

Kwakhona, singawubuza umbuzo wokuba kutheni uYehova eveza kwangaphambili zonke iinkcukacha ngeemfazwe eziquka izikumkani zisilwa esinye nesinye ngokufuna ukongama kuloo ndawo yomhlaba. Isizathu silula: ezi mfazwe zichukumisa abantu bakaThixo. Ngoko ke, uYehova uyivakalisa kwangaphambi kwexesha imingeni emininzi abantu baKhe abaza kujongana nayo kwiminyaka eza kuza. Kanti ke, uThixo uyiNkosi yembali, ekuthi naxa sithlekisa ingxelo yesiprofeto nembali yeziganeko, sibe nokubona ukuba ilizwi lesiprofeto lizaliseke njengoko belithethiwe. UThixo oxela kwangaphambili amahla-ndinyuka ezo zikumkani zamaGrike zisilwa zodwa nguThixo owaziyo ngexesha elizayo. Ukufanele ukuba simthembe simkholelwe. NguThixo omkhulu lo, akasiso isithixo esenziwe ngokweengcinga zomntu. Akaneli kukhokela ikhondo leziganeko zembali, kodwa unako nokukhokela ubomi bethu ukuba siyamvumela ukuba akwenze oko.

Funda: Isaya 46:9, 10. Kungakanani ukufunda ngoThixo okusisiseko sobuKristu obufunyanwa kwezi ndima zimbini, liyintoni ithemba elikhulu esinokulifumana kuzo? Cinga ngendlela ebiya kulambatha ngayo indima yeshumi ukuba uThixo ebengenabo ububele nothando kodwa enempindezelu nenkohlakalo.

IRoma NoMthetheli Womnqophiso

Funda: Daniyeli 11:16–28. Nangona indima inzima, yeyiphi imifanekiso onokuyifumana ebonakala kwenye iindawo kuDaniyeli?

Ukuguquka kwamandla ukusuka kubukumkani bamaGrike kuye kwiRoma yobuhedeni kubonakala kuxelwe kuDaniyeli 11:16: “Ofikayo khona uya kwenza ngokuthanda kwakhe, amise yena ezweni eliligugu, atshalalalise ngesandla sakhe.” Iilizwe eliligugu yiYerusalem, indawo apho ulsrayeli wayekhona, negunya elitsha elithabatha loo mmandla iyiRoma yobuhedeni. Kwasona eso siganeko sinye sikwamelwe ekukhuleni okuxandayo kophondo oluncinane, olufikelela elizweni eliligugu (Dan. 8:9). Kubonakala kucacile, ngoko, ukuba igunya eliphethe umhlaba ngoku yiRoma yobuhedeni.

Ezinye iimpawu ezongezekileyo kwindima yeBhayibhile ziqinisele le mbono. Umzekelo, “[o]khupha oonothimba” [IBHAYIBILE] umele ukuba ubhekisa kuKesare Agosto. Kwakungexesha lolawulo lwakhe ukuzalwa kukaYesu, xa uMariya noYosefu baya eBhetelehem ekubalweni (Dan. 11:20). Kanti ke, ngokwesiprofeto, lo mlawuli wayeza kulandelwa “[ng]odelelelileyo” (Dan. 11:21). Njengoko imbali ibonisa, uAgosto walandelwa nguTiberiyo, unyana wokwamkelwa nguAgosto. UTiberiyo waziwa ngokuba ngumntu owayenezimbo ezingaqhelekanga nongcolileyo.

Okubaluleke kakhulu, ngokwendima yeBhayibhile, kwakulawula uTiberiyo ngexesha “inganga [umthetheli] yomnqophiso” yayiza kwaphulwa (Dan. 11:22). Oku kucacile ukuba kwakubhekise ekubethelelweni kukaKristu, okwabizwa ngokuthi Mthanjiswa oyiNkosi” [IBHAYIBILE] (Dan. 9:25; jonga nakuMat. 27:33–50), xa ebulawa nexesha lokulawula kukaTiberiyo. Ukubhekisa kuYesu njengo “mthetheli womnqophiso” kususiphawuli sexesha esinamandla esinceda ukusibonisa ukuhamba kweziganeko zembali, into enika abafundi ubungqina obunamandla bokwazi kwangaphambili okumangalisayo kukaThixo. UThixo uhleli elungisa kuko konke awathi kwabakho ngaphambi kwezi ziprofeto, ngoko ke, sinako, ngokuqinisekileyo, ukumthamba kwinto ayithethayo esithi iya kwenzeka kwixesha elizayo.

Naphakathi kwako konke okunopolitiko neziganeko zembali, uYesu waseNazarete, “umthetheli womnqophiso” uveziwe ezindimeni. Kunceda njani oku ukusibonisa ukuba, nangona kukho inguquko enkulu nabo bonke ubuqhophololo bopolitiko, uYesu uhleli esembindini wesiBhalo?

Igunya Elilandelayo

Funda: Daniyeli 11:29–39. Leliphi eli gunya livuka emva kweRoma yobuhedeni?

UDaniyeli 11:29–39 ibhekisa kuhlelo lwegunya elitsha. Nangona olu hlelo lumi ekuqhubekeni nobukumkani beRoma yobuhedeni lwafuza ezinye zeempawu zoba babungaphambi kwabo, ngelo xesha linye libonakala lahlukile ngemiba ethile. Indima yeBhayibile ithi “ekupheleni [akuyi kuba] njengoko bekunjalo ekuqaleni” (Dan. 11:29). Xa sikhangele phambili sifumana ukuba lenza njengegunya lenkolo. Lijolise uhlaselo lwalo kakhulu kuThixo nabantu baKhe. Masiqwalasele kwezinye zezenzo ezikhuthazwa ngulo kumkani.

Kuqala, uya kwenza “[uya kuwu]bhavumela mnqophiso ongcwele” (Dan. 11:30). Oku kumele ukuba kubhekisa kumnqophiso kaThixo wosindiso, othi uchaswe ngulo kumkani. Okwesibini, lo kumkani uya kuveza imikhosi eya kuthi “iyihlambele ingcwele” ize iyisuse “inkonzo yamaxesha onke” (Dan. 11:31). Siphawule kuDaniyeli 8 ukuba uphondo oluncinane lulahla phantsi isiseko “sengcwele” kaThixo lisuse “inkonzo yamaxesha onke” (Dan. 8:11). Oku kufanele ukuqondwa njengohlaselo lwasemoyeni ngakulungiselelo lukaKristu engcweleli yasezulwini. Okwesithathu, isiphumo sohlaselo lwalo lwengcwele, eli gunya libeka “isikizi lesiphanziso” etempileni kaThixo. Intetho ehambelana nale “isikizi lesiphanziso yalatha kwizenzo zokrefo novukelo luphondo oluncinane (Dan. 8:13).

Okwesine, eli gunya litshutshisa abantu bakaThixo: “Yokhubeka inxeny e yabanengqiqo, ukuze bacikidwe phakathi kwabo, bahlanjululwe, kwenziwe mhlophe, kude kube lixesha lokuphela” (Dan. 11:35). Oku kusikhumbuza ngophondo oluncinane, elilahla phantsi inxalenye yomkhosi nezinye zeenkwenkwezi izinyhashe phantsi (Dan. 8:10; thelekisa noDan. 7:25). Okwesihlanu, lo kumkani uya kuthi “azinyuse, azikhulise ngaphezu koothixo bonke, athethe amazwi abalulekileyo [onyeliso-NKJV] ngoThixo woothixo” (Dan. 11:36). Ngendlela engamangalisiyo, uphondo oluncinane nalo luthetha “amazwi amakhulu” (Dan. 7:8), ade achase uThixo (Dan. 7:25).

Okunye ukufana kunako ukukhankanywa kodwa, ngokuphawula oko sikufunde kuDaniyeli 7 nesi-8, ngubani eli gunya, kutheni le nto kubaluleke kakhulu kuthi, naxa sekukho uxinzelelo ekuhlaleni, ukuba sihlale siqine ekulazini kwethu?

Iziganeko Zokugqibela

Funda: Daniyeli 11:40–45. Kwenzeka ntoni apha?

Intetho ezilandelayo zisinceda ukuba siyiqonde le ndima: Ixesha lokuphela: Intetho ethi “ixesha lokuphela” ivela kuphela kuDaniyeli (Dan. 8:17; Dan. 11:35, 40; Dan. 12:4, 9). Ukuhlolwa kweziprofeto zikaDaniyeli kubonisa ukuba ixesha lokuphela lisuka ekuWeni kobupopi ngowe-1798 kuse ekuvukeni kwabafuleyo (Dan. 12:2).

Ukumkani waseNtla: Eli gama kuqala ngokwelizwe lithetha ubukhosi bamaSeleucid, kodwa labhekisa kuqala kwiRoma yobuhedeni kamva labhekisa kwiRoma yobupopi. Ngenxa yoko, alichazi indawo emhlabeni kodwa utshaba lwasemoyeni lwabantu bakaThixo. Ukongeza, kufuneka siqaphele ukuba ukumkani waseNtla umele umceph’ ucandiwe kaThixo oyinyaniso, othi, eBhayibhileni ngokomfuziselo abandakanywe nomNtla (Isa. 14:13).

Ukumkani waseZantsi: Eli gama kuqala lalithetha ngobukhosi bukaPtolemy eYiputa, kumzantsi weliZwe eliNgcwele [umhlaba oligugu]. Kuthi xa isiprofeto sityhileka, lifumane icala lolwazi ngoThixo, lize liyanyanisewe zezinye izifundiswa nokungakholelwa kuThixo. Ngokutsho kukaEllen G. White, kwingcaciso eneYiputa kwisiTyhilelo 11:8, uthi, “Oku kukungakholelwa kuThixo.” — *Imbambano Enkulu*, p. 279.

Intaba Engcwele Eligugu: KwiTestamente eNdala le nteto yayibhekisela kwiZiyon, isixeko esiyintloko nesingumbindi kaIsrayeli, ngokwasemhlabeni siseZweni leDinga. Emva koMnqamlezo, abantu bakaThixo abasacaciswa ngokobuzwe nemida yokuhlala. Kungoko, intaba engcwele kufuneka ibe kukubizwa okufuziselayo kwabantu bakaThixo abasazake emhlabeni wonke.

Ngoko ke, sinako ukuzichaza iziganeko ngolu hlobo: (1) Ukumkani waseZantsi uhlasela ukumkani waseNtla: uVukelo lwaseFransi lwazama ukuncothula inkolo loyise ubupopi kodwa loyiswa. (2) Ukumkani waseNtla uhlasela oyise ukumkani waseZantsi: imikhosi yenkolo eyakhokelwa bubupopi namahlakani abo ekugqibeleni iya kuyoyisa imikhosi yokungakholelwa kuThixo ize yenze imbumba nemikhosi eyoyisiweyo. (3) IEdom, uMowabhi, nabantu ababalulekileyo bama-Ammon baya kusinda: abanye baba ababalwanga phakathi kwabantu bakaThixo abayinyaniso, baya kuhlanguka nomhlambi ngeyure yokugqibela. (4) Ukumkani waseNtla ulungiselela ukuhlasela inaba engcwele kodwa ufika ekupheleni kwakhe: imikhosi yobubi iyatshatyalaliswa, buze ubukumkani bukaThixo bumiselwe.

Singayifumana njani intuthuzelo ekwazini ukuba, ekupheleni, uThixo nabantu baKhe baya koyisa?

Ingcamango Eyongeziweyo:

Kunika umdla ukuba noko ngokubhekisele kuDaniyeli 11:29–39, uMartin Luther walayamisa isikizi lesiphanziso elikuDaniyeli 11:31 nobupopi neemfundiso nezenzo zabo. Kungoko ukuhlanganisa uDaniyeli 11 noDaniyeli7 nesi-8 kuqinisa imbono kaLuther namanye amaProtestanti yokuba isimiso sobupopi neemfundiso zaso zenza ukuzaliseka kwezi ziprofeto embalini. Koku kuhlanganisa, Ellen G. White uthi: “Alikho ibandla elalinokufikelelwa lulawulo lwamaRoma elasindayo ekuphazanyisweni kwenkululeko yesazela. Ngako nje ukuba ubupopi bufumane igunya, bazolula iingalo zabo ukuba butyumze bonke ababesala ukuluvuma ulawulo lwabo, aza amabandla, elinye emva kwelinye, azinikela kulawulo lwayo.”—*Imbambano Enkulu*, iph. 64.

Imibuzo Yokuxoxwa:

1. Singanovelwano njani nezimvo zabanye kodwa singayekeleli koko kufundiswa yiBhayibhile ngendawo edlalwa yiRoma kwimihla yokugqibela?
2. UDaniyeli 11:33 uthi: “Abo banengqiqo ebantwini boluqondisa uninzi, ukanti baya kukhubeka, bawe likrele nalilangatye, kukuthinjwa nakukuphangwa.” Ithini le ndima ngesiphelo sabantu bakaThixo abathembekileyo? Ikwathini ngento eyenziwa ngabanye baba bantu bathembekileyo ngaphambi kokuba babulawe ngenxa yenkolo? Sithini isigidimi esisesethu esikhoyo apho?
3. UDaniyeli 11:36 uthi: “Ukumkani uya kwenza ngokukholeka kuye, azinyuse azikhulise ngaphezu koothixo bonke, athethe amazwi abalulekileyo ngoThixo woothixo, abe nempumelelo, lude luphele ubhavumo; ngokuba kuyenzeka okumisiweyo, kwagqitywa.” Kungabani kwaye kukukhumbuza ntoni oku? (Jonga uIsa. 14:12–17; jonga no-2 Tes. 2:1–4.)
4. UDaniyeli 11:27, 29, nama-35 usebenzisa intetho ethi lammo‘ed, okanye “ixesha elimiselweyo.” Isixelela ntoni le nto, kwakhona, ngolawulo lukaThixo kwimbali?