

Kusuka Emfihlakalweni Kuye Ekwambulweni



NgeSabatha Ntambama

Kuleliviki Funda ku:

Dan. 2:1-16; Izenzo 17:28; Dan. 2:17-49; IHubo 138; Johane 15:5; Duter. 32:4; 1 Petru 2:4.

Indimana Yekhanda:

“UDaniyeli wathatha wathi: ‘Malibongwe igama likaNkulunkulu kusukela kwaphakade kuze kube phakade, ngokuba ukuhlakanipha namandla kungokwaKhe,’“ (Daniyeli 2:20).

OIlwandle oluzungeze izwe laseGreenland kukhona iqhwa (icebergs) lobukhulu obehlukene. Ngesinye isikhathi iqhwa elincane liya ngapha, elikhulu liye kwenye indawo. Okwenzekayo ukuthi umoya uphetha iqhwa elincane, kodwa lelo elikhulu lona lihambe nomsinga wolwandle ojulile. Uma sicabanga ngokukhula nokuwa kwemibuso yomhlaba kuwo wonke umlando, kufana nokusebenza komoya nomsinga wolwandle ojulile. Umoya umele yonke into eguquguqukayo futhi kungaziwa ukuthi kuzolandelani, njengentando yomuntu. Kodwa kukhona okunye okusebenza kanyekanye nalemimoya, okunamandla angaphezu kwawomoya, okufana nomsinga wolwandle. Sikhuluma ngokusebenza okuqinisekile kwezinhloso zikaNkulunkulu ezinobuhlakani. UEllen G. White uyibeka kanje: “Njengezinkanyezi emkhathini obanzi lapho zibekwe khona, izinhloso zikaNkulunkulu azixhamazeli, futhi azishiywa yisikhathi.”—*The Desire of Ages*, ikhasi 32. Nakuba ukukhula nokuwa kwezizwe, izimfundiso, namaqembu ezombusazwe kubonakala sengathi kusebenza ngokuthanda kwabantu kuphela, uDaniyeli 2 uyatshengisa ukuthi uNkulunkulu wasezulwini empeleni onyakazisa umlando wabantu uze ufike ekugcineni kwawo.

**Funda isifundo saleliviki ukulungisela iSabatha lika 18 Masingana.*

Ukusondela KukaNkulunkulu Endalweni

Funda kuDaniyeli 2:1-16. AmaHeberu abhekana nasiphi isimo esibucayi ngenxa yephupho uNkulunkulu alinika inkosi na?

Amaphupho ayengathathwa kancane endulo. Uma iphupho libonakala ukuthi likhomba okuthile, kwakuvame ukusho inhlekelele ezayo. Ngakho-ke, kuyezwakala ukuthi kungani uNebukadinesari wakhathazeka kangaka ngephupho ayengasalikhumbuli nokulikhumbula. Izazi zaseBhabhiloni zazikholwa ukuthi onkulunkulu bangayembula incazelo yamaphupho, kodwa kuleliphupho encwadini kaDaniyeli, osiyazi akukho ababengakwenza ngoba inkosi yase ilikhohliwe iphupho. Ukuba babetsheliwe ukuthi lithini iphupho, babengaqhamuka nencazelo ezothokozisa inkosi. Kodwa kulesimo esiyingqayizivele, lapho osiyazi bengakwazi ukutshela inkosi iphupho layo, bayaphoqeka ukuthi bavume ukuthi akekho ongalisho iphupho lenkosi ngaphandle kwawonkulunkulu abangahlali nabantu basenyameni (Dan. 2:11).

Inkosi seyigcwele ukukhathazeka, yayala ukuthi zonke izihlakaniphi zaseBhabhiloni zibulawe. Isihluku esinjalo sasingelona ivelakancane endulo. Imithombo yomlando iyafakaza ukuthi, ngenxa yozungu, uDariyu I wathi akubulawe bonke abenza imilingo, kanti uXerxes wabulala onjiniyela ababakhe ibhuloho elahidlikayo. Ngesikhathi uNebukadinesari ekhipha lomyalo, uDaniyeli nabangane bakhe babesandu kuqeda ukuqeqeshwa kwabo, bamukelwa esigungwini sabaluleki benkosi. Ngenxa yalokho, isigwebo sokufa esikhishwe yinkosi sasibadla nabo. Empeleni, ulimi okuhunyushwe kulo luthi ukubulawa kwaqala ngalowo mzuzu, okusho ukuthi uDaniyeli nabangane bakhe babezolandela ngokubulawa. Kodwa uDaniyeli, “owayenokuhlakanipha nokuqonda” (Dan. 2:14), wakhuluma noAriyokhi, okwakunguyena owayongamele ukubulawa kosiyazi. Ekugcineni uDaniyeli wacela ukwelulelwa isikhathi enkosini uqobo ukuze asombulule lemfihlakalo yephupho. Kuyathathekisa ukuthi nakuba inkosi yayikade ithe izanusi zizama “ukuthenga isikhathi,” kodwa yashesha yavuma ukunika uDaniyeli “isikhathi.” UDaniyeli uyavumelana nezanusi ukuthi akekho umuntu ongasombulula imfihlakalo enje, kodwa umprofethi wazi uNkulunkulu okwazi ukwembula okuqokethwe yiphupho kanye nencazelo yalo.

Izazi ngeBhayibheli zikhuluma ngobukhulu bukaNkulunkulu, ukuthi nakuba engesiyi inxenye yendalo, kodwa useduze kakhulu nayo. Ukuthi wanika inkosi uNebukadinesari iphupho, kusitshelani ngokusondela kukaNkulunkulu kithina na? (bheka Izenzo 17:28.)

Umthandazo

Ngokushesha, uDaniyeli uthatha abangane bakhe abathathu, bayothandaza, ebachazela ukuthi bazobulawa uma uNkulunkulu engabembuleli iphupho. Njalo-nje uma sibhekene nenkinga enkulu, nathi sidinga ukwazi ukuthi uNkulunkulu wethu mkhulu ngokwanele ukuxazulula nenselele ebonakala inganyakazi.

Funda kuDaniyeli 2:17-23. Yiziphi izinhlobo ezimbili zomthandazo ezithandazwayo lapha?

Kunezinhlalo ezimbili zomthandazo kulesahluko. Olokuqala, umthandazo wokucela, lapho uDaniyeli ecela uNkulunkulu ukuba embule iphupho nencazelo yalo (Dan. 2:17-19). Amazwi alomthandazo asiwatshelelwa, kodwa sitshelwa ukuthi uDaniyeli nabangane bakhe “bacela umusa kuNkulunkulu wasezulwini ngalemfihlakalo, ukuze uDaniyeli nabangane bakhe bangabhubhi kanye nabanye abahlakaniphileyo baseBabele” (Dan. 2:18). Besathandaza, uNkulunkulu wasiphendula isicelo sabo walembula iphupho lenkosi nencazelo yalo. Singaqiniseka ngokuthi noma kunini uma sifuna “umusa kuNkulunkulu wasezulwini” neyethu imithandazo iyozwakala, nakuba kungeke kube ngendlela egqame njengalena esiyibona lapha, ngoba uNkulunkulu kaDaniyeli unguNkulunkulu wethu nathi. Sebenanela impendulo kaNkulunkulu emthandazweni wabo, uDaniyeli nabangane bakhe baqhibuka ngomthandazo wokubonga nokudumisa. Badumisa uNkulunkulu ngokuba umthombo wokuhlakanipha nokubamba amatomu endalo nomlando wemibuso. Kunesifundo esibalulekile esingasifunda la. Uma sithandaza, sinxusa uNkulunkulu ngezinto eziningi, kukangaki lapho simbonga khona, simdumise ngokuphendula imithandazo yethu na? Okwenzeka kuJesu nabanochoko abayishumi kusinika umfanekiso omuhle ngokungabongi kwabantu. Kulabo abayishumi abaphulukiswa, munye kuphela owabuya “ukuzonika udumo kuNkulunkulu” (Luka 17:18). Ukusabela kukaDaniyeli akusikhumbuzi kuphela-nje ngokubaluleka kokubonga nokudumisa, kodwa futhi kwembula isimilo saloNkulunkulu esikhuleka kuYe. Uma sikhuleka kuYe, singamethemba ukuthi uzokwenza lokho okusifanele ngempela, ngakho-ke sifanele ukumbonga, simdumise njalo.

Funda iHubo 138. Ungazizuzelani kulomthandazo wokubonga, olungakusiza ufunde ukumbonga uNkulunkulu, kungakhathalekile ukuthi isimo sakho sinjani?

Isithombe, Isigaba 1

UDaniyeli 2:24-30. Uthini lapha uDaniyeli leyo ebaluleke kangako ukuthi sihlale siyikhumbula? (bheka noJohane 15:5).

Ngokusabela emthandazweni, uNkulunkulu wembula iphupho nencazelo yalo. UDaniyeli akangabazi ngokutshela inkosi ukuthi isisombululo semfihlakalo sivele “kuNkulunkulu wasezulwini.” Futhi, ngaphambi kokusho iphupho nencazelo yalo, uDaniyeli ukhuluma ngemicabango nokukhathazeka kwenkosi okungaphimiselwanga njengoba inkosi yayisembhedeni kodwa bungafiki ubuthongo. Lolo lwazi luphinde lugcizelele ukwethembeka komlayezo, ngoba ulwazi olunjalo olwalwaziywa yinkosi kuphela kusobala ukuthi lwafika kuDaniyeli ngamandla ezulu. Kodwa njengoba uDaniyeli elandisa inkosi ngephupho, kungenzeka ayinyathele emsileni inyoka ngoba leliphupho alizona izindaba ezinhle kuNebukadinesari.

Funda kuDaniyeli 2:31-49. Iphupho lithi siyini isiphetho sombuso kaNebukadinesari na?

Iphupho lingesithombe esikhulu esinekhanda “legolide elihle, isifuba saso nezingalo zaso kuyisiliva, isisu saso namathanga aso kuyithusi, imilenze yaso iyinsimbi, izinyawo zaso inxenye yinsimbi, inxenye yibumba” (Dan. 2:32, 33). Ekugcineni itshe “lashaya isithombe ezinyaweni zaso” (Dan. 2:34), sawa sonke isithombe sasakazeka njengamakhoba epheshulwa ngumoya. UDaniyeli uyachaza ukuthi izinsimbi ezehlukene zimele ukulandelana kwemibuso ezogudluzana kuwo wonke umlando. KuNebukadinesari, umlayezo wawucacile: iBhabhiloni, nabo bonke ubukhazikhazi namandla alo, lizodlula, indawo yalo ithathwe omunye umbuso, owawuzolandelwa eminye kuze kufike umbuso owehluke kakhulu kuyo yonke: umbuso waphakade kaNkulunkulu, oyohlala njalo njalo.

Buka-nje ukuthi okwabantu kungokwesikhashana, futhi kuyadlula. Lokho kufanele kusifundiseni ngethemba elikhulu esinalo kuJesu, kuJesu Yedwa? (bheka kuJohane 6:54; 2 Korinte 4:18)?

Isithombe, Isigaba 2

Phinda ufunde ngephupho nencazelo yalo (Dan. 2:31-49). Lokhu kusifundisani ngokuthi uNkulunkulu uwazi ngaphambili umlando womhlaba na?

Isiprofetho esasiqekthe yiphupho likaNebukadinesari sisinika ulwazi jikelele ngesiprofetho nokusebenza kwaso njengendlela yokuhlangabezana neziprofetho ezijulile kunalesi kuDaniyeli 7, 8, no 11. Futhi, uDaniyeli 2 akasona isiprofetho esencike ekugcwalisekeni kombandela othile. Yisiprofetho esiphathelene nesiphelo: isiprofetho esiqonde-ngqo ngalokho uNkulunkulu akubona ngaphambili nazokwenza.

1. Ikhanda legolide limele iBhabhiloni (626-539 B.C.). Yebo, akukho okunye okusansimbi okwakungamela amandla nomcebo wombuso waseBhabhiloni ngaphandle kwegolide. IBhayibheli libiza iBhabhiloni ngokuthi “umuzi wegolide” (Isaya 14:4) nokuthi “yindebe yegolide esandleni sikaJehova” (Jeremiya 51:7; qhathanisa neSambulo 18:16). Usomlando wasendulo, uHerodotus, uthi igolide eliningi kwakuhlotshiswe ngalo umuzi.

2. Isifuba nezingalo zesiliva kumele iMedo-Pheresiya (539-331 B.C.). Njengoba isiliva lingaphansana kwegolide ngenani, umbuso wamaMedo-Pheresiya awuzange ufike ezingeni lowaseBhabhiloni. Ngaphezu kwalokho, isiliva futhi laliyiwumfuziselo ofanelekile wamaPheresiya ngoba ayesebenzisa isiliva ekukhokhweni kwentela.

3. Isisu namathanga ethusi kumele elaseGrisi (331-168 B.C.). UHezekeli 27:13 udweba isithombe samaGriki ehweba ngezitsha zethusi. Amasosha amaGriki ayaziwa ngezingubo zawo zempi zethusi. Izigqoko zawo, amahawu, nezimbazo zempi, kwakwakhiwe ngethusi. UHeroditus usitshela ukuthi uPsammetichus I waseGibhithe wabona izigcwelegcwele zolwandle zamaGriki ziwukugcwaliseka kwezwi elalikhulunyiwe “ngabantu bethusi abaphuma olwandle.”

4. Imilenze yensimbi imele iRoma (168B.C.-A.D.476) ngokufanelekile. Njengoba wachaza uDaniyeli, insimbi imele amandla aphoqozayo ombuso waseRoma owahlala isikhathi eside ukwedlula yonke engaphambi kwawo. Insimbi kwakuwumfuziselo ofanelekile ukumela lombuso.

5. Izinyawo; inxenye insimbi nenxenye ubumba zimele iYurophu ehlukene phakathi (A.D. 476-kuze kubuye uKrestu). Ukuxubana kwensimbi nobumba kusinika isithombe esifanelekile salokho okwenzeka ngokubhidlika kombuso waseRoma. Nakuba iminingi imizamo eyenziwa ukubumba iYurophu, kusukela ngokwendiselana phakathi kwamakhosi kuze kufike kwi european Union yamanje, ukwehlukana nokungezwani kulokhu kukhona, futhi ngokwalesiprofetho, kuyokuba njalo uNkulunkulu aze amise umbuso waphakade.

Itshe

Funda kuDaniyeli 2:34, 35; 44, 45. Lezindimana zisifundisani ngesiphelo somhlaba wethu na?

Okugxilwe kukho ephusheni, ukuthi kuyokwenzekani “ezinsukwini zokugcina” (Dan. 2:28). Nakuba imibuso yokusansimbi nowobumba yayiqine kangakanani futhi icebile, iyisanduleliso-nje sokusungulwa kombuso wetshe. Nakuba ngenye indlela okusansimbi nobumba kuyizinto ezingenziwa abantu, itshe elisephusheni liphonswa kungengasandla samuntu. Ngamanye amazwi, yize lembuso engaphambili ekugcineni efika esiphelweni, umbuso ofanekiswe ngetshe uyohlala kuze kube phakade. Umfuziselo wedwala uvame ukufanekisa uNkulunkulu (isibonelo: Duter. 32:4, 1 Sam. 2:2; IHubo 18:31), netshe-ke ngokunjalo lingamela uMesiya (IHubo 118:22; 1 Petru 2:4, 7). Kanjalo-ke, ayikho enye into efanaleke njengomfuziselo wetshe ukufanekisa ukumiswa kombuso waphakade kaNkulunkulu.

Abanye bathi umbuso wetshe wamiswa ngesikhathi uJesu elapha emhlabani, nokuthi ukumenyezela kwewangeli kusho kona ukuthi umbuso kaNkulunkulu sewugcwele umhlaba. Nokho kodwa, umbuso wetshe ufika kuphela ngemuva kokuthi imibuso emine seyiwile, nomlando wabantu sewufinyelele esikhathini semibuso ehlukeni phakathi, efanekiswe ngezinyawo nezinzwane zesithombe. Lokhu kushabalalisa umqondo wokugcwaliseka ngomnyakakhulu wokuqala, ngoba umsebenzi kaJesu emhlabeni waqhubeka ngesikhathi kubusa iRoma, umbuso wesine.

Kodwa itshe ligudlukela intaba. “Itshe elashaya isithombe lakhula laba intaba enkulu, lagcwa umhlaba wonke” (Dan. 2:35). Intaba efana nalena isicabangisa ngeNtaba yeZiyoni, lapho kwakumi khona ithempeli, isifanekiso esibonwayo sombuso kaNkulunkulu emhlabeni ngezikhathi zeTestamente eliDala. Okuthathekiso ukuthi lelitshe elaqheshulwa entabeni, nalo liba yintaba. Lentaba, esikhona vele ngokusho kwendimana, kungacishe kwenzeke ukuthi isho iZiyoni lasezulwini, ithempeli lasezulwini, lapho kuyophuma khona uKrestu esezomisa umbuso waKhe waphakade. Lombuso-ke uyogcwaliseka kulelo Jerusalema eliyokwehla livela ezulwini (Isambulo 21:1-22:5),.

UDaniyeli 2 kuze kube manje, uyinembile yonke imibuso. Kungani-ke, kuwubuhlakani ukuthi sethembe iziprofetho zakhe ngokufika kombuso wokugcina, umbuso waphakade kaNkulunkulu na? Kungani kungenzi umqondo ukungasikholwa isiprofetho na?

Ukujula Nomcabango:

Kunesifundo ekuthini isithombe sikaDaniyeli 2 sakhawe ngegolide nesiliva, okusansimbi okuxhunyaniswa namandla omnotho. Lesithombe siphinde sihlanganise nethusi nensimbi, izinto ezazisetshenziselwa ukwakha amathuluzi nezikhali; kube khona nobumba olwalusetshenziselwa ukubhala nezitsha zasendlini endulo. Kanjalo-ke, lesithombe sinikeza umfanekiso ocacile wezizwe nalokho ezikwenzile. Okufaneleke kakhulu, izitho zomzimba zesithombe ezicacile zisitshela ngokulandelana kwemibuso yomhlaba nokuqembukelana okuyokuba khona ezinsukwini zokugcina. Itshe, nokho, libonakaliswa njengento engenziwanga “ngezandla zabantu” (Dan. 2:45), okuyisikhumbuzo esinamandla sendlela isiphelo esiyofika ngayo kulomhlaba wesikhashana nakho konke okwakhiwe abantu. Nakuba “ngokubuka kwamehlo omuntu, umlando wabantu ungabukeka sengathi uxovekile...uDaniyeli uyasiqinisekisa ukuthi ngemuva kwakho konke lokhu, kukhona uNkulunkulu, obukayo nohambayo phakathi kwakho konke lokhu ukuze aphume nesisombululo okuyisona esihle kakhulu.”—William H. Shea, *Daniel: A Reader's Guide* (Nampa, ID: Pacific Press, 20051, ikhasi 98.

Imibuzo Yokuxoxisana:

1. Kumnandi kangakanani ukwazi ukuthi phakathi kwaso sonke isiphithiphithi salomhlaba, uNkulunkulu usawabambile amatomu, nokuthi uyokwenza konke kufike esiphelweni senkazimulo. Kuze kufike leso sikhathi, iyini indima yethu ekwenzeni konke okuhle esingase sikwenze ekusizeni ukunciphisa ukuhlupheka okukhona kulomhlaba owile na?
2. Singathini ngokusebenzisana nokwethembeka kukaDaniyeli nabangane bakhe okusondelene kangaka nenkosi yomhedeni eyayihlukumeze abantu bakubo kangaka?
3. Njengoba sesibonile, abanye bathi itshe elaqheshulwa entabeni kungengazandla lisho ukusatshalaliswa kwevangeli emhlabeni. Akunjalo, ngenxa yezizathu eziningi, kuhlenganisa nalokho okushiwo uDaniyeli 2:35 ukuthi itshe liyochoboza izizwe ezingaphambi kwalo, nokuthi “umoya uyozikhukhula indawo yazo ize ingatholakali”. Lokho akwenzekanga emva kwesiphambano. Futhi, imizamo yokumatanisa umbuso wetshe nebandla iyehluleka ukusho ukuthi umbuso wetshe uthatha indawo yayo yonke imibuzo yabantu ngokwemikhakha yayo. Umbuso obandakanya umhlaba wonke. Ngakho, ukubuya kukaJesu kuphela ongayisa leliphupho lesiprofetho esiqongweni. Pho, kungani ukubuya kukaJesu kuyiyona ncazelo kuphela eyenza umqondo ngalokho okwenziwa yitshe ezinsukwini zokugcina na?