

Kusuka Emphandwini Wamabhubesi Kuye Emphandwini Wengelosi



NgeSabatha Ntambama

Kuleliviki Funda ku:

Daniyeli 6, 1 Sam. 18:6-9, Math. 6:6, Izenzo 5:27-32, Marko 6:14-29, Heb. 11:35-38.

Indimana Yekhanda:

“Khona abongameli nezikhulu base befuna ukuthola utho ngoDaniyeli oluqondene nombuso, kepha abatholanga lutho nacala kuye,” (Daniyeli 6:4).

Emva kokunqoba kweMedo-Pheresiya iBhabhiloni, uDariyu umMede wakubona ukuhlakanipha kukaDaniyeli, wammema ukuba abe yinxenye kahulumeni omusha. Lomprofethi owayesemdala watshengisa ikhono kangangoba inkosi entsha yambeka ukuba ngaphezu kwabo bonke abaphethe kuwo wonke uhulumeni wama Medo-Pheresiya. Kodwa, njengoba siqhubeka nesahluko, uDaniyeli ubhekana nomphumela walokho esingakubiza ngokuthi “isono sokuqala esikhulukazi”—umona. Nokho, ngaphambi kokuphela kwendaba, siyabona ukuthi uDaniyeli wethembekile, hhayi kuphela emsebenzini wakhe wombuso ngaphansi kwamaMedo-Pheresiya, kodwa okuyikona okubaluleke kakhulu, wethembeka kuNkulunkulu wakhe. Futhi singaqiniseka ngokuthi, ukwethembeka kwakhe kuNkulunkulu yikona okwaba nomthelela nakweminye imikhakha.

Okwehlela uDaniyeli ekuhlushweni kwakhe kuyisibonelo ebantwini bakaNkulunkulu kulesikhathi sokugcina. Lendaba ayiqondile ukuthi abantu bakaNkulunkulu ngeke bavivinywe futhi bahlushwe. Okuqinisekwayo ukuthi, ekulweni nobubi, ukulunga kuyonqoba ekugcineni, noNkulunkulu uyobathola bemsulwa abantu baKhe.

**Funda isifundo saleliviki ukulungisela iSabatha lika 15 Nhlolanja.*

Abantu Abanomona

Ngisho nasezulwini, lapho konke kwakukuhle, uLusifa wabanomona ngoKrestu. “ULusifa wabanoma ngoJesu Krestu. Kodwa ngezikhathi zonke izingelosi zikhothamela uJesu, zivuma ubukhulu baKhe negunya laKhe elikhulu, nokubusa kwaKhe, wakhothama kanye nazo; kodwa inhliziyi yakhe yayigcwele umona nenzondo.”—Ellen G. White, *The Story of Redemption*, ikhasi 14. Umona umuzwa oyingozi ngendlela yokuthi emiyalweni eyishumi, kanye nokwenqatshelwa kokubulala nokweba, kukhona umyalo owenqabela ukufisa (bheka kuEkso. 20:17).

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Ikhono likaDaniyeli lokuphatha layithinta inkosi, kodwa lavusa umona kwezinye izikhulu. Kanjalo-ke, benza uzungu lokumgudluzisa ngokumthwesa icala lenkohlakalo. Kodwa nakuba baphenya baphequlula, abatholanga sici ekuphatheni kukaDaniyeli. “Abatholanga lutho nacala kuye, ngokuba wayethembekile” (Dan. 6:4). Igama lesi-Aramaic elisho “ukukholeka” lingabuye lihunyushwe ngokuthi “ukwethembakala.”

UDaniyeli umsulwa; akukho lutho izikhulu ezingalwenza ukumthwesa icala ngamanga. Kodwa, futhi ziyabona ukuthi wethembeke kangakanani kuNkulunkulu wakhe nokuthi uwulalela kangakanani umthetho kaNkulunkulu wakhe. Ngakho bayabona ukuthi ukuze bambophele amanqina enyathi uDaniyeli, kuyodingeka baqhamuke nesimo lapho uDaniyeli ezobhekana khona nokukhetha ukulalela umthetho kaNkulunkulu noma umthetho wombuso. Kulokho izikhulu ezikwaziyo ngoDaniyeli, abangabazi nakancane ukuthi uzothatha uhlangothi lomthetho kaNkulunkulu wakhe esikhundleni sohlangothi lombuso. Ubufakazi obungako ngokwethembeka kukaDaniyeli!

Yikuphi ukubhekana nomona oseke wahlangabezana nabo, futhi wasiphatha kanjani lesi simo? Yini indaba umona uyisono esiyingozi kangaka nesilimaza umphefumulo?

Uzungu Oluboshelwe uDaniyeli

Funda kuDaniyeli 6:6-9. Yini umqondo ongemuva kwalomthetho na? Lomthetho wamkitaza kanjani umina wenkosi na?

UDariyu angabonakala enza ubuwula ngokushaya umthetho azobuye awucishe kungekudala. Uwela esihibeni esenziwe yizikhulu zombuso, ezinobuqili bokusebenzisa isimo sezombusazwe salombuso osanda kumiswa. UDariyu uwehlukanise ngezigaba uhulumeni, wabeka ondunankulu abayishumi namakhulu amabili ukwenza ukuphatha kuqhubeke ngaphandle kwezihibe. Kodwa, lesenzo sasinobungozi ekuhambeni kwesikhathi. Kungalula kundunankulu onodumo ukuqguguzela ukuvukela umbuso, isizwe siqembukelane phakathi. Kanjalo-ke umthetho ophoqa ukuthi kucelwe utho enkosini kuphela ezinsukwini ezingamashumi amathathu ezimisiwe kwabonakala kuyicebo elihle lokuqinisa ukwethembeka enkosini, ngaleyo ndlela, kugwemeke okungase kube ukuvukela umbuso. Kodwa, izikhulu zayikhohlisa inkosi ngokuthi lesincomo samkeleke kubo “bonke” ondunankulu, abaphathi, amakhansela nezinceku—okuyinto eyayiyiphutha ngoba uDaniyeli akabandakanyiwe. Futhi, inkosi yayithokoziswa ukuthi ingase ithathwe njengonkulunkulu.

Abukho ubufakazi obuthi amakhosi asePheresiya ake azifunela ukubizwa ngonkulunkulu. Kodwa, umthetho kwakuhloswe ngawo ukwenza inkosi kube iyona yodwa emele onkulunkulu kulezo zinsuku ezingamashumi amathathu; okusho ukuthi, imithandazo eya konkulunkulu babo ayenziwe ngegama lenkosi. Ngeshwa, inkosi ayizange iphenye inhloso yalesiphakamiso. Kanjalo-ke, ayikwazanga ukubona ukuthi lomthetho okuthiwa uvimbela uhlubuko, wawuhlose uzungu olubhekiswe kuDaniyeli.

Kunemikhakha emibili yalomthetho edinga ukubhekisiswa. Okokuqala, isijeziso sokungalaleli kwakuzokuba ukuphonswa emphandwini wamabhubesi. Njengoba isijeziso esinje kungezwakali lutho ngaso kwezinye izindawo, kunokwenzeka ukuthi kwakuyisinqumo esiphuthumayo sezitha zikaDaniyeli. Amakhosi asendulo eMpumalanga eseDuze ayevalela amabhubesi ezindlini ezincane ukuze awadedele ngezikhathi ezithile zokuzingela. Ngakhoke ayengaswelakali amabhubesi ukudwengula noma ubani owayengalokotha ege umyalo wenkosi. Okwesibili, umthetho wawungenakho ukuguqulwa. Ukungaguquki “komthetho wamaMede namaPheresi” siphinde sikubone kuEsteri 1:19 no Esteri 8:8. UDiodorus Siculus, umbhali womlando wasendulo womGriki, ukhuluma ngesigameko lapho uDariyu III (hhayi lona okukhulunywa ngaye kuDaniyeli) waguqula umqondo kodwa akakwazanga ukuguqula isigwebo sokufa ayegwebe ngaso umuntu ongenacala.

Umthandazo KaDaniyeli

“Kepha wena, nxa ukhuleka, ngena ekamelweni lakho, uthi usuvale umnyango wakho ukhuleke kuYihlo osekusithekeni, noYihlo obona ekusithekeni uzakukuvuza” (Mathewu 6:6). Funda kuDaniyeli 6:10. Yini indaba uDaniyeli angaveli azithandazele esithe, engabonwa muntu?

UDaniyeli umphathi kahulumeni onamava, kodwa, ngaphezu kwakho konke, uyinceku kaNkulunkulu. Kanjalo-ke, uyena kuphela ilunga likahulumeni ongaqonda ukuthi kuhlosweni ngesimemezelo senkosi. KuDariyu, isimemezelo siyithuba lokuqinisa ubunye bombuso wakhe, kodwa kubenzi bozungu, siyindlela yokugudluzisa uDaniyeli. Yebo, izizathu zangempela nezinhliso zaloluzungu yimpi ekhona phakathi kukaNkulunkulu namabutho obumnyama. Ngalesikhathi (539 B.C.) uDaniyeli wayeseyitholile imibono ebhalwe ku Daniyeli 7 (553 B.C.) no (551 B.C.). ngakhoke isimemezelo senkosi usiqonda kahle, hhayi njengodaba lwezombusazwe-nje, kodwa njengesinye isiwombe kulempi enkulu. Umbono weNdodana yoMuntu inikeza umbuso ebantwini boPhezukonke, nosizo oluyinduduzo lwengelosi ehumushayo (Daniyeli 7) kwamlethela isibindi sokubhekana nalesimo esibucayi emehlweni. Kungenza futhi ukuthi wayecabanga ngokwehlela abangane bakhe, ababa nesibindi sokumelana nomyalo kaNebukadinesari (Daniyeli 3).

Kanjalo-ke, akawuguquli umkhuba wakhe wokuthandaza, kodwa uyaqhubeka ngokwenza kwakhe kokuthandaza kathathu ngosuku ebheke eJerusalem. Phezu komyalo ovimbela ukucela noma yini komunye umuntu noma unkulunkulu ngaphandle kwenkosi, uDaniyeli akazihluphi ngokucasha uma ethandaza ngalezo zinsuku ezibucayi ezingamashumi amathathu. Uyena yedwa phakathi kwabaningi abaphathi basembusweni, osendleleni eya ekungqubuzaneni nomyalo wenkosi. Kodwa ngempilo yakhe yokuthandaza esidlangalaleni, watshengisa ukuthi ukuthembeka kwakhe kuNkulunkulu kuhamba ngaphambi kokwethembeka enkosini nomyalo wayo ongenakuhlehliswa.

Funda kuZenzo 5:27-32. Nakuba isixwayiso lapha sisobala, kungani thina, uma siphikisana nomthetho wabantu, kufuneka siqiniseke ukuthi lokho esikwenzayo kuyintando kaNkulunkulu na? Cabanga ngabantu abafela lokho thina esikuthatha ngokuthi akufanelekile!

Emphandwini Wamabhusesi

Funda kuDaniyeli 6:11-23. Ithini inkosi kuDaniyeli okuyinto etshengisa ukuthi uDaniyeli wayengufakazi onamandla kangakanani kaNkulunkulu?

Ababophi bozungu bambona uDaniyeli kungekudala ethandaza—okusho ukuthi wayenza kona lokho okwenqatshelwe umyalo wenkosi. Kwathi lapho bemthwala ngeqoma bemuthi dinsi enkosini, bakhuluma ngoDaniyeli ngendlela elulazayo, bethi: “UDaniyeli lowo ongowabathunjwa bakwaJuda” (Dan. 6:13). Emehlweni abo, esinye isikhulu esiphezulu embusweni, intandokazi yenkosi, asilutho—umthunjwa-nje.” Futhi baqhatha uDaniyeli nenkosi ngokuthi uDaniyeli “akakunaki wena nkosi, nesiyalezo osilobileyo.” Manje inkosi seyiyabona ukuthi ifakwe esihibeni ngokusayina umyalo. Indimana isitshela ukuthi “yazama ukumophula kwaze kwaba sekushoneni kwelanga” (Dan. 6:14). Kodwa akukho lutho engakwenza ukusindisa umprofethi kuleso sijeziro esibekiwe. Umthetho ongagudluki wamaMede namaPheresiya kwakudingeka usebenze ngokuphelele. Kanjalo, inkosi noma yayingathandi-nje, yakhipha umyalo wokuthi uDaniyeli akaphonswe emabhusesini. Kodwa ngesikhathi enza lokho, uDaryu ukhuluma amazwi ethemba, azwakala njengomthandazo: “UNKulunkulu wakho omkhonzayo uyakukhulula” (Dan. 6:16).

Indimana ayisho ukuthi uDaniyeli wenzani phakathi kwamabhusesi, kodwa singazicabangela ukuthi wathandaza. UNkulunkulu uyakuvuza ukukholwa kukaDaniyeli ngokuthumela ingelosi yaKhe ukuthi imvikele. Ekuseni, uDaniyeli akalinyazwanga amabhusesi futhi wayeselungele ukuqhubeka nomsebenzi wakhe kahulumeni. U-Ellen G. White wenanela uthi: “UNKulunkulu akazivimbanga izitha zikaDaniyeli ukuba zingamfaki emphandwini wamabhusesi; wavumela izingelosi zobumyama nabantu ababi ukufeza injongo yabo kuze kube yileso sikhathi; kodwa kwakungoba wayefuna ukwenza ukukhululwa kwenceku yaKhe kubabazeke nangaphezulu, nokwehlulwa kwezitha zeqiniso nokulunga kube okuphelele.” — *Prophets and Kings*, amakhasi 543, 544.

Nakuba lendaba iphela kamnandi-nje (kuDaniyeli), sithini ngalezo, ngisho neziseBhayibhelini (isibonelo bheka uMarku 6:14-29), ezingaphethi ngokukhululwa? Singaziqonda kanjani?

Liyamthetha

Funda kuDaniyeli 6:24-28. Inkosi yenza bufakazi buni ngoNkulunkulu na?

Iphuzu elibalulekile kulendaba ukuthi uDariyu udumisa uNkulunkulu, avume nobukhosi baKhe. Lokhu ukufinyelela esiqongweni sokudumisa uNkulunkulu kwasezhlukweni ezingaphambili (Dan. 2:20-23; Dan. 3:28, 29; Dan. 4:1-3, 34-37). NjengoNebukadinesari, uDariyu uphendula ekusindisweni kukaDaniyeli ngokudumisa uNkulunkulu. Kodwa akagcini lapho naye: uguqula umyalo wakhe abewenzile, ayale ukuba bonke abantu “abathuthumele, besabe phambi kukaNkulunkulu kaDaniyeli” (Dan. 6:26). Yebo, uDaniyeli wakhululwa ngendlela emangalisayo, kwavuzwa ukwethembeka kwakhe, ububi bajeziswa, udumo lukaNkulunkulu namandla aKhe kwaphakanyiswa. Kodwa lokhu esikubona lapha isibonelo esincane salokho okuyokwenzeka emhlabeni jikelele: abantu bakaNkulunkulu bayokhululwa, ububi bujeziswe, uNkulunkulu abonakaliswe phambi kwendalo yonke ukuthi ulungile.

Funda kuDaniyeli 6:24. Yini ekhathazayo ngalendimana, futhi ngasizathu sini?

Nokho kukhona inkinga eyodwa ehluphayo. Leyo nkinga amakhosikazi nezingane, bona ngokwazi kwethu, bamsulwa, kodwa nabo bajeziswa njengalabo abanecala. Singakuchaza kanjani lokhu okubonakala sengathi ukungabikho kobulungiswa? Okokuqala, asiqaphele ukuthi lesenzo sisuka enkosini, futhi iyona ethi akwenziwe lokho ngokomthetho wamaPheresiya obandakanya umndeni ekujezisweni komuntu owonile. Ngokomthetho wasendulo, umndeni wonke unokuziphendulela ngecala lelunga lomndeni. Lokho akusho ukuthi ilungile lendlela; kusho kuphela ukuthi lendaba ihambisana nalokho esikwaziyo ngomthetho wamaPheresiya. Okwesibili, asiqaphele ukuthi iBhayibheli libika ngalokho okwenzeka, kodwa alikutusi. Empeleni, iBhayibheli likwenqabela ngokucacile ukubulawa kwezingane ngenxa yezono zabazali (Duteronomi 24:16).

Uma kubhekenwe nokungabikho kobulungiswa kanje, nokunye okuningi, uthola kuphi ukududuzeka ezindimaneni ezinjengo 1 Korinte 4:5? Ithini lendimana, futhi libaluleke ngani iphuzu elishoyo?

Ukujula Nomcabango:

Ukukhululwa kukaDaniyeli kubhaliwe kumaHeberu 11. Lesahluko esingabizwa ngokuthi “esamaqhawe okholo” sithi abaprofethi, phakathi kokunye ukunqoba kwabo, “bavimba imilomo yezingonyama” (Heb. 11:33). Kuyamangalisa lokhu, kodwa asikhumbule ukuthi amaqhawe okukholwa akubona kuphela labo abasinda ekufeni njengoDaniyeli, kodwa nalabo abahlupheka, bafa ngesibindi, njengoba sisho futhi lesahluko. UNkulunkulu ubiza abanye ukuba bafakaze ngokuphila, abanye ngokufa. Ngakhoke, indaba yokukhululwa kukaDaniyeli ayisho ukuthi ukukhululwa kwenzelwa bonke abantu, njengoba sibona ezihlweleni zabelisela nabesifazane abafela ukukholwa kwabo kuJesu. Kodwa ukukhululwa kukaDaniyeli ngendlela emangalisayo kuyatshengisa ukuthi uNkulunkulu uyabusa, futhi ekugcineni, uyokhulula bonke abantwana baKhe emandleni esono nokufa. Kuzovela obala lokhu ezahlukweni ezilandelayo zikaDaniyeli.

Imibuzo Yokuxoxisana:

1. Indoda yomFulentshi uJean Paul Sartre wake wabhala wathi “okuyiyona ndlela enhle yokucabanga ngokudalwa kwabantu ukuthi umuntu yisidalwa okudingeka sicabange ngoNkulunkulu.” (Jean Paul Sartre, *Being and Nothingness: A Phenomenological Essay on Ontology*, Washington Square Press, 1956, p. 724). Lokhu kususisa kanjani ukuqonda kwelinye izinga, ukuthi kungani inkosi yangena esihibeni na? Kungani thina sonke, noma sikuliphi izinga ekuphileni, sidinga ukuqaphela lesimo esiyingozi, noma singafika ngendlela efihlakele kanjani? Yiziphi ezinye izindlela esingafisa ngazo ukuba “njengoNkulunkulu”?
2. Sinikeza ubufakazi obunjani kwabanye abantu mayelana nokwethembeka kwethu kuNkulunkulu nomthetho waKhe na? Abantu abakwaziyo bangasho yini ukuthi uyakumela ukukholwa kwakho, noma ungalahlekelwa umsebenzi, noma impilo yakho?
3. Yini oyibona kuDaniyeli, emenza abe umuntu ongasetshenziselwa izinhloso zikaNkulunkulu ngendlela enamandla? Ngokusizwa uNkulunkulu, ungenza njani ukuze ube nalezo zimpawu zesimilo?
4. Yiziphi izindlela uDaniyeli ayengafaneleka ngazo ukuguqula umkhuba wakhe wokuthandaza njengoba kwakuphume umthetho omnqabelayo? Noma mhlawumbe lokho kwakungaba ukwenzelela okuyingozi? Uma kunjalo, ngoba yini?