

Incwadi kaDaniyeli – Inombolo yesine

Ilothe yokulinganisa

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Sithetha “ngamaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu njengoko emelwe encwadini kaDaniyeli. Senza oku kuba olunye lweempawu zesiprofeto “zamaxeshasixhenxe” kukuba amele “ilitye lokukhubekisa” abakhi abalilahlayo. Ndichaza ilitye lokukhubekisa, njengoko limelwe eziBhalweni, njengenyaniso enokubonwa, kodwa ingabonwa. Kwabo balibonayo, linqabile; kodwa kwabo bangaliboniyo, asiyonto nje abayikhubekelayo kuphela, koko likwalilitye elibacolayo libe luthuli.

Xa uKristu wayebeka phambi kwabo ilitye abalaxhi abalilahlayo, wabonisa ukuba ilitye lembombo liya kuba “yintloko” yekona. Umyalezo welitye elalahlayo eZibhalweni usoloko unxulumene nokuba uThixo edlula kubantu bomnqophiso bangaphambili, kanti kwangelo xesha linye uThixo engena emnqophisweni nabantu ababengobantu bakaThixo ngaphambili.

UYesu wathi kubo, Anizange na nifunde na eziBhalweni ukuthi, Iilitye abalakhayo abalilahlayo, elo lona lenziwe intloko yekona; oku kwenziwe yiNkosi, yaye kuyamangalisa emehlweni ethu? Ngenxa yoko ndithi kuni, UBukumkani bukaThixo buya kususwa kuni, bunikwe uhlanga oluvelisa iziqhamo zabo. Ke lowo uwela phezu kweli litye uya kwaphulwa; kodwa lowo liya kuwa phezu kwakhe, liya kumtyumza abe luthuli. Mateyu 21:42–44.

“Isiprofeto sexesha” sokuqala uWilliam Miller awakhokelwa kuso ziingelosi ezingcwele, yayizi “zihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu. Ubu-Adventism baseLawodike baqalisa inkqubo yokudiliza iinyaniso ezisisiseko iNkosi eyazihlanganisayo ngenkonzo kaMiller ngokwala kanye ukufumanisa kokuqala kukaMiller. Kakade ke, nawuphi na umzekeliso wesiprofeto wesiseko esingcwele ungumzekeliso kaKristu, ongu “Litye”, ngoko ukwaliwa kwezi “zihlandlo ezisixhenxe” ngowe-1863 akuchazi nje kuphela ukuqala kwenkqubo yokwala iinyaniso ezisisiseko, kukwamele ukwala uKristu. Njengakubungqina bukaKristu ngelitye elaliweyo, noPetros ukwachaza ukuba esinye zesiprofeto ezinxulumene nelitye lesiseko sesokuba ekugqibeleni liya kuba “yintloko yembombo”.

Kungoko ke kubhaliwe esiBhalweni ukuthi, Yabonani, ndibeka eZiyon ilitye lembombo eliyintloko, elinyuliweyo, elinqabileyo; yaye lowo ukholwayo kulo akayi kudaniswa. Ngoko ke kuni nina nikholwayo, unqabile; kodwa kwabo bangathobeliyo, ilitye abalalayo abakhi, lona elo lenziwe intloko yembombo, nilitye lokukhubekisa, nengxondorha yekona, kubo ke bakhubeka elizwini, bengathobelanga; nto leyo nabo bamiselwa kuyo. Ke nina nisizukulwana esinyuliweyo, ububingeleli bobukumkani, uhlanga olungcwele, abantu abaziingangamsha zakhe; ukuze nivakalise iindumiso zalowo wanibiza, wanikhupha ebumnyameni, waningenisa ekukhanyeni kwakhe okumangalisayo; nina enanifudula ningengobantu, ke ngoku ningabantu bakaThixo; nina beninganikwanga nceba, ke ngoku ninikwe inceba. 1 Petros 2:6–8.

Ilitye lesiseko ekuqaleni koBuAdventist, liba yintloko yekona. UIsaya uyavumelana noKristu noPetros, yaye uIsaya usebenzisa ilitye lesiseko ukumelwa ngalo abantu bomnqophiso abadlulwayo ukuze kubekho abantu abatsha bomnqophiso. Kubungqina bakhe umele udidi olwenze umnqophiso nokufa, nolwamkele ubuxoki. Ubuxoki abalwamkelayo, bubuxoki uPawulos awuchazayo njengobuzisa ulahlekiso olunamandla phezu kwabo benza umnqophiso nokufa, ngenxa yokuba bengalwamkelanga uthando lwenyaniso.

Ngako oko liveni ilizwi leNkosi, nina madoda agculelayo, anilawulayo eli lizwe labantu baseYerusalem. Kuba nithe, Senze umnqophiso nokufa, yaye sivumelene nelabafileyo; xa isibetho esikhukhumalayo sidlula, asiyi kusifikela; kuba senze ubuxoki indawo yethu yokusabela, sazifihla phantsi kwenkohliso: Ngako oko itsho iNkosi uYehova ukuthi, Yabonani, ndibeka eZiyon ilitye lesiseko, ilitye elivavanyiweyo, ilitye lembombo elixabisekileyo, isiseko esiqinileyo; okholwayo akayi kukhawuleza. Umgwebo ndiya kuwubeka emgceni, nobulungisa entanjeni yokuxhoma; nesichotho siya kuyitshayela kude indawo yokusabela yobuxoki, namanzi aya kuyigubungela indawo yokuzimela. Kwaye umnqophiso wenu nokufa uya kuchithwa, nesivumelwano senu nelabafileyo asiyi kuma; xa isibetho esikhukhumalayo sidlula, niya kunyathelwa phantsi siso. Isaya 28:14–18.

“Amatyeli asixhenxe” afihlwe phantsi kobuxoki, yaye xa uThixo edlula ngakubantu baKhe bomnqophiso bangaphambili aze angene emnqophisweni nabalikhulu elinamashumi amane anesine amawaka, ilitye elalikade laliLitye lembombo elalilahliweyo liya kunyukela libe yi-“ntloko” yembombo. Kwabo baliqondayo eli nyaniso, lixabisekile, yaye kwabo bangaliqondiyo, ilitye eliba yintloko yembombo alibatyumzi nje kuphela, koko ngokomfuziselo liba lilitye labo lengwaba.

Encwadini kaDaniyeli, kwisahluko sesibhozo nakwivesi leshumi elinesithoba, sifumana “isiphelo sokugqibela” somsindo, ngaloo ndlela kuboniswa ukuba kumele kubekho kananjalo “isiphelo sokuqala” somsindo. Ixesha elisusela ku-677 BC, kude kube ngu-Oktobha 22, 1844 limela ixesha apho ingcwele (nomkhosi) yayiza kunyathelwa phantsi. Kodwa ubupopu babuza kuphumelela de umsindo uzaliseke, ngokukaDaniyeli isahluko seshumi elinanye, nevesi lamashumi amathathu anesithandathu. Ukuba isiphelo somsindo esikwisahluko sesibhozo simela ukuphela kwexesha elithile, ngoko ke isiphelo somsindo esikwisahluko seshumi elinanye naso simela ukuphela kwexesha elithile. Yile nto iBhayibhile eyifundisa ngokucacileyo, nangona le nyaniso ifihlwe bubuxoki ngabo benze umnqophiso nokufa.

Isiphelo sazo zombini izimqumbo sibonakalisa isiphelo sexesha elifanayo kanye, kuba zombini zazikukuzaliseka kwesiqalekiso esinye seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini sokuchithachithwa, ukuthinjwa nobukhoboka. Ubukumkani basentla baqala ukuva ubunzima bokuchithachithwa, ukuthinjwa nobukhoboka be-“zihlandlo ezisixhenxe,” xa ngowama-723 BC, ukumkani waseAsiriya wabathimba. Ubukumkani basemazantsi behlelwa likwangolo hlobo linye ngowama-677 BC. UYeremiya uyayiqinisekisa le nyaniso.

USirayeli yigusha elichithakeleyo; iingonyama zimxoshile; kuqala ukumkani waseAsiriya umginyile; yaye ekugqibeleni lo Nebhukadenetsare ukumkani waseBhabheli uwaphule amathambo akhe. Yeremiya 50:17.

UYeremiya uchaza isigwebo esiqhubeka ngokwamanqanaba. Ama-Asiriya asusa ubukumkani basemantla ngowama-723 BC, aze emva koko amse uManase aye eBhabheli, isixeko sabo esilikomkhulu, ngowama-677 BC. Emva koko uNebhukadenetsare uthabatha uYehoyakim, ngaloo ndlela ephawula ukuqala kweminyaka engamashumi asixhenxe yokuthinjwa ngowama-606 BC. Emva koko uNebhukadenetsare uthabatha uZedekiya aze atshabalalise iYerusalem ngowama-586 BC.

Ubukumkani basemzantsi babebisiwe ukuba buya kufikelwa likamva elifanayo nelo labukumkani basemantla ukuba baqhubeka ekuvukeleni kwabo. Umgwebo wobukumkani basemantla wawuya kuzalisekiswa phezu kobukumkani basemzantsi, yaye umqondiso waloo mgwebo yayiyimicu yokulinganisa eyayiza kolulelwa phezu koYuda. Kubungqina bukaIsaya, kwakusithiwa nje “umgca,” kodwa kwesi sicutshulwa silandelayo, “umgca” ngu “mgca waseSamariya.”

Ngako oko itsho iNkosi uThixo kaSirayeli, Yabonani, ndiza kuzisa ububi obungaka phezu kweYerusalem nakwaYuda, kangangokuba othe wakukuva, ziya kunkenteza zombini iindlebe zakhe. Ndolulela phezu kweYerusalem intambo yokulinganisa yaseSamariya, nesiciko sokuthe nkqo sendlu ka-Ahabhi; yaye ndiyosula iYerusalem, njengoko umntu esula isitya, esisula, aze asijike sibheke phantsi. Ndolishiya intsalela yelifa lam, ndiyinikele esandleni seentshaba zayo; ziya kuba lixhoba nempango kuzo zonke iintshaba zazo; ngenxa yokuba zenze okubi emehlweni am, zandicaphukisa, kususela kwimini ooyise bazo abaphuma ngayo eYiputa kude kuse kulo mhla. 2 Kumkani 21:12–15.

Kukho iintetho ezimbini zesiprofeto kwezi ndinyana zisandul’ ukucatshulwa ekufuneka ziqwalaselwe. Eyokuqala kukunkenteza kweendlebe, yaye eyesibini sisingqamlezo sokulinganisa. Kwezi ndinyana umgca waseSamariya ukwachazwa njengesinqamlezo sokulinganisa sendlu ka-Ahabhi. Umgca nesinqamlezo sokulinganisa zizixhobo zomgwebo, ezisetyenziswa emsebenzini wokwakha. Ezi ndinyana zibonisa ukuba kwa loo mgwebo waphunyezwayo ngokuchasene nobukumkani basemantla, obumelwe yiSamariya nendlu ka-Ahabhi, wawuza kuziswa phezu kukaYuda neYerusalem. Xa isilumkiso sasibekwa phambili, ubukumkani basemantla bakwaSirayeli babesele buhlaselwe, boyiswa, batshatyalaliswa, baza bathinjwa baba ngamakhoboka. Umyalezo womgwebo kaThixo uvelisa ukunkenteza kweendlebe kwabo basivayo isilumkiso. Zombini, isinqamlezo sokulinganisa nokunkenteza kweendlebe, zifumaneka kathathu nganye eZibhalweni. Kwimeko nganye, zimela ingqumbo kaThixo ngokuchasene nabantu baKhe uqobo.

Yaza iNkosi, yema, yaza yabiza njengakwezinye izihlandlo, isithi, Samuweli, Samuweli. Waphendula ke uSamuweli, wathi, Thetha; kuba umkhonzi wakho uyeva. Yaza iNkosi yathi kuSamuweli, Yabona, ndiya kwenza into kwaSirayeli eya kuthi zombini iindlebe zabo bonke abayivayo zirhawuzele. Ngaloo mini ndiya kuzalisekisa kuEli zonke izinto endizithethileyo ngendlu yakhe; ndakuba ndiqalile, ndiya kugqibezela. 1 Samuweli 3:10–12.

Ukubhukuqwa kwendlu kaEli sisiprofeto esiya kwenza ukuba zombi iindlebe zirhawuzele kuye nabani na osivayo. Ukurhawuzelela kweendlebe, ngexesha likaSamuweli, kufanekisela ukudlula kwendlu kaEli. Ukuzaliseka kwengxelo eyaphiwa uSamuweli yaba kukubhukuqwa kwendlu kaEli nokumiselwa kukaSamuweli njengomprofeti. USamuweli umele abantu abathi, njengoko uPetros

esitsho, mandulo babengengobantu bakaThixo, kodwa ngoku bangabo; kuba xa uSamuweli wamiselwa njengomprofeti, indlu kaEli yatshatyalaliswa. NoYeremiya uvakalisa isigwebo nxamnye nobunkokeli baseYerusalem esenza ukuba iindlebe zirhawuzele.

Uze uthi, Yivani ilizwi likaYehova, nina bokumkani bakwaYuda, nani bahlali baseYerusalem; Itsho iNkosi yemikhosi, uThixo kaSirayeli, ukuthi, Yabonani, ndiya kuyizisela ububi le ndawo, obuya kuthi wonke umntu othe wabuva, zintyiloze iindlebe zakhe. Yeremiya 19:3.

Zontathu zontathu izikhankanyo zintathu zeendlebe ezivuthayo zinxulunyaniswa nabantu bomnqophiso abenze umnqophiso nokufa baza emva koko bahlaselwa, boyiswe, batshatyalaliswa, basasazwe, baza bathinjwa baba ngamakhoboka. Ezo ndlebe zivuthayo zingumqondiso womgwebo wengqumbo kaThixo, yaye umqondiso waloo mgwebo ukwabonakaliswa kathathu eziBhalweni, ngegama elithi “isifotho sokulengahlengisa.” Sele siyifundile loo nto kwi-Kumkani yesiBini naku-Isaya, kodwa kusekho esinye isikhankanyo “sesifotho sokulengahlengisa” eziBhalweni, yaye kweso sikhankanyo igama elithi isifotho sokulengahlengisa liguqulelwe lisuselwa kwelinye igama lesiHebhere, elahlukileyo kwezo zikhankanyo zimbini zangaphambili.

Yaza ke isithunywa esathetha nam sabuya, sandivusa, njengomntu ovuswa ebuthongweni bakhe, sathi kum, Ubona ntoni na? Ndathi, Ndikhangele, nanko isiphatho sezibane sonke sesegolide, nesitya siphezu kwaso, nezibane zaso zisixhenxe ziphezu kwaso, nemibhobho isixhenxe yezibane ezisixhenxe eziphezu kwaso. Kwaye kukho imithi emibini yomnquma ngasecaleni kwaso, omnye ngasekunene kwesitya, omnye ngasekhohlo kwaso. Ndaphendula ke ndathetha nesithunywa esathetha nam, ndisithi, Zintoni na ezi, nkosi yam? Saphendula ke isithunywa esathetha nam, sathi kum, Akuzazi na ukuba ziyintoni na ezi? Ndathi, Hayi, nkosi yam. Saphendula ke sathetha kum, sisithi, Eli lilizwi likaYehova kuZerubhabheli, lisithi, Akungamandla, kungagunya, kodwa kungoMoya wam, utsho uYehova wemikhosi. Ungubani na wena, ntaba inkulu? Phambi koZerubhabheli uya kuba lithafa; kwaye uya kukhupha ilitye lentloko yaso ngokumemelela, kusithiwa, Ubabalo, ubabalo malube kuso. Laza lafika kwakhona ilizwi likaYehova kum, lisithi, Izandla zikaZerubhabheli zibekile isiseko sale ndlu; izandla zakhe ziya kuyigqiba nayo; uya kwazi ukuba uYehova wemikhosi undithumile kuni. Kuba ngubani na odelele umhla wezinto ezincinane? Kuba baya kuvuya, babone intambo yokulungelelanisa esandleni sikaZerubhabheli kunye nabo basixhenxe; ngamehlo kaYehova lawo, agidima esiya le naphaya kuwo wonke umhlaba. Ndaphendula ke ndathi kuye, Yintoni na le mithi mibini yomnquma engasekunene kwesiphatho sezibane nengasekhohlo kwaso? Ndaphinda ndaphendula ndathi kuye, Yintoni na la masebe mabini omnquma athi ngemibhobho emibini yegolide akhuphe ioli yegolide kuwo ngokwawo? Waphendula kum wathi, Akuzazi na ukuba ziyintoni na ezi? Ndathi, Hayi, nkosi yam. Wathi ke, Aba ngabathanjiswa ababini, abemi ecaleni kweNkosi yomhlaba wonke. Zekariya 4:1–14.

Igama eliguqulelwe ngokuthi “intambo yokulengisa isisindo” ku-2 Kumkani nakuIsaya 28, ngu “mishqâl,” yaye lithetha isisindo. Kuzo zombini ezi ndawo isisindo (intambo yokulengisa isisindo) sasiza kongezwa emgceni. Isisindo sisetyenziswa esikalini, yaye simela umgwebo. Umgca onesisindo ngumgca womgwebo. Umgca waseSamariya yayilixesha “lamaxesha asixhenxe,” okanye iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. Elo xesha linye laliza kubekwa phezu kobukumkani basemzantsi, njengoko laliziswe phezu kobukumkani

basemntla. Ukuphela kwawo nawuphi na loo mgca kuchongwa encwadini kaDaniyeli njengokuba kukuphela komsindo wokugqibela okanye ukuphela komsindo wokuqala. Eli xesha limelwe kuDaniyeli njengexesha apho iYerusalem nomkhosi kwakufuneka banyathelwe phantsi ngamandla amabini achithayo, ubuhedeni nobupopu. Omabini la maxesha ayeza kuqalisa xa izixeko ezikhulu zawo ngokwahlukana zazihlaselwa, zoyiswa, zitshatyalaliswa, nabemi bazo bathinjwe basiwe ebukhobokeni.

Kodwa kuZakariya, igama elithi “plummet” lenziwa ngokudityaniswa kwamagama amabini esiHebhere. Igama lokuqala ngu-“eben”, yaye lithetha “ukwakha”, kwaye likwathetha “ilitye”. Lithetha “ilitye lokwakha”. Elo gama ke lidityaniswa negama lesiHebhere elithi “bedyl”, elithetha “ukwahlula okanye ukucalula”. “Iplummet” kuZakariya, lilitye ekwakhiwa phezu kwalo nelivelisa ukwahlukana nokwahlulwa. Olo kwahlukano luphakathi kweendidi ezimbini zabakhonzi; olunye udidi oluvuyayo xa lubona ilitye, lilenza intloko yekona yalo, lize lakhe phezu kwalo, nolunye olungaliboniyo, olulalayo, lukhubeke phezu kwalo, luthi ekugqibeleni lutyunyuzwe lilo, nto leyo ethi ke loo litye libe lilitye lentloko okanye ilitye lengcwaba labo. Olunye udidi lwenza umnqophiso nobomi, olunye umnqophiso nokufa.

Kwimbali kaZekariya, uSirayeli wamandulo wayesandul’ ukuphuma eBhabheli ukuze akhe ngokutsha aze abuyisele iYerusalem. UZerubhabheli wamiswa waba yirhuluneli, yaye wayeya kongamela umsebenzi. Wabeka ilitye lesiseko ekuqaleni komsebenzi, waza wabeka ilitye eliyintloko, okanye ilitye lesigqubuthelo, ekupheleni komsebenzi. UZerubhabheli uthetha ukuthi “inzala yaseBhabheli”. Zonke iziprofeto zibonisa iintsuku zokugqibela, yaye igama likaZerubhabheli lingumqondiso wembali yesigidimi sengelosi yokuqala xa ilitye lesiseko labekwa, yaye igama lakhe likwangumqondiso wesigidimi sengelosi yesithathu, xa ilitye eliyintloko, okanye ilitye lesigqubuthelo, libekwa. Ukubonakaliswa kokuthululwa koMoya oyiNgcwele nokuba kukwintshukumo yokuqala okanye kwintshukumo yesibini kumelwe ligama likaZerubhabheli (inzala yaseBhabheli), kuba limela isigidimi esibiza isizukulwana sokugqibela “senzala yaseBhabheli” ukuba siphume. Limela isigidimi soKhwelo lwasezinzulwini zobusuku olwenzeka kwintshukumo yokuqala, noluseza kwenzeka kwintshukumo yokugqibela yoKhwelo oluNamandla.

Imithi yomnquma emibini, amasebe omnquma amabini, nababini abathanjisiweyo abamele izitya apho imibhobho emibini yegolide ithulula ioli kuzo:

“Abathanjisiweyo abemi ecaleni kweNkosi yomhlaba wonke, banaso isikhundla esakha sanikwa uSathana njengelikerubhi eligqumayo. Ngezidalwa ezingcwele ezingqonge itrone yakhe, iNkosi igcina unxibelelwano oluqhubekayo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo agcina ngalo izibane zamakhohla zibonelelwe, ukuze zingadanyazi zize zicime. Ukuba bekungengokuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, izixhobo zobubi bezinokuba nolawulo olupheleleyo phezu kwabantu.”

“UThixo uyahlaziswa xa singazamkeli iindumiso azithumela kuthi. Ngaloo ndlela siyala ioli yegolide angathanda ukuyigalela emphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa ubizo luya kufika, ‘Yabonani, umyeni uyeza; phumani niye kumkhawulela,’ abo bangayamkelanga ioli engcwele, abangazange balugcine ubabalo

lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abakakulungeli ukuhlangana neNkosi yabo. Abanawo, ngaphakathi kubo ngokwabo, amandla okufumana loo oli, yaye ubomi babo buyonakala. Kodwa ukuba uMoya oyiNgewele kaThixo ucelwa, ukuba siyabongoza, njengoko wenzayo uMoses, sithi, 'Ndibonise uzuko lwakho,' uthando lukaThixo luya kuthululwa ezintliziyweni zethu. Ngeembhobho zegolide, ioli yegolide iya kudluliselwa kuthi. 'Asingamandla, asingagunya, kodwa kungoMoya wam, utsho uYehova wemikhosi.' Ngokwamkela imitha eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bakhanya njengezibane ehlabathini." Review and Herald, Julayi 20, 1897.

UZekariya wayebuzo ngokuphindaphindiweyo ukuba ngoobani na loo mithi mibini yomnquma, ngaloo ndlela etsala ingqalelo kwiisimboli ezahlukahlukeneyo zamangqina amabini. UDade White uchaza loo mithi mibini yomnquma njengamangqina amabini eSityhilelo seshumi elinanye.

"Ngokuphathelele amangqina amabini, umprofeti uqhubeka athi: 'La ngoomnquma ababini, nezibane zezibane ezibini ezimi phambi koThixo wehlabathi.' 'Ilizwi lakho,' watsho umdumisi, 'sisibane ezinyaweni zam, nokukhanya emendweni wam.' ISityhilelo 11:4; INdumiso 119:105. Amangqina amabini amela iziBhalo zeTestamente eNdala neyeTestamente eNtsha." Imbambano Enkulu, 267.

UZekariya wayefuna ukuqonda ukuba bangoobani na aba mangqina mabini. KwiNguquko yaseFransi ayeyiTestamente eNdala neNtsha. Ayezotywe njengoMoses noEliya, ababulawa esitalatweni lirhamncwa elanyukayo liphuma enzonzobileni engenasiphelo. Amela inkonzo ye-Future for America eyabulawa ngoJulayi 18, 2020.

Ekuqaleni kwesahluko, emva kokuba uZekariya evusiwe, xa amathambo omileyo abafileyo ehlanganiswe ndawonye, kodwa engekabikho ebomini, uGabriyeli uyabuzo esithi, "Ubona ntoni na?" UZekariya uchaza oko akubonileyo, aze emva koko abuze athi, "Zintoni na ezi, nkosi yam?" UGabriyeli uxininisa umxholo walo mbuzo ngokuwuphendula umbuzo kaZekariya ngombuzo. Ubuza uZekariya athi, "Akuyazi na into ezi ziyiyo?" Emva koko uGabriyeli aphenyule athi, "Eli lilizwi likaYehova kuZerubhabheli, lisithi, Hayi ngamandla, kungabi nangobugorha, kodwa kungoMoya wam, utsho uYehova wemikhosi."

Ilizwi likaYehova elalunikwe uZerubhabheli lathi, "Akungamandla, kungagunya, kodwa kungoMoya wam. Ungubani na wena, ntaba inkulu? Phambi koZerubhabheli uya kuba lithafa; yaye uya kulikhupha ilitye lentloko lalo ngokudanduluka, esithi, Babalwe ubabalo, ubabalo kulo."

UZerubhabheli, irhuluneli, umele umthunywa olungisa indlela kwimbali yokuqala neyokugqibela, phambi kwakhe intaba iba njengethafa. Ulsaya uchaza umsebenzi waloo mthunywa mnye aze athi uya "kulungisa entlango indlela enkulu yoThixo wethu," nokuba uya kubangela ukuba "zonke iintili" "ziphakanyiswe." Uya kubangela nokuba "zonke iintaba neenduli" "zehliswe," kuba "intaba enkulu" ephambi korhuluneli uZerubhabheli "iya kuba lithafa."

Umyalezo kaWilliam Miller "wamaxesha asixhenxe" wanikwa yena nguThixo. UZerubhabheli umele uWilliam Miller owabeka ilitye lesiseko "lamaxesha asixhenxe," yaye ukwamela nezandla eziya "kukhupha ilitye lentloko" "ngokudanduluka, zikhala zithi, Ubabalo, Ubabalo malube kulo." Ukuphindwa kabini kwegama elithi "Ubabalo" kumela umyalezo weSikhalo Sasezinzulwini

Zobusuku. “Ukudanduluka” kumela kwaloo myalezo mnye umelwe sisikhalo esikhulu sengelosi yesithathu, yaye “ukukhala” kumela iSikhalo Sasezinzulwini Zobusuku. Isiqendu siphela simalunga nomyalezo weSikhalo Sasezinzulwini Zobusuku. Simalunga neentombi ezazilele ekufeni ezitratweni zeSityhilelo seshumi elinanye, esidlula entlanjeni yamathambo omileyo afileyo. Simalunga novuko lwamathambo omileyo afileyo, yaye simalunga nendima yesiprofeto ye-“plummet” ethi iintombi ezizizilumko ziyibone ize izenze zivuye.

Emva koko uZekariya uthi, “ngaphezu koko.” Oku kuthetha ukubeka esi siqendu silandelayo phezu kwesiqendu esingaphambili. Kubhekiselwa kumgaqo wesiprofeto womgca phezu komgca. Ingxoxo engaphambili yachaza ukuvuswa ezinzulwini zobusuku kwabantu bakaThixo, okumelwe nguZekariya. Ingxoxo engaphambili yaphinda-phinda ukugxininisa umnqweno wabantu bakaThixo kwimihla yokugqibela wokuba baqonde ukuba bangoobani amangqina amabini eSityhilelo 11. Ingxoxo engaphambili yachaza ukuba uZerubhabheli umele umsebenzi kwintshukumo yokuqala kwanokuba umele nomsebenzi kwintshukumo yokugqibela. Yachaza ukuba “izandla” zikaZerubhabheli (ezimele amandla obuntu) zazimele ukubeka ilitye lesiseko kunye nelitye eliyintloko, kodwa umsebenzi wezandla zakhe wawunjalo yaye usenjalo ufezekiswa kuphela ngamandla obuthixo oMthuthuzeli.

Ingxoxo eyalandelayo, emele ibekwe phezu kwengxoxo yangaphambili, ibonakalisa ukuba xa “izandla zikaZerubhabheli” zigqiba umsebenzi, ngoko abantu bakaThixo ngemihla yokugqibela baya “kwazi ukuba iNkosi” “yathuma” uGabriyeli, umphathi wokukhanya, “kubo” abantu bakaThixo. Baya kuyiqonda inkqubo yonxibelelwano yasezulwini eyinyaniso yokuqala emelwe ngokunxulumene neSityhilelo sikaYesu Kristu. Ukulahla isigidimi nomsebenzi kaZerubhabheli kukulahla isigidimi esivela kuGabriyeli, awasifumana kuKristu, awathi Yena sona wasifumana kuYise.

Emva koko kuchazwa iindidi ezimbini zabakhonzi. Olunye udidi “luyidelile na imini yezinto ezincinane?” Olunye udidi “luya kuvuyiswa” xa “luya kuyibona intambo yokulinganisa esandleni sikaZerubhabheli ikunye nabo basixhenxe” abo “bangamehlo eNkosi, abaleka apha naphaya kulo lonke ihlabathi.” Abo bayidelayo imini yezinto ezincinane, bayawudelela umsebenzi wembali kaWilliam Miller njengoko umelwe “yintambo yokulinganisa.” Bachasene nabo bavuyayo xa bebona “intambo yokulinganisa” ezandleni zikaZerubhabheli. “Intambo yokulinganisa” kaZekariya lilitye lokwakha elivelisa ukwahlukana. Olunye udidi luyayidelela “intambo yokulinganisa,” kuba luyala ukubona ukuba “intambo yokulinganisa” esandleni sikaZerubhabheli ikunye “nabo basixhenxe.” Igama elithi “isixhenxe” elikunye “nentambo yokulinganisa,” lelona gama linye lesiHebhere eliguqulelwe ngokuthi “izihlandlo ezisixhenxe” kuLevitikus amashumi amabini anesithandathu.

Emva koko uZekariya uphinda loo nyaniso yokuba, xa evuka, akabazi ukuba bangoobani la mangqina mabini. Ngoko ke ubuza kwakhona, esithi, “Yintoni le miti mibini yomnquma?” Uphinda kwakhona, ebuza esithi, “Yintoni na la masebe mabini omnquma athi, ngezo mbhobho zimbini zegolide, akhuphe ioli yegolide ephuma kuwo?” Kwaye uGabriyeli ugxininisa loo mbuzo ngokuphinda kwakhona aphenyule umbuzo kaZekariya ngombuzo, esithi, “Akuyazi na into eziyiyo?” aze uZekariya aphenyule athi, “Hayi.” Emva koko uGabriyeli athi, “Aba

ngabathanjisiweyo ababini, abemi ecaleni kweNkosi yomhlaba wonke.”

Isahluko siqala ngoGabriyeli evusa uZekariya ebuthongweni bakhe. Ngoko ke uZekariya umele iintombi ezivuswayo ezinzulwini zobusuku, yaye xa ezo ntombi zivuswa, zibonakaliswa njengabathwele umthwalo omkhulu wokufuna ukuqonda into emelwa ngamangqina amabini eSityhilelo isahluko seshumi elinanye. Zonke iincwadi zeBhayibhile zidibana zize ziphelele encwadini yeSityhilelo. Bonke abaprofeti bayavumelana omnye nomnye, kuba uThixo akanguye umbhali wesiphithiphithi. Bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela, kunemihla ababephila kuyo.

UGabriyeli usebenzisa umgaqo ka-Alfa no-Omega ngokuchaza ukuba uZerubhabheli uya kuqalisa aze agqibe umsebenzi wokwakha itempile. Umsebenzi wakhe umelwe njengokubeka ilitye lesiseko ekuqaleni nilitye lentloko ekupheleni. UZerubhabheli umele intshukumo yamaMillerite nentshukumo yeFuture for America.

Into uGabriyeli akubonisayo kuZakariya kukuba umsebenzi weSikhalo Sasezinzulwini Zobusuku, nokuba kukuhamba kwengelosi yokuqala okanye kukuhamba kwengelosi yesithathu, uzalisekiswa ngamandla oMoya oyiNgcwele.

Ngoxa belele befile esitalatweni, ihlabathi lavuyela izidumbu zabo; kodwa xa bevuka, ihlabathi lasuka laza loyika, baza bona bavuyayo. Bayavuya kuba babona isicimiso saloo “maxesha asixhenxe” esandleni sikaZerubhabheli. Isicimiso lilitye ekwakhiwa phezu kwalo, elahlula izilumko kwizidenge.

UZekariya akathi “isixhenxe,” uthi, “ezo sixhenxe.” Zibona yomibini iminyaka engamawaka amabini anamakhulu amahlanu namashumi amabini yokuchithachitheka. Igama eliguqulelwe ngokuthi “isixhenxe” lelona gama linye eliguqulelwe ngokuthi “izihlandlo ezisixhenxe” kuLevitikus 26, yaye limela “isiqalekiso” sobukhoboka esaziswa phezu kobukumkani bakwaSirayeli basemantla nabasemazantsi. Incwadi kaDaniyeli ichaza “ezo sixhenxe” njengengqumbo yokuqala neyokugqibela.

Iitye lesiseko elabekwa nguWilliam Miller yayizi “zihlandlo ezisixhenxe,” yaye ilitye lentloko elabekwa yintshukumo yengelosi yesithathu zizizo “zihlandlo ezisixhenxe.” Abo bavuyayo xa bebona “ezo zisixhenxe” ekuvukeni kweSikhalo Sasezinzulwini Zobusuku semihla yokugqibela, baya kubona ukwahlulwa nokohlulwa kwabaxabisekileyo nabangendawo. Abaxabisekileyo baya kuvuyisana njengoko bengena kubunye obupheleleyo, yaye abangendawo baya kuqonda sekusemva kwexesha ukuba abanawo amafutha ebehla ngemibhobho emibini yegolide. Inyaniso ebangela uvuyo kudidi olunye iya kuba lilitye lokukhubekisa kolunye udidi, nangona yayibonakala kubo bonke ababenentumekelelo yokuyibona.

Kanye njengokuba “amaxesha asixhenxe” aba luvavanyo ekuqaleni ngowe-1856, xa ubu-Adventist baseFiladelfiya batshintshelwa kubu-Adventist baseLawodike, ngokunjalo “amaxesha asixhenxe” kwakhona luluvavanyo ekupheleni, kanye apho ubu-Adventist baseLawodike butshintshelwa kubu-Adventist baseFiladelfiya. Uvavanyo ekuqaleni lwaphunyelwayo ngowe-1863, ngokwaliwa kwemfundiso yeBhayibhile ethi “amaxesha asixhenxe.” Abo basilelayo kuvavanyo ekupheleni

ngowe-2023, baya kusilela ngenxa yokwala amava afunwayo sisicombululo esichongwe “ngamaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu.

Kwakubalulekile ukuqaphela ukuba incwadi kaDaniyeli ixhasa ngokupheleleyo “amaxesha asixhenxe,” ngaphambi kokuba siqalise ukuqwalasela umyalezo wesiprofeto wezahluko zokuqala ezintandathu zencwadi kaDaniyeli, kuba izahluko zesine nezesihlanu zingokuba “ngamaxesha asixhenxe,” yaye zichaza ukuqala nokuphela kweempondo ezimbini zerhamncwa lomhlaba leSityhilelo isahluko seshumi elinesithathu.

Siza kuqalisa ukuqwalasela kwethu ezo zahluko zintandathu zokuqala kwinqaku elilandelayo.

“Ukukhanya uDaniyeli awakwamkelayo kuThixo wanikwa ngokukhethekileyo ezi ntsuku zokugqibela. Imibono awayibonayo ngasezintlangwini zeUlai neHiddekel, imilambo emikhulu yaseShinare, ngoku ikwinqubo yokuzaliseka, yaye zonke iziganeko ezaxelwa kwangaphambili ziya kusondela ngokukhawuleza ekwenzekeni.”

“Qwalaselani iimeko zesizwe samaYuda ngexesha kwakunikelwa ngalo iziprofeto zikaDaniyeli.

“Masinike ixesha elingakumbi ekufundeni iBhayibhile. Asiliqondi ilizwi ngendlela ekufuneka siliqonda ngayo. Incwadi yeSityhilelo iqala ngomyalelo oya kuthi siqonde imfundiso eyiquletheyo. ‘Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto,’ utsho uThixo, ‘baze bazigcine ezo zinto zibhaliweyo kuso; kuba ixesha likufuphi.’ Xa thina njengabantu siqonda oko le ncwadi ikuthethayo kuthi, kuya kubonakala phakathi kwethu imvuselelo enkulu. Asiziqondi ngokupheleleyo izifundo ezizifundisayo, nangona sinikwe umyalelo wokuba siyiphengulule size siyifundisise.”

“Kwixesha elidlulileyo ootitshala baye bavakalisa ukuba uDaniyeli neSityhilelo ziincwadi ezitywiniweyo, baza abantu bazifulathela. Umkhusane lowo imfihlakalo yawo ebonakala ngathi ininzi uye wagcina abaninzi bengawuphakamisi, isandla sikaThixo ngokwakhe siwususile kwezi ndawo zeLizwi laKhe. Elona gama kanye elithi ‘ISityhilelo’ liyaphikisana nesibhengezo sokuba siyincwadi etywiniweyo. ‘ISityhilelo’ sithetha ukuba kukho into ebalulekileyo etyhilwayo. Iinyaniso zale ncwadi zibhekiswe kwabo baphila kule mihla yokugqibela. Simi umkhusane ususiwe kwindawo engcwele yezinto ezingcwele. Asimele sime ngaphandle. Simele ukungena, kungekhona ngeengcinga ezingakhathaliyo, ezingenantlonelo, kungekhona ngamanyathelo angxamileyo, kodwa ngokuhlonela nangokoyika uThixo. Siyasondela kwixesha xa iziprofeto zencwadi yeSityhilelo ziya kuzaliseka.” Testimonies to Ministers, 113.