

# Incwadi kaDaniyeli — Inani Lesibhozo

## *Inkqubo*

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2023-12-03

Ngonyaka wesithathu wobukumkani bukaYehoyakim ukumkani wakwaYuda, kweza uNebhukadetsare ukumkani waseBhabhiloni eYerusalem, wayingqinga. Kwaye iNkosi yanikela uYehoyakim ukumkani wakwaYuda esandleni sayo, nenxalenye yezitya zendlu kaThixo; awazithabatha wazisa ezweni laseShinare, endlwini yothixo wakhe; wazingenisa ezo zitya endlwini yobuncwane bothixo wakhe. Daniyeli 1:1, 2.

Incwadi zikaDaniyeli neSityhilelo ziyincwadi enye, yaye imigca efanayo yesiprofeto emelwe encwadini kaDaniyeli iphinde ithatyathwe encwadini yeSityhilelo. ISityhilelo sikaYesu Kristu simela umyalezo wokugqibela wesiprofeto ovulwa itywina kamsinya nje phambi kokuvalwa kwexesha lovavanyo.

Iinyaniso ezathi kwixesha eladlulayo zaqondwa ngokuchanekileyo encwadini yeSityhilelo, kodwa zatywinwa sisithethe nenkqubo yesiqhelo, ziseyinyaniso; yaye namhlanje ziyatyhilwa kwakhona yiNgonyama yesizwe sakwaYuda, yaye ezo nyaniso ngoku zityhila ukuzaliseka kwazo okugqibeleleyo.

Iinyaniso ezathi kwixesha elidlulileyo zaqondwa ngokuchanekileyo kwincwadi kaDaniyeli, kodwa zatywinwa sisithethe nenkolelo yesiqhelo, zisenginyaniso, yaye namhlanje ziyavulwa kwakhona yiNgonyama yesizwe sakwaYuda, yaye ezo nyaniso ngoku zityhila ukuzaliseka kwazo okugqibeleleyo.

UDaniyeli ngowokuqala nje kwiincwadi ezimbini ezimele iSityhilelo sikaYesu Kristu.

UYehoyakim ngumfuziselo wokuxhotyiswa komyalezo wokuqala kwintshukumo yohlaziyo. Ukwangumfuziselo womnqophiso, kuba ukuguqulwa kwegama ngokwesiprofeto kubonisa ukuqala kobudlelane bomnqophiso. Ubudlelane bomnqophiso uThixo angena kubo nabantu ababengazange ngaphambili babe ngabantu bomnqophiso kaThixo, buqala ekuxhotyisweni komyalezo wokuqala.

Nina enanikade ningengabantu, kodwa ngoku ningabantu bakaThixo; nina enaningafumananga nceba, kodwa ngoku nifumene inceba. 1 Petros 2:10.

Umfuziselo wokuba ukutshintshwa kwegama kumele ulwalamano lomnqophiso usekwa kukutshintshwa kwegama likaAbram laba nguAbraham, igama likaSarai laba nguSarah, igama likaYakobi laba nguSirayeli, nelikaSawule laba nguPawulos. Kukho nabanye ubungqina balo mfuziselo, kodwa kwisahluko sokuqala sikaDaniyeli, igama likaDaniyeli latshintshwa laba nguBheletesatsare, nelikaHananiya latshintshwa laba nguShadraki, elikaMishayeli laba nguMeshaki, nelikaAzariya laba nguAbhedinego.

Xa iNkosi ingena kubudlelane bomnqophiso nabantu, ngaxeshanye idlula ngabantu bomnqophiso bangaphambili. UYehoyakim umele abantu bomnqophiso abadlulwayo, yaye uDaniyeli,

uHananiya, uMishaeli noAzariya bamele abantu bomnqophiso abathi emva koko banyulwe. Xa abantu bengena kubudlelane bomnqophiso, baye ke bavavanywe ukuba baya kuyigcina na imiqathango yomnqophiso. Olu vavanyo lumelwa sisenzo sokutya.

UAdam noEva basilela uvavanyo ngesenzo sokutya, yaye xa uThixo waqala ukungena emnqophisweni nabantu abanyuliweyo, waqalisa olo lwalamano ngokubavavanya ngemana. UIsrayeli wamandulo ekugqibeleni wasilela kolo vavanyo, kodwa ngokwenjenjalo wanikela ingqinisiso yokuqala nobungqina bokuqala benyaniso yokuba uvavanyo lomnqophiso asilovavanyo olunye kuphela, koko luyinkqubo yokuvavanywa. Ngovavanyo lweshumi, bagwetyelwa ukufa entlango kwiminyaka engamashumi amane eyalandelayo. UThixo ke wangena emnqophisweni noYoshuwa noKalebhi, ngaloo ndlela enika ubungqina bokuba xa iNkosi ingena emnqophisweni nabantu abanyuliweyo, ikwangokunjalo idlula ngakubantu bomnqophiso bangaphambili. Ekupheleni kukaIsrayeli wamandulo, okwakwangukuqala kukaIsrayeli womoya, inkqubo yokugqibela yokuvavanywa kukaIsrayeli wamandulo yaba yinkqubo yokuqala yokuvavanywa kukaIsrayeli womoya, yaye yamiselwa njengesisonka saseZulwini. Yayisele ifanekisiwe yimana kwinkqubo yokuqala yokuvavanywa komnqophiso.

Kule nkqubo yokuvavanywa, eyayiyeyokuqala kwaneeyokugqibela inkqubo yokuvavanywa, uYesu waluchaza uvavanyo lweSonka sasezulwini xa wathi abo bangabantu bomnqophiso wakhe mabayidle inyama yakhe baze basele igazi lakhe. Waphulukana nabafundi abaninzi ngakumbi kuloo ntetho kunalo naliphi na elinye ixesha enkonzweni yakhe. Loo mpikiswano enkonzweni yakhe yaba yeyona ndawo iphakamileyo yomzekeliso wenkqubo yokuvavanywa komnqophiso, yaye uDade White uphawula ngale siganeko ngokubanzi encwadini ethi *The Desire of Ages*, apho isihloko sesahluko sithi “The Crisis in Galilee”. Igama elithi Galilee lithetha “ihinge,” okanye “indawo yokujika,” yaye kuleso sahluko uchaza izizathu zokuba abafundi bamshiye. Bala ukusebenzisa ubungqina bakhe obungemfuneko yokudla inyama yakhe nokusela igazi lakhe ngendlela efanelekileyo yendlela yovavanyo lwesiprofeto. Wachaza ukuba babebambelele emasikweni nasezithetheleni zeengcamango zesiprofeto ezazifakwe nguSathana ekuqondeni kukaIsrayeli wamandulo kweBhayibhile. Ezo zinto babezididekile ngazo zabanika, njengoko babecinga, isizathu sokuwasebenzisa ngokoqobo amazwi akhe, kunokuba bawasebenzise ngokwasemoyeni. Ukwaphawula nokuba xa abo “bajikayo” bemka kuYesu (Galilee) abachongiweyo kwisahluko sesithandathu sikaYohane (Yohane 6:66), abazange baphinde bahambe naye kwakhona ngonaphakade.

Njengakwinkqubo yovavanyo yomnqophiso wokuqala njengakowokugqibela kaIsrayeli wamandulo, sifumanisa ukuba xa uThixo engena kubudlelane bomnqophiso nabantu abanyuliweyo, kwangaxeshanye ubadlula abantu bomnqophiso wangaphambili. Kwakhona sifumanisa ukuba uyabavavanya abo bantu, hayi ngovavanyo olunye kuphela, kodwa ngenkqubo yovavanyo. Kwakhona sibona ukuba inkqubo yovavanyo imelwe yinto emelwe ukuba idliwe. Kwakhona sifumanisa ukuba ukutya kumela iLizwi likaThixo, nokuba uvavanyo lubandakanya ukhetho phakathi kweentlobo ezimbini zokutya ekufuneka kudliwe. Ngaba sidla kuyo yonke imithi uThixo athe sinokutya kuyo, okanye sidla emthini esalelweyo ukuba singaty kuwo? Kwakhona sifumanisa ukuba ukhetho lwento emelwe kudliwa lubandakanya novavanyo lwendlela esikudla

ngayo ukutya okunikelweyo.

Ekupheleni kukaSirayeli wokomoya, ngexesha lentshukumo yamaMillerite, umyalezo wokuqala wanikwa amandla ngomhla we-11 ka-Agasti, 1840. UYehoyakim apho umele amaProtestanti awathi ngelo xesha asiwa eBhabheli ukuze abe ziintombi zayo. Bajamelana novavanyo xa ingelosi yeSityhilelo seshumi yehla inencwadi encinane evuliweyo esandleni sayo. Kanye njengokuba uYehoyakim wavukela iimfuno zikaNebhukadenetsare, waza emva koko wakhokelwa ekuthinjweni, amaProtestanti ala ukudla ukutya okwakusesandleni sengweolosi, ngokusekelwe kwizithethe namasiko ababephume nawo kumaXesha Obumnyama.

Ngentwasahlobo ka-1844, inkqubo yokuvavanywa yayisele ifikelele “kwinqanaba lokuguquka” kuYehoyakim nakumaProtestanti, yaye kanye njengakwinkqubo yokuqala yokuvavanywa kukaSirayeli wokomoya, “bajika” baza abasahamba noYesu. Kulo mbali uDaniyeli, uHananiya, uMishayeli noAzariya bamele amaMillerite, awanyula ukuyidla incwadi encinane eyayiswiti emlonyeni wawo, kodwa yaba krakra esiswini sawo.

Ukuba siquka uAdam noEva, sinamangqina amane aqhelekileyo abonisa ukuba uvavanyo lumelwe sisenzo sokutya. Sinamangqina amaninzi esiprofeto, onke ephethe uphawu lowokuqala nowokugqibela. Ubungqina bovavanyo lwemana bubungqina bokuqala, yaye uvavanyo lweSonka saseZulwini lukhulu zombini uvavanyo lokuqala kuSirayeli wokomoya, kwangaxeshanye lube bubungqina bokugqibela kuSirayeli wamandulo. Uvavanyo lwencwadana encinane lulolokuqala kwanolokugqibela. Lulisiphelo sokubhadula kukaSirayeli wokomoya njengebandla entlango, yaye lulolokuqala lwabo bakhethiweyo ukuba babe ngabantu bokugqibela bakaThixo abachongiweyo ngegama. AmaMillerite ayesisiqalo sabantu bakaThixo abachongiweyo ngegama, ababeza kuchongwa njengophondo lwenyaniso lobuProtestanti. Kukho amangqina amaninzi enkqubo yokuvavanywa eqala xa umyalezo wokuqala unikwa amandla.

Kwezo nkqubo zokuvavanywa kufika “indawo yokujika”, apho phantse bonke abafundi baphambuka. Ngobungqina bukaYoshuwa noKalebhi wonke uSirayeli waphambuka waza wafuna ukubuyela eYiputa. Ebandleni laseGalili, uninzi lwabafundi laphambuka. Ngenxa yokuba uYesu enguAlfa no-Omega, “indawo yokujika” emelwe ekupheleni kwenkqubo yokuvavanywa ikwaboniswa nasekuqaleni kwenkqubo yokuvavanywa. Xa imana yaqalwa ukubonelelwa uSirayeli wamandulo, kwakukho abo abaphambuka ngoko nangoko emyalelweni. Ekubhaptizweni kukaKristu Wajika wemka waya entlango. USister White usebenzisa umfuziselo wendawo yokujika ngendlela ecacisa kakhulu.

“Kukho amaxesha angamanqanaba okutshintsha kwimbali yeentlanga neyeCawa. Elungiselelweni likaThixo, xa ezi ngxaki zahlukahlukeneyo zifika, ukukhanya kwelo xesha kuyaphiwa. Ukuba kwamkelwa, kubakho inkqubela yokomoya; ukuba kuyaliwa, kulandela ukuhla kokomoya nokuqhekeka kwenqanawa. INkosi, eLizwini layo, ityhile umsebenzi ohlaselayo weendaba ezilungileyo njengoko uye waqhutywa kwixesha elidlulileyo, nanjengoko uya kuqhutywa kwixesha elizayo, kuse kuthi ga kungquzulwano lokuvala, xa amagunya kaSathana aya kwenza intshukumo yawo yokugqibela emangalisayo. Kwelo Lizwi siyaqonda ukuba amandla ngoku ayasebenza aza kuzisa ungquzulwano olukhulu lokugqibela phakathi kokulungileyo nokubi—phakathi koSathana, inkosana yobumnyama, noKristu,

iNkosana yobomi. Kodwa uloyiso oluzayo lwabantu abamthandayo nabamoyikayo uThixo luqinisekile kanye njengokuba itrone yakhe imiselwe emazulwini.” Bible Echo, August 26, 1895.

Xa imana yaqalayo ukunikwa uSirayeli wamandulo, kwanikelwa ukukhanya kwelo bali lembali. Ekubhaptizweni kukaKristu kwanikelwa ukukhanya kwelo bali lembali. Ngomhla we-11 Agasti, 1840, kwanikelwa ukukhanya kwelo bali lembali. Ngamnye waloo maxesha okutshintsha uphawula ukuqala kwenkqubo yokuvavanywa ethi ekugqibeleni iphelele kwenye inguquko, xa abantu bangaphambili bomnqophiso befulathela baza bangabi sahamba noKristu.

Ngenxa yokuba ezi nkqubo zahlukeneyo zokuvavanywa zimela zombini inkqubo yokuvavanywa yabantu bomnqophiso wangaphambili kwanabantu bomnqophiso omtsha, kukho izigqibo ezibini zenkqubo yokuvavanywa. Isigqibo senkqubo yokuvavanywa, yaye ngoko ke indawo yokuguquka yokugqibela yabaProtestanti kwimbali yamaMillerite, saba yintwasahlobo ka-1844. Isigqibo senkqubo yokuvavanywa (ekwindla ka-1844), okanye indawo yokuguquka yamaMillerite ngokwawo, safika emva kwendawo yokuguquka yabantu bakaThixo bangaphambili.

Kwimbali kaKristu, inkqubo yokuvavanywa ibonakaliswa kukuhlambulula kwakhe itempile kabini, kube kanye ekuqaleni kwenkonzo yakhe, kwaza kwakhona ekupheleni kwenkonzo yakhe.

“Xa uYesu waqalisa ulungiselelo lwaKhe esidlangalaleni, wayihambulula iTempile ekungcolisweni kwayo okungcikovayo nobungcwele obunyelisiweyo. Phakathi kwezenzo zokugqibela zolungiselelo lwaKhe kwabakho ukuhlanjululwa kwesibini kweTempile. Ngokunjalo, emsebenzini wokugqibela wokulumkisa ihlabathi, kwenziwa izibhengezo ezibini ezahlukileyo eziya kumabandla. Isigidimi sengelosi yesibini sithi, ‘Iwile, iwile iBhabheli, eso sixeko sikhulu; ngokuba sanisela zonke iintlanga iwayini yengqumbo yohenyuzo lwaso’ (ISityhilelo 14:8). Kwaye kwisikhalo esikhulu sesigidimi sengelosi yesithathu kuvakala ilizwi livela ezulwini lisithi, ‘Phumani kulo, bantu bam, ukuze ningabi ngababelana ngezono zalo, nize ningamkelwa zizibetho zalo. Kuba izono zalo zifikile zaya kufikelela ezulwini, kwaye uThixo uzikhumbule izenzo zalo zobugwenxa’ (ISityhilelo 18:4, 5).” Selected Messages, incwadi 2, 118.

Inkqubo yokuvavanywa yokuhlanjululwa kabini kwetempile nguKristu ihambelana noMalaki isahluko sesithathu, kwimibhalo yoMoya woSiprofeto.

“Ekucoeni itempile kubathengi nabathengisi behlabathi, uYesu wavakalisa umsebenzi waKhe wokucoca intliziyo ekungcolisweni sisono,—kwiminqweno yasemhlabeni, ezinkanukweni zobuzingqina, kwimikhwa emibi, eyonakalisa umphefumlo. Kucaphulwe uMalaki 3:1–3.” The Desire of Ages, 161.

Ukuhlanjululwa kwabantu bakaThixo kumela inkqubo yokuvavanywa echongwa ngokuphindaphindiweyo nemigca eliqela yesiprofeto. Yonke imbekiselo, iqala ngoAdam noEva kude kuse kwimbali yamaMillerite, imela ukuhlanjululwa kwekhulu elinamashumi amane anesine amawaka.

“Kwimihla yokugqibela yembali yalo mhlaba, umnqophiso kaThixo nabantu bakhe abagcina imithetho yakhe uya kuhlaziywa.” Review and Herald, February 26, 1914.

Inkqubo yokuhlanjululwa yamakhulu alikhulu anamashumi amane anesine amawaka yimbekiselo yokuqala encwadini kaDaniyeli, eyincwadi yokuqala kwezi ncwadi zimbini ezithi xa zidibene zimele ISityhilelo sikaYesu Kristu esityhilwayo kanye phambi kokuba kuvalwe ixesha lovavanyo lwabantu. Inkqubo yokuhlanjululwa yamakhulu alikhulu anamashumi amane anesine amawaka ikwamelwe njengenkqubo yokutywina. Xa isigidimi sokuqala sale nkqubo yokuhlanjululwa, yokutywina yamakhulu alikhulu anamashumi amane anesine amawaka saqalayo ngomhla we-11 kuSeptemba 2001, saba yindawo yokuguquka kwebandla neyehlabathi. Kwisahluko seshumi elinesibhozo seSityhilelo, ingelosi ekhanyisa ihlabathi ngobuqaqawuli bayo yafika ngoko. Ukanti kwiSityhilelo 18, ingelosi ayimelwanga njengene nto yokutya esandleni sayo—kodwa ikhona apho. Incwadana encinane ikhona apho. Inokubonwa lula ngabo bakhetha ukutya indlela yokusebenza emelwe njenge “line upon line,” ngumprofeti uIsaya.

Ngokubeka “umgca phezu komgca” siyaqonda ukuba xa uKristu wehla ngomhla we-11 Septemba 2001, wayekwabambe “incwadi encinane” eyayimelwe njenge “mana”, “isonka sezulu” kunye “nencwadi encinane”. Kodwa ngomhla we-11 Septemba 2001, abantu ababekade bengabanyulwa, abameleke ngoYehoyakim, bakhetha ukubambelela kwizithethe namasiko obuAdventist, baza ke baqalisa uhambo lwabo lokungena ekuthinjweni yiBhabheli, oluya kugqitywa emthethweni weCawa.

“Ngoku kuyeza na ilizwi lokuba ndibhengeze ukuba iNew York iya kukhukuliseka ngamaza amakhulu olwandle? Oku andizange ndikutsho. Ndikhe ndathi, njengoko ndandijonge izakhiwo ezikhulu ezazinyuka apho, umgangatho phezu komgangatho, ‘Zeziphi na iziganeko ezoyikekayo eziya kwenzeka xa iNkosi iya kusuka inyikimise umhlaba ngendlela eyoyikekayo! Ngoko ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Isahluko sonke seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kuhla phezu komhlaba. Kodwa andinalo ukhanyiselo oluthile ngokuphathelele oko kuza kwehlela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu ezilapho ziya kuwiswa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, ukuchukumisa kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Kuya kubakho iziganeko ezinoboyikekayo esingenakubucingela.” Review and Herald, Julayi 5, 1906.

Xa “izakhiwo ezikhulu” zase “New York” “zawiswa phantsi kukuguqula nokuwisa ngokubhukuqa kwamandla kaThixo,” ngoSeptemba 11, 2001, ukukhanya kwengelosi yeSityhilelo seshumi elinesibhozo kwazalisa umhlaba wonke, kuba kwakufike ixesha lotshintsho olukhulu kwimbali yerhamncwa lasemhlabeni leSityhilelo seshumi elinesithathu.

“Kukho amaxesha angamanqanaba okuguquka kwimbali yeentlanga neyebandla. Ekuboneleleni kukaThixo, xa ezi ngxaki zahlukahlukeneyo zifika, kunikwa ukukhanya okulungiselelwe elo xesha. Ukuba kwamkelwa, kubakho inkqubela yasemoyeni; ukuba kuyaliwa, kulandela ukuhla kwasemoyeni nokwaphuka komkhombe.” Bible Echo, August 26, 1895.

Xa ukukhanya kwengelosi yeSityhilelo seshumi elinesibhozo kwafikayo ngoSeptemba 11, 2001, abo balwamkelayo olo khanyiso baqhubela phambili ngokwasemoyeni, kanti abo balugatyayo olo khanyiso bawa ngokwasemoyeni, baza baqalisa uhambo lwabo lokuvukela oluya phambili lusa kubafikisa kwindawo yabo yokugqibela yokujika yomthetho weCawa, apho ngonaphakade benza intlekele yokholo kubizo lwabo njengabathunywa bengelosi yesithathu. Abo baseGalili abajika bemka, bangabi saqhubeka noKristu kuYohane 6:66, babemka ekukhanyeni okwaqala ukufika ekubhaptizweni kwakhe, apho umyalezo wokuqala waloo mbali yokuvavanywa wanikwa amandla khona. KuDaniyeli isahluko sokuqala, kuboniswa iindidi ezimbini zabanquli kwimbali xa umyalezo wokuqala unikwa amandla. UYehoyakim umele abo benza intlekele yokholo, kanti uDaniyeli, uHananiya, uMishayeli noAzariya bamele abathembekileyo.

Ngomnyaka wesithathu wokulawula kukaYehoyakim ukumkani wakwaYuda, kwafika uNebhukadenetsare ukumkani waseBhabheli eYerusalem, wayingqinga. INkosi yamnikela esandleni sakhe uYehoyakim ukumkani wakwaYuda, kunye nenxalenye yezitya zendlu kaThixo; wazisa ezweni laseShinare, endlwini kathixo wakhe; wazingenisa izitya endlwini yobuncwane bothixo wakhe. Waza ukumkani wathetha kuAshpenazi, umphathi wamathenwa akhe, ukuba makangenise abathile kubantwana bakwaSirayeli, nakwimbewu yokumkani, nakubathetheli; abafana abangenasiphako, abanobuhle, abanesakhono kubo bonke ubulumko, benobuqili ekwazini, benokuqonda kwisayensi, benamandla okumelana nokuma ebhotweni lokumkani, nabaya kufundiswa imfundo nolwimi lwamaKaledi. Waza ukumkani wabamisela isabelo semihla ngemihla ekutyeni kokumkani, nasewayinini awayeyisela; ebondla ke iminyaka emithathu, ukuze ekupheleni kwayo beme phambi kokumkani. Ke phakathi kwabo kwakukho kubantwana bakwaYuda, uDaniyeli, uHananiya, uMishayeli, noAzariya; awathi umphathi wamathenwa wabanika amagama: kuba wanika uDaniyeli igama elinguBhelete-shatsare; noHananiya elinguShadraki; noMishayeli elinguMeshaki; noAzariya elinguAbhedenegro. Ke uDaniyeli wazimisela entliziyweni yakhe ukuba akayi kuzingcolisa ngesabelo sokutya kokumkani, nangewayini awayeyisela; ngenxa yoko wacela kumphathi wamathenwa ukuba angazingcolisi. Daniyeli 1:1–8.

UDaniyeli, uHananiya, uMishayeli noAzariya babengabantwana bakwaYuda. Benziwa amathenwa, ngaloo ndlela bemela isizukulwana sokugqibela sobu-Adventist. UNebhukadenetsare, njengokumkani abaninzi bamandulo, wayalela ukuba aba bafana bane bakwaYuda bathenwe, ukuze asuse nayiphi na inkxalabo ukumkani awayenokuba nayo xa babesebenza njengamakhoboka yaye benxibelelana nabafazi bokumkani namashweshwe akhe.

Ngokomfuziselo imele isizukulwana sokugqibela soBu-Adventism, kuba kwakungayi kubakho mgca wakwaYuda emva kwaba bane. Inani lesine liluphawu lwehlabathi lonke, yaye ngaloo ndlela limele isizukulwana sokugqibela samaSeventh-day Adventists emhlabeni wonke aqonda umhla we-11 Septemba 2001 njengenzaliseko yeLizwi likaThixo lesiprofeto.

Abo baBambele iSabatha bangoSuku loMhla weSixhenxe bangumxholo weLizwi likaThixo lesiprofeto, kuba banguwo abo babiziweyo ukuba babe likhulu elinamashumi amane anesine amawaka. Ukanti ilifa labo lesiprofeto laqala ngemvukelo yooyise babo, ngowe-1863. Loo mvukelo yokuqala phantse akunakwenzeka ukuyiqonda, kuba igqunywe zizithethe namasiko

ezizukulwana ezine zemvukelo eyandayo. Nangona kunzima ukuyiqonda, imele ibonwe yaze yamkelwa, njengoko ekugqibeleni uDaniyele esenza kuDaniyele isahluko sesithoba. Wakwenza oko ngokuliqonda inyaniso efumaneka eLizwini likaThixo lesiprofeto.

Imvukelo uDaniyele namadoda amathathu axabisekileyo abehla kuyo ngokuthe ngqo, yayikukwala kukayise ukuhlala ehlukenisiwe neempembelelo zobuhedeni ezazibarhangqile. Ngo-1863, ubu-Adventist baseLawodike babuyela kwindlela yeBhayibhile eyayisetyenziswa bubuProtestanti obuwileyo kunye nobuKatolika, ukuze buxhase ukwala kwabo ukuchongwa kukaMiller “kwamaxesha asixhenxe” akuLevitikus isahluko samashumi amabini anesithandathu. Loo mvukelo, kuDaniyele nakuloo madoda mathathu axabisekileyo, yayimelwe ngukumkani uHezekiya.

UKumkani uHezekiya wacenga kuYehova ukuba angafi, yaye umthandazo wakhe waphendulwa xa uYehova wamnika eminye iminyaka elishumi elinesihlanu. Ngokwenza oko, emva koko wazala uManase, omnye wookumkani abangendawo kakhulu bakwaYuda, kodwa kwanokumkani ophawula ukuqala kokoyisa nokukhobokisa kwaYuda okuqhubeleka ngokwenkqubela ngamanyathelo asixhenxe. Ngowe-1856, iNgqina Elinyanisekileyo leza kunkqonkqoza emnyango wobu-Adventism baseLawodike, kodwa bakhetha ukuphila bangenakufa kubo ngokwabo. Kwathi ngowe-1863, babeyakhe kwakhona “iYeriko” baza baqalisa imvukelo eyayisanda isiba mandundu, eyathi ekugqibeleni yabathintela ekubeni baqonde umhla we-11 kuSeptemba 2001 njengesiqalo sohambo lwabo lwamanyathelo amathathu oluya ebukhobokeni beBhabhiloni yokomoya obuphela emthethweni weCawa.

Kukumkani uHezekiya, u-1863 wafika xa umthandazo wakhe wokuba aphile waphendulwa. INkosi yanika umqondiso wokuba umthandazo wakhe wamkelwe. UThixo waqinisekisa loo mthandazo ngokushukumisa ilanga, yaye amaBhabhiloni abona umsebenzi kaThixo ezulwini, nangona ayengazi ukuba uthetha ukuthini. Emva koko amaBhabhiloni eza eYerusalem ukuze afumanise ngoThixo owayenamandla okulawula ilanga. Endaweni yokuzukisa uThixo waseZulwini, ukumkani uHezekiya, endaweni yokuba afe kuye ngokwakhe, wakhetha ukuzukisa itempile yakhe nesixeko sakhe endaweni kaThixo owayekhetha ukubeka igama laKhe kuloo tempile nakuloo sixeko.

Oko kuvukela kwazisa isiprofeto sokuba abantwana bomnombo wegazi lakhe babe ngamakhoboka namathenwa eBhabhiloni. Abo bantwana yayinguDaniyele, uHananiya, uMishaeli noAzariya, yaye bamele isizukulwana sokugqibela somoya saloo maSabatha amaSeventh-day Adventist aqonda uSeptemba 11, 2001 njengendawo yokujika kwimbali yeentlanga zehlabathi neyeBandla, xa kunikelwa ukukhanya okumiselwe ukuvavanya nokutywina ikhulu elinamashumi amane anesine amawaka.

Ngaloo mihla uHezekiya wagula, wada wasondele ekufeni. Kwaza umprofeti uSaya unyana ka-Amozi kuye, wathi kuye, Utsho uYehova ukuthi, Lungisa indlu yakho; ngokuba uya kufa, ungabi sapila. Waza wajika ubuso bakhe wajonga eludongeni, wathandaza kuYehova, esithi, Ndiyakubongoza, Yehova, khumbula ngoku indlela endihambe ngayo phambi kwakho ngenyaniso nangentliziyo egqibeleleyo, ndenza okulungileyo emehlweni akho. Wakhala

kakhulu ke uHezekiya. Kwathi ke, engekaphumi uIsaya waya kuthi ga embindini wentendelezo, lafika ilizwi likaYehova kuye, lisithi, Buya umxelele uHezekiya, umkhokeli wabantu bam, ukuthi, Utsho uYehova, uThixo kaDavide uyihlo, Ndiluvile umthandazo wakho, ndizibonile iinyembezi zakho; yabona, ndiya kukuphilisa; ngomhla wesithathu uya kunyuka uye endlwini kaYehova. Ndiya kongeza emihleni yakho iminyaka elishumi elinesihlanu; ndikusindise wena nalo mzi esandleni sokumkani waseAsiriya; ndiwukhusele lo mzi ngenxa yam, nangenxa kaDavide umkhonzi wam. Wathi uIsaya, Thabathani iqebengwana lamakhiwane. Balithabatha, balibeka ethumbeni, wachacha. Waza uHezekiya wathi kuIsaya, Yintoni na umqondiso wokuba uYehova uya kundiphilisa, nokuba ndiya kunyuka ndiye endlwini kaYehova ngomhla wesithathu? Wathi uIsaya, Nanku umqondiso oya kuwufumana kuYehova wokuba uYehova uya kulenza ilizwi alithethileyo: isithunzi masiye phambili ngamanyathelo alishumi, nokuba masibuye umva ngamanyathelo alishumi? Waphendula uHezekiya wathi, Yinto elula ukuba isithunzi sihle ngamanyathelo alishumi; hayi, makabuye umva isithunzi ngamanyathelo alishumi. Wakhala kuYehova ke uIsaya umprofeti; wasibuyisa umva isithunzi ngamanyathelo alishumi, awathi sehlile ngawo kwisilinganiso sika-Ahazi. Ngelo xesha uBherodaki-baladan, unyana kaBaladan, ukumkani waseBhabheli, wathumela iileta nesipho kuHezekiya; kuba wayevile ukuba uHezekiya wayegule. Wabamamela uHezekiya, wababonisa yonke indlu yezinto zakhe ezinqabileyo, isilivere negolide neziqholo neoli exabisekileyo, nayo yonke indlu yezikhali zakhe, nako konke okwakufumaneka koovimba bakhe; kwakungekho nto endlwini yakhe, nasemandleni akhe onke, angababonisanga yona uHezekiya. Kweza ke uIsaya umprofeti kukumkani uHezekiya, wathi kuye, Batheni na aba bantu? Bavelaphi na beze kuwe? Wathi uHezekiya, Baze bevela ezweni elikude, eBhabheli. Wathi yena, Babone ntoni na endlwini yakho? Waphendula uHezekiya wathi, Babone zonke izinto ezisendlwini yam; akukho nto koovimba bam endingababonisanga yona. Wathi uIsaya kuHezekiya, Live ilizwi likaYehova. Yabona, kuza imihla, xa zonke izinto ezisendlwini yakho, nezinto oobawo bakho abazibekileyo ukuza kuthi ga kulo mhla, ziya kuthwalelwa eBhabheli; akuyi kusala nto, utsho uYehova. Nakwabanye boonyana bakho abaya kuphuma kuwe, oya kubazala, baya kubathabatha; babe ngamathenwa ebhotwe lokumkani waseBhabheli. Wathi ke uHezekiya kuIsaya, Lilungile ilizwi likaYehova olithethileyo. Wathi ke, Akulungile na, ukuba uxolo nenyano zibe semihleni yam? Ke zona ezinye izenzo zikaHezekiya, nawo onke amandla akhe, nendlela enza ngayo ichibi nomjelo, wawangenisa ngayo amanzi emzini, azibhalwanga na encwadini yeziganeko zemihla yookumkani bakwaYuda? Walala uHezekiya kooyise; walawula esikhundleni sakhe uManase unyana wakhe. 2 Kumkani 20:1–21.

Ivesi elandelayo ithi:

UManase wayeneminyaka elishumi elinesibini ubudala ekuqaliseni kwakhe ukubusa, wabusa iminyaka engamashumi amahlanu anesihlanu eYerusalem. Yaye igama likanina lalinguHeftsibha. 2 Kumkani 21:1.

Ngesiphi na isiphumo esasinokuvela ukuba ukumkani uHezekiya wayesamkele ukuthanda kweNkosi, walungisa nje indlu yakhe, waza wafa? Wanikwa eminye iminyaka elishumi elinesihlanu, yaye kwiminyaka emithathu kamva kwazalwa uManase ongendawo. Kwakuza kwenzeka ntoni ngowe-1856, ukuba ubu-Adventism babusamkele utshintsho olusuka

ePhiladelphia lusiya eLaodikea baza balungisa indlu yabo baza bashiya iinyaniso ezisisiseko zikaWilliam Miller zingonakaliswanga? Ndinga ukuba asisoze sazi impendulo yaloo mbuzo, kodwa esikwaziyo kukuba “uDaniyeli wazimisela entliziyweni yakhe ukuba akayi kuzingcolisa ngesabelo senyama yokumkani, nangewayini awayesela yona.”

Siza kuqhubeka noDaniel isahluko sokuqala kwinqaku elilandelayo.