

Incwadi kaDaniyeli - Inani leNye elinamakhulu amahlanu anamashumi amahlanu anesixhenxe

Ukutyhila Intsingiselo Yobuprofeti Emfuziselayo kaKoreshi eNcwadini kaDaniyeli

Jeff Pippenger
2024-03-25

Kwindima yokuqala yesahluko seshumi, sixelelwa ukuba kwakungumnyaka wesithathu kaKoreshi; kodwa kwisahluko sokuqala, sixelelwa ukuba uDaniyeli waphila kuphela, okanye waqhubeka de kwangumnyaka wokuqala kaKoreshi.

Waqhubeka uDaniyeli kwada kwangumnyaka wokuqala wokumkani uKoreshi. Daniyeli 1:21.

Kangangeminyaka emibini uKoreshi enyanisweni elawula kunye noDariyo umMedi; ngoko ke yayingumnyaka wakhe wesithathu, kodwa kwangaxeshanye yayikwangumnyaka wakhe wokuqala.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi, kwatyhilwa into kuDaniyeli, ogama lakhe lalisithiwa nguBheletesatsare; yaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalide; wayiqonda ke loo nto, waba nokuqonda ngalo mbono. Daniyeli 10:1.

Ngokwesiprofeto uKoreshi waziswa kwimibono yokuqala neyokugqibela kaDaniyeli. Isahluko sokuqala sikaDaniyeli, njengoko sele kubonisiwe kumanqaku angaphambili, simele ingelosi yokuqala yesiTyhilelo isahluko seshumi elinesine. Xa ingelosi yokuqala ichongwa esiprofetweni, inazo zonke iimpawu zesiprofeto zazo zontathu iingelosi zesiTyhilelo ishumi elinesine.

Amanyathelo amathathu evangeli engunaphakade amelwe yingelosi yokuqala, athi, “moyikeni uThixo,” “nimzukise,” kuba “lifikile ilixa lokugweba kwakhe.”

Ngenxa yokuba uDaniyeli namadoda amathathu abalaseleyo “ayemoyika uThixo,” bakhetha ukwala ukutya kwaseBhabheli, baza bahlala bengabadli benyama. Kuvavanyo olubonakalayo olwalandelayo, uDaniyeli namadoda amathathu abalaseleyo “bamzukisa uThixo” ngokubonakala kwabo okunempilo, ngokwahlukileyo kwabo babedla ukutya kwaseBhabheli. Emva kweminyaka emithathu, “iyure yomgwebo” yafika xa uNebhukadenetsare wabavavanya waza wabafumana benobulumko obuphinda kalishumi kunabo bonke izilumko zaseBhabheli.

Amanyathelo amathathu eendaba ezilungileyo ezingunaphakade akwamelwe kwakhona kwisahluko sokugqibela sikaDaniyeli njengenqubo apho ukwanda kolwazi kuhlambulula, kwenza mhlophe, kuze kuvavanye abo babekwa ityala ngokokukhanya okutyhilwayo ngexesha lesiphelo. Kwisahluko sokuqala sikaDaniyeli, njengakwesokugqibela, kuyachongwa amanyathelo amathathu engelosi yokuqala, aquka neengelosi zontathu. Ngenxa yokuba isahluko sokuqala siyizindaba ezilungileyo ezingunaphakade zengelosi yokuqala, isahluko sesibini sikaDaniyeli simela ingelosi yesibini yeSityhilelo seshumi elinesine, apho kuvakaliswa uvavanyo lomfanekiselo werhamncwa okanye lomfanekiselo kaKristu, njengoko kwakunjalo kuvavanyo lwesibini kumanyathelo amathathu esahluko sokuqala.

Ngenxa yokuba izahluko zokuqala nesesibini zikaDaniyeli zimele ingelosi yokuqala neyesibini yeSityhilelo ishumi elinesine, isahluko sesithathu novavanyo oluseThafeni laseDura lumele isigidimi sengwele yesithathu, kunye nesilumkiso saso sokuba kungamkelwa uphawu lwerhamncwa. Kwisahluko sokuqala sikaDaniyeli, kukhankanywa unyaka wokuqala kaKoreshi, yaye kwisahluko seshumi, esingumbono wokugqibela kaDaniyeli, uKoreshi ubonakaliswa ngomnyaka wakhe wesithathu, kodwa siyazi ukuba loo nyaka wesithathu ngumyaka wakhe wokuqala, kuba uDaniyeli waqhubeka kuphela kwada kwangunyaka wokuqala kaKoreshi.

Ngoko ke uKoreshi ungumqondiso wonyaka wokuqala oqulethe iminyaka emithathu. Ungumqondiso wesigidimi sengwekazi yokuqala. Unyaka wokuqala kaKoreshi ukhankanywa kwindinyana yokugqibela yombono wokuqala kaDaniyeli, aze aphinde ukhankanywe kwindinyana yokuqala yombono wokugqibela kaDaniyeli. Kubalulekile ukuqonda umfuziselo wobuprofeti kaKoreshi, yaye kuqala sibona ukuba umele isigidimi sengwekazi yokuqala. Oku kunokuqinisekiswa ngokobuprofeti yinto yokuba uDaniyeli unika unyaka wakhe wesithathu njengowokuqala wakhe, kodwa okona kubaluleke ngakumbi kukuba kuchazwa ngummiselo wokuqala awawuvakalisayo.

Umzabalazo uGabriyeli awayenawo nookumkani basePersi kwisahluko seshumi, wawuphathelele ekuziseni uKoreshi kuloo ndawo apho wayeya kuqhubekakisa khona aze abhengeze owokuqala kwimimiselo emithathu, eyayiza kuvumela amaYuda ukuba abuye aze akhe kwakhona iYerusalem netempile. Ummiselo wesithathu wawuya kuphawula ukuqala kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu, esaphela xa ingelosi yesithathu yafikayo ngomhla wama-22 Oktobha 1844. Ummiselo wesithathu wawumela ingelosi yesithathu, yaye ke ngoko ummiselo wokuqala kaKoreshi wawumela ukufika kwengelosi yokuqala ngowe-1798. UKoreshi umele ingelosi yokuqala, yaye ngenxa yesi sizathu, encwadini kaDaniyeli unyaka wakhe wokuqala wawumela iminyaka emithathu.

Ngoko ke uKoreshi umele “ixesha lesiphelo,” kuba kwakuxa ingelosi yokuqala (uKoreshi) yafikayo ngowe-1798, apho “ixesha lesiphelo” lafika khona, yaza incwadi kaDaniyeli yatyhilwa. Kukholelwa ukuba igama elithi Koreshi lisuselwa kwigama lesiPersi saMandulo elithi “Kūruš,” elithetha “ilanga,” lidityaniswe negama lesiElam elithi “kursh,” elithetha “itrone,” nto leyo ebonisa unxulumano negunya lobukumkani okanye ubukumkani. UIsaya naye ujongana nezi mpawu zikaKoreshi.

Othi ngoKoreshi, Ungumalusi wam, yaye uya kuzalisekisa yonke intando yam; esithi ke ngeYerusalem, Woba wakhiwa; nangetempile, Isisekelo sakho siya kubekwa. Itsho iNkosi kothanjisiweyo wayo, kuKoreshi, endimbambe ngesandla sakhe sokunene, ukuze ndoyise iintlanga phambi kwakhe; yaye ndiya kukhulula izinqe zookumkani, ukuze ndivule phambi kwakhe amasango amabini aneminyango; kwaye amasango akayi kuvalwa; ndiya kuhamba phambi kwakho, ndizenze zithe tye iindawo ezigoso; ndiya kuwaphula abe ziingceba amasango obhedu, ndinqumle phakathi imivalo yentsimbi; yaye ndiya kukunika ubuncwane bobumnyama, nobutyebi obufihlakeleyo beendawo ezifihlakeleyo, ukuze wazi ukuba ndinguYehova, okubiza ngegama lakho, ndinguThixo kaSirayeli. Ngenxa kaYakobi, umkhonzi wam, nangenxa kaSirayeli, umnyulwa wam, ndakubiza ngegama lakho; ndakunika igama

Iodumo, nangona ubungandazi. NdinguYehova, yaye akukho wumbi, akukho Thixo ngaphandle kwam; ndakubhinqisa, nangona ubungandazi; ukuze bazi, kwasekuphumeni kwelanga, nakwasentshonalanga, ukuba akukho wumbi ngaphandle kwam. NdinguYehova, yaye akukho wumbi. Isaya 44:28–45:6.

UKoreshi wayemela uKristu, kuba wayengulo “othanjisiweyo” weNkosi yaye wabizwa ngokuba “ngumalusi” kaThixo, owakha iYerusalem aze abeke isiseko setempile. Nguye lowo unxulumene nokuvulwa kwamasango avaliweyo, njengoko uKristu enguYe ovulayo kungabikho mntu uvalayo, nowuvalayo kungabikho mntu uvulayo. Kwaye uKoreshe unikwe “ubuncwane bobumnyama, nobutyebi obufihlakeleyo beendawo ezifihlakeleyo.” UKoreshi uzalisekisa imiqondiso emininzi ebalulekileyo kumgca weentshukumo zohlaziyo.

Uphawula ixesha lesiphelo, xa ingelosi yokuqala ifika, xa incwadi kaDaniyeli ityhilwa, kuze emva koko kubekho ukwanda kolwazi oluvela “kubuncwane bobumnyama, nakubutyebi obufihlakeleyo beendawo ezifihlakeleyo.” Obo “buncwane bobumnyama, nobutyebi obufihlakeleyo beendawo ezifihlakeleyo,” benza “isiseko” esi “sakhiwayo,” kunye “netempile,” emele “ukubekwa.” UKristu, owafuziselwa nguKoreshe, “ngothanjisiweyo” weNkosi, njengoko uKristu wathanjiswayo ekubhaptizweni kwaKhe. Ngoko ke uKoreshe akangokufika kwengelosi yokuqala kuphela, ukwangengelosi yesibini enika ingelosi yokuqala amandla xa isihla, njengoko uMoya oyiNgcwele wehla xa uKristu wayethanjiswa. Ngomhla wama-22 Oktobha 1844 uKristu wavula umnyango okanye “isango” ongena eNdaweni Engcwele Kakhulu, elalisisango elalivaliwe. UKoreshi ukwaphawula nokufika kwengelosi yesithathu.

UKoreshi yingelosi yokuqala, yaye ingelosi yokuqala inazo zonke iziqalelo zazo zontathu iingelosi. UKoreshi lixesha lesiphelo ngo-1798, xa ingelosi yokuqala yafikayo. UKoreshi umele uAgasti 11, 1840 xa isigidimi sengweLosi yokuqala sanikwa amandla (sathanjiswa). Umele umsebenzi wokubeka iziseko, njengoko kubonisiwe ngokuveliswa kwetshathi ka-1843 ngoMeyi ka-1842. Umele ukwakhiwa kwetempile, njengoko la maqela mabini ahlukaniwayo ekudanisweni kokuqala ngoAprili 19, 1844, yaye umele ukwahlulwa kwesibini ekudanisweni okukhulu kuka-Oktobha 22, 1844.

Zonke iimpawu zendlela zentshukumo yohlaziyo yamaMillerite zazimelwe kwangaphambili nguKoreshe, yaye ke ngoko ezo mpawu zendlela zikwaluphawu olungaphambili lweempawu zendlela zentshukumo yabaliwaka alikhulu elinamashumi amane anesine amawaka. Intshukumo yamaMillerite yandulelwa yimiqondiso uKristu awachaza ukuba iya kwandulela imbali yamaMillerite.

“Isiprofeto asixeli kwangaphambili kuphela indlela nenjongo yokuza kukaKristu, kodwa sibeka nemiqondiso abantu abaya kwazi ngayo ukuba sekusondele. Wathi uYesu: ‘Kuya kubakho imiqondiso elangeni, nasenyangeni, nasezinkwenkwezini.’ Luka 21:25. ‘Ilanga liya kwenziwa mnyama, nenyanga ayiyi kukhanyisa kwayo, neenkwenkwezi zasezulwini ziya kuwa, namandla asezulwini aya kushukunyiswa. Kwandule ke bambone uNyana woMntu esiza ngamafu, enamandla amakhulu nobuqaqawuli.’ Marko 13:24–26. UmTyhili uyichaza ngolu hlobo eyokuqala yemiqondiso eya kwandulela ukuza kwesibini: ‘Kwabakho inyikima enkulu; ilanga laba mnyama njengengubo yesaka yoboya, nenyanga yonke yaba njengegazi.’

IsiTyhilelo 6:12.

“Le miqondiso yabonwa ngaphambi kokuvulwa kwenkulungwane yeshumi elinesithoba. Ekuzalisekisweni kwesi siprofeto kwabakho, ngonyaka ka-1755, eyona nyikima yomhlaba yoyikekayo eyakha yabhalwa kwirekhodi.” The Great Controversy, 304.

Imiqondiso eyabhengeza ukuBuya kwesibini yaqalisa kamsinya ngaphambi ko-1798, ngo-1755. U-1798 waba sisiphelo sokuthinjwa kukaSirayeli wokomoya eBhabhiloni wokomoya, nto leyo uDade White ayifundisayo ukuba yafanekiswa kukuthinjwa kukaSirayeli woqobo eBhabhiloni yoqobo, okwafikelela esiphelweni ekupheleni kweminyaka engamashumi asixhenxe yokuthinjwa, xa uKroshi wangena ngamasango avulekileyo walithimba iBhabhiloni, waza wambulala uBheleshatsare.

“Namhlanje ibandla likaThixo likhululekile ukuqhubela phambili de lizalise icebo lobuthixo losindiso lohlanga olulahlekileyo. Kangangeenkulungwane ezininzi abantu bakaThixo baphantsi kwesithintelo kwiinkululeko zabo. Ukushunyayelwa kweendaba ezilungileyo kubunyulu bazo kwakwalelwe, yaye ezona zohlwayo zinzima zazisiwa phezu kwabo babenesibindi sokungathobeli imiyalelo yabantu. Ngenxa yoko, isidiliya esikhulu sokuziphatha sikaYehova sasiphantse sangahlalwa kwaphela. Abantu bahluthwa ukukhanya kwelizwi likaThixo. Ubumnyama bempazamo nenkolelo-zithethe basongela ukucima ulwazi lwenkolo eyinyaniso. Ibandla likaThixo emhlabeni lalikhokwenene ekuthinjweni ngeli xesha lide lentshutshiso engayekeleliyo, njengokuba oonyana bakaSirayeli babegcinwe ekuthinjweni eBhabheli ngexesha lokugxothwa.” Prophets and Kings, 714.

Ukuphela kweminyaka engamashumi asixhenxe eBhabhiloni kwakufuzisela u-1798, yaye kwakukho imiqondiso eyandulela u-1798, eyabhengeza ukuba ukubuya kukaKristu kwakusondele kakhulu.

“Ukufika komkhosi kaKroshi phambi kweendonga zaseBhabheli kwakuluphawu kumaYuda lokuba ukuhlangukwa kwawo ekuthinjweni kwakusondela. Ngaphezu kwenkulungwane yeminyaka ngaphambi kokuzalwa kukaKroshi, iMpembelelo engcwele yayimkhankanye ngegama, yaza yabangela ukuba kubhalwe ingxelo yomsebenzi kanye awayeza kuwufeza ekuthabatheni isixeko saseBhabheli ngesiqophe, nasekulungiseleleni indlela yokukhululwa kwabantwana bokuthinjwa.” Prophets and Kings, 551.

UKroshi naye wayengumfuziselo wemiqondiso eyandulela u-1798. Iimbali-mbali zicacisa ngokunganelisiyo ngolawulo lukaDariyo noKroshi, kodwa iLizwi likaThixo licacile. UBukumkani bamaMede namaPersi balandela uBukumkani baseBhabhiloni, yaye ukumkani wokuqala wamaMede namaPersi yayinguDariyo, nangona kwakungumtshana wakhe uKroshi owayengumphathi-mkhosi owathimba iBhabhiloni ngobusuku betheko lokugqibela likaBheleshatsare. UKroshi noDariyo bobabini bangumfuziselo wexesha lokuphela kokuthinjwa kweminyaka engamashumi asixhenxe, elimele ixesha lesiphelo ngo-1798, yaye nalo lingumfuziselo wexesha lesiphelo ngo-1989.

Ixesha lesiphelo kwimbali kaMoses laphawulwa kukuzalwa kuka-Aron noMoses, behlukaniswe yiminyaka emithathu. Loo mbali yayifuzisela ngokugqibeleleyo imbali kaKristu, yaye ixesha

lesiphelo kuloo mbali laphawulwa kukuzalwa kukaYohane, kwaza emva kweenyanga ezintandathu kwalandela ukuzalwa komzala wakhe uYesu. Ixesha lesiphelo lineempawu zendlela ezimbini, yaye uDariyo noKroshi bobabini baphawula ukuphela kokuthinjwa kweminyaka engamashumi asixhenxe, okwakufuzisela ukuphela kokuthinjwa kweminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Inxeba elibulalayo lerhamncwa lobupopu ngowe-1798 lalandelwa kunyaka olandelayo kukufa kwalowo wayelikhwele yaye elawula phezu kwelo rhamncwa. Ngo-1989 uReagan noBush wokuqala, bobabini babengoomongameli.

UKroshi uphawula imiqondiso eyazisa ixesha lesiphelo elizayo, yaye uphawula ixesha lesiphelo. Uphawula ukwanda kolwazi, nokuxhotyiswa kwesigidimi sokuqala xa isithunywa sezulu sisihla, yaye uphawula umsebenzi othi emva koko uthathwe ekubekweni kweziseko, umsebenzi wokwakha itempile, nokufika kwesithunywa sesithathu xa uMthunywa woMnqophiso efika ngesiqophe etempileni yaKhe.

Ngomnyaka wesithathu kaKroshi ukumkani wasePersi kwatyhilwa into kuDaniyeli, ogama lakhe lalinguBhelteshatsare; kwaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo lalilide; wayiqonda loo nto, waza waba nokuqonda ngombono. Ngaloo mihla mna Daniyeli ndandilila iiveki ezintathu ezizeleyo. Andizanga ndidle sonka simnandi, akwangena nyama nawayini emlonyeni wam, andizithambisanga kwaphela, zada zazaliseka iiveki ezintathu ezipheleleyo. Kwaye ngomhla wamashumi amabini anesine wenyanga yokuqala, ndakuba ndingaselunxwemeni lomlambo omkhulu, onguHidekele. Daniyeli 10:1–4.

Iimpawu zikaKroshi noBhelteshazare zimela imbali ethile yesiprofeto ngemihla yokugqibela. Uphawu lukaBhelteshazare lusazisa ukuba abantu abamelwayo balikhulu elinamashumi amane anesine amawaka, abangowesizukulwana sokugqibela sabantu bomnqophiso. Babekwe kwimbali yesiprofeto emelwe nguKroshi, emele imbali eyandulela u-1798, no-1989, noSeptemba 11, 2001, kuba uKroshi umele zonke ezo mpawu zendlela. Ukwamele nokudana kukaJulayi 18, 2020, kwanowomthetho weCawa ozayo kungekudala eUnited States. Isitshixo sokumisela apho umbono wokugqibela kaDaniyeli ubekwe khona ngokwesiprofeto simiselwa koko uDaniyeli akwaziyo.

Kwivesi yokuqala uDaniyeli (uBheletshatsare) unokuqonda kokubini “into” kunye “nombono.” “Into” leyo, ligama lesiHebhere elithi “dabar,” elithetha “ilizwi”, yaye lisetyenziswa nguGabriyeli ukumela umbono othi “chazon” weminyaka engamawaka amabini anamakhulu mahlanu anamashumi amabini (“izihlandlo ezisixhenxe”). “Umbono” okwivesi yokuqala, awuqondayo uDaniyeli, ngumbono othi “mareh” weminyaka engamawaka amabini anamakhulu amathathu. Abantu bakaThixo bomnqophiso beemihla yokugqibela abazange baqonde “izihlandlo ezisixhenxe,” ngexesha lesiphelo ngonyaka ka-1989. Abazange baqonde “izihlandlo ezisixhenxe,” de kwaba semva kukaSeptemba 11, 2001, ngoko ke uDaniyeli umele abe kwixesha lentshukumo yohlaziyo lwesiprofeto emelwe nguKroshi emva kukaSeptemba 11, 2001, kuba uDaniyeli, emele intshukumo yokugqibela yesiprofeto, uqonda kokubini “into,” kunye “nombono”.

UDaniyeli uchazwa njengosexesheni leentsuku ezingamashumi amabini ananye zokuzila. “Ngaloo mihla” yokuzila uDaniyeli waqonda “into,” yaye kananjalo waba nokuqonda “umbono.” Inyaniso emelwe “yile nto” yatyhilwa kuDaniyeli ngemihla yokuzila. Abantu bakaThixo bamelwe njengaba “zilayo” kwimigca yohlaziyo kanye phambi koMkhosi Wasezinzulwini Zobusuku. Ukuzila

kumelwe nguMarta noMariya bezilela uLazaro, kanye phambi kokuNgena koLoyiso. Kwabonakaliswa kukudimazeka okwalandela ukuphoxeka kokuqala kwimbali yamaMillerite njengoko kwavezwa nguYeremiya.

Amazwi akho afunyanwa, ndaza ndawadla; ilizwi lakho laba luvuyo nokuchulumacha kwentliziyo yam: kuba ndibizwa ngegama lakho, Yehova Thixo wemikhosi. Andihlalanga embuthweni wabagculeli, andavuya nabo; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalisile ngumsindo. Yini na intlungu yam ihleli ihleli, nenxeba lam linganyangeki, elingafuni kuphiliswa? Uya kuba kum na ngokupheleleyo njengomxoki, nanjengamanzi asilelayo? Yeremiya 15:16–18.

UYeremiya akazange “avuye,” njengoko benjenjalo abemi baseSodom naseYiputa kwiSityhilelo isahluko seshumi elinanye, ekufeni kwamangqina amabini. “Ukungavuya” kukulila. Ukulila kukaBheletesatsare kuchaza ukulila okunxulumene nokufa kwamangqina amabini. NgoJulayi 18, 2020, nangoNovemba 3, 2020, amangqina amabini ophondo lokwenyaniso lwamaProtestanti namaphondo amaRiphabhlikhi erharnati yerhamncwa lomhlaba abulawa ezitratweni zaseSodom naseYiputa, apho neNkosi yethu yabethelelwa emnqamlezweni. Xa iNkosi yethu yabethelelwa emnqamlezweni, abafundi baYo baqalisa ukulila. La mangqina mabini amelwa kwiSityhilelo isahluko seshumi elinanye njengoMoses noEliya.

Kukho izikhankanyo ezintlanu kuKristu njengoMikayeli eziBhalweni, ezintathu kwincwadi kaDaniyeli, esinye kwincwadi kaYuda nesinye kwincwadi yeSityhilelo. Kwisahluko seshumi, esisijongileyo ngoku, uMikayeli ukhankanywa kabini, kwiindima zeshumi elinesithathu nelamashumi amabini ananye, aze aphinde akhankanywe kwakhona kwisahluko seshumi elinesibini, indima yokuqala. Uchongiwe kwiSityhilelo ishumi elinesibini, indima yesixhenxe. KuYuda, uMikayeli uchongiwe njengovusa uMoses kwabafuleyo, lowo kwiSityhilelo isahluko seshumi elinanye engomnye wamangqina afileyo esitratweni.

Ngoko ke ndiya kunikhumbuza, nangona nakha nazazi ezi zinto, ukuba iNkosi, yakuba ibasindisile abantu kwilizwe laseYiputa, kamva yabatshabalalisa abo bangakhohlwanga. Neengelosi ezingazange zisigcine isikhundla sazo sokuqala, zaza zashiya indawo yazo yokuhlala, uzigcinele ematyathangeni angunaphakade phantsi kobumnyama, ngenxa yomgwebo waloo mini inkulu. KwanjengeSodom neGomora, nemizi eyayingqongile ngokunjalo, eyazinikelayo ekuhenyuzweni, yalandela inyama engaqhelekanga, ibekwe njengomzekelo, isiva impindezelo yomlilo ongunaphakade. Ngokukwanjalo nabo aba baphuphi bangcolileyo bayayonakalisa inyama, bayakudelela ubukhosi, bathethe kakubi ngezidima. Kanti ke uMikayeli isiphatha-zingelosi, xa wayebambene noMtyholi, ephikisana naye ngawo umzimba kaMoses, akazange abe nesibindi sokumgweba ngesityholo esinyelisayo; koko wathi, INkosi mayikukhalimele. Yuda 5–9.

Encwadini kaYude, kumongo weSodom neYiputa, emele isixeko esikhulu apho uMoses noEliya babulawa khona kwisiTyhilelo isahluko seshumi elinanye; uKristu, omelwe nguMikayeli, uvusa umzimba kaMoses. UMoses noEliya babefile iintsuku ezintathu ezinesiqingatha ezingumfuziselo kwisiTyhilelo isahluko seshumi elinanye, yaye iintsuku zokuzila uBelteshatsare ziyaphela xa uMikayeli ehla evela ezulwini. Umgca phezu komgca, uDaniyeli isahluko seshumi iindinyana

zokuqala ukuya kwesine, uchaza ixesha lokuzila eligqitywa xa amangqina amabini evuswa nguMikayeli.

Siza kuqhubekeka nesi sifundo kwinqaku elilandelayo.

“UBawo wakhetha uMoses noEliya ukuba babe ngabathunywa bakhe kuKristu, nokuba bamzukise ngokukhanya kweZulu, baze banxulumane naye malunga nentlungu yakhe ezayo, kuba babesakha baphila emhlabeni njengabantu; babesazi intlungu nokubandezeleka kobuntu, yaye babenako ukuvelana novavanyo lukaYesu ebomini bakhe basemhlabeni. UEliya, kwisikhundla sakhe njengomprofeti kwaSirayeli, wayemele uKristu, yaye umsebenzi wakhe wawuthe, ngomlinganiselo othile, wafana nowoMsindisi. Kanti uMoses, njengenkokeli kaSirayeli, wayemi endaweni kaKristu, enxulumana naye yaye elandela izikhokelo zakhe; ngoko ke, aba babini, phakathi kwayo yonke imikhosi eyayihlanganisene ijikeleze itrone kaThixo, babengabona bafanelekeleyo ukulungiselela uNyana kaThixo.”

“Xa uMoses, ecaphukiswe kukungakholwa kwabantwana bakwaSirayeli, wabetha iliwa ngomsindo wabanika amanzi ababekhalela wona, wazithathela uzuko kuye ngokwakhe; kuba ingqondo yakhe yayixakeke kakhulu kukungabi nambulelo nokuphambuka kukaSirayeli kangangokuba akazange amzukise uThixo, awandise negama lakhe, ekwenzeni isenzo awayemyalele ukuba asenze. Yayilyelenqe loSomandla ukubazisa rhoqo abantwana bakwaSirayeli ezindaweni zoxinzelelo, aze ke, ekuswelekeni kwabo okukhulu, abahlangule ngamandla akhe, ukuze baqonde inkathalo yakhe ekhethekileyo kubo, baze bazukise igama lakhe. Kodwa uMoses, ekunikezeleni kwimivumbo yendalo yentliziyo yakhe, wazithabathela imbeko ebifanele uThixo, wawela phantsi kwamandla kaSathana, waza wathintelwa ukuba angene ezweni lesithembiso. Ukuba uMoses wayehlala emi ngokuqinileyo, iNkosi ngeyayimzise ezweni lesithembiso, ize ke ngoko imguqulele eZulwini engakhange akubone ukufa.

“Njengoko kwakunjalo, uMoses wadlula ekufeni, kodwa uNyana kaThixo wehla evela eZulwini wamvusa ngaphambi kokuba umzimba wakhe ubone ukubola. Nangona uSathana waphikisana noMikayeli ngenxa yomzimba kaMoses, waza wawubanga njengexhoba lakhe elifaneleyo, akazange akwazi ukumelana noNyana kaThixo; yaye uMoses, enomzimba ovusiweyo nowenziwe wazukiswa, wasiwa kwiinkundla zaseZulwini, yaye ngoku wayengomnye kwabo babini babekekileyo, ababethunywe nguYise ukuba balinde kuNyana wakhe.

“Ngenxa yokuba bazivumela boyiswe kangaka bubuthongo, abafundi baphulukana nencoko phakathi kwabathunywa baseZulwini noMhlanguli ozukisiweyo. Kodwa xa bevuka ngesiquphe kobo buthongo bunzulu, baze babone umbono ophakamileyo phambi kwabo, bazaliswa luvuyo olungummangaliso nentlonelo eyoyikekayo. Njengoko bekhangelela isimo esiqaqambileyo seNkosi yabo abayithandayo, banyanzeleka ukuba bagqume amehlo abo ngezandla zabo, bengakwazi ngenye indlela ukumelana nozuko olungachazekiyo olugubungela ubuntu bayo, nolukhupha imisebe yokukhanya efana naleyo yelanga. Kangangexeshana elifutshane abafundi babona iNkosi yabo izukisiwe yaza yaphakanyiswa phambi kwamehlo abo, yaye ihlonitshwa zizidalwa eziziqaqambileyo abazaziyo njengezo zinyuliweyo zikaThixo.”
The Spirit of Prophecy, volume 2, 329, 330.

