

IsiTyhilelo sikaYesu Kristu — Inani leshumi elinesibhozo

Izono Zoobawo

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Ngowe-1856, ubuMillerite Adventism obabubizwa ngaphambili ngokuba bobaseFiladelfiya bachongwa nguJames noEllen White njengobaseLawodike. Emva koko uJames White waqalisa ukukhuthaza umyalezo waseLawodike kulo mbutho esebenzisa iReview and Herald. Kolu papasho lunye, kwakuloo nyaka mnye, ukukhanya okwandisiweyo ngokuphathelele “amaxesha asixhenxe” akuLevitikus amashumi amabini anesithandathu nako kwanikelwa kuthotho lwamanqaku asibhozo nguHiram Edson, lowo abakwaWhite babemjonga ngentlonelo ephezulu kangangokuba bathiya unyana wabo wokuqala ngaye. Olu thotho lwaphela ngesithembiso sokuba luya kugqitywa kwixesha elizayo, kodwa aluzange luphinde luvele kwakhona. Kwindawo yotshintsho lombutho wengelosi yokuqala, ukusuka eFiladelfiya ukuya eLawodike, lo mbutho wakhubeka phezu “kwamaxesha asixhenxe” akuLevitikus amashumi amabini anesithandathu, emela kanye esona ‘siprofeto sexesha’ sokuqala izingelosi zikaThixo ezazikhokele uWilliam Miller ukuba asiqonde aze asivakalise.

“Amaxesha asixhenxe” ayelilitye lembombo eliyintloko lesiseko setempile yamaMillerite. Wonke umzekeliso wesiprofeto wesiseko esingcwele ungumzekeliso kaKristu, kuba akukho sisiseko sinokubekwa ngaphandle kukaKristu.

Kuba akukho namnye umntu unokubeka esinye isiseko ngaphandle kweso sele sibekwe, esinguYesu Kristu. 1 Korinte 3:11.

UKristu akangomzekelo nje isiseko kuphela, ukwanguloo litye lesiseko abalaxhi balilahla baza emva koko bakhubeka ngalo. Ulilitye elo ekugqibeleni eliba yintloko yekona. Kwimbali yamaMillerite “amaxesha asixhenxe” ayengumfuziselo walo litye lekona.

UKristu waqinisa umnqophiso nabaninzi iveki enye. Ulwakhiwo lwesiprofeto “samaxesha asixhenxe” nxamnye nobukumkani basentla bukaSirayeli (awayewuchongile uHiram Edson kula manqaku asibhozo angagqitywanga) lwaphinda lwavelisa ulwakhiwo olufanayo kanye lweveki yesiprofeto apho uKristu waqinisa khona umnqophiso ekuzalisekiseni kukaDaniyeli isahluko sesithoba, nendinyana yamashumi amabini anesixhenxe. Iveki apho uKristu wayebutha uSirayeli lulona lwakhiwo lufanayo kanye neveki apho uKristu wamchithachitha uSirayeli.

Ukuchithachithwa kukaSirayeli wamandulo kwakuyiminyaka engamawaka amabini anamakhulu amahlanu amashumi amabini, yaye ukubuthwa kukaSirayeli ongowomoya kwakuyimihla engamawaka amabini anamakhulu amahlanu amashumi amabini. Wabutha uSirayeli ukuze aqinise umnqophiso, yaye wamchithachitha uSirayeli ngenxa yengxabano yomnqophiso waKhe. Ukuchonga “amaxesha asixhenxe” njengelitye lesiseko letempile yamaMillerite kuhambelana ngokugqibeleleyo nokuchonga uKristu njengelitye lesiseko. Ukulikhaba elo litye kukumkhaba

uKristu.

Xa uKristu, ngowe-1856, okokuqala ngqa kwimbali yobuKristu, wema enkqonkqoza emnyango waseLawodike, wayefuna ukuvelisa ukwanda kolwazi phezu kwelitye lesikhubekiso ababumbi ababeza kulilahla. Kwiminyaka esixhenxe kamva, okanye ungathi, kwiintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini ezingokomfuziselo kamva, ubuAdventi baseLawodike bawuvala umnyango. Okubuhlungu kukuba, ubuAdventi bala ukubona ukwanda kolwazi. Ilitye okhubeka kulo lilitye ongaliboniyo, kodwa lisekhona.

Abantu bam bayatshabalala ngenxa yokuswela ulwazi; ngenxa yokuba wena uluchithile ulwazi, nam ndiya kukuchitha, ukuze ungabi ngumfundisi kum; njengoko uwulibele umthetho kaThixo wakho, nam ndiya kubalibala abantwana bakho. Hosea 4:6.

Isiqalekiso “samaxesha asixhenxe,” esichasene nobukumkani basemazantsi bakwaYuda, saqala ngo-677 BC saza saphela ngomhla wama-22 Oktobha 1844, kunye neminyaka engamawaka amabini anamakhulu amathathu kaDanyeli isahluko sesibhozo, indima yeshumi elinesine. “Amaxesha asixhenxe” ayinxalenye yesona siprofeto ngokwaso esachongwa njenge “siseko nentsika engundoqo” yombutho wama-Advent. Isiseko nentsika engundoqo yobu-Advent yazaliseka kanye ngelo xesha linye nezinye iziprofeto ezininzi. “Amaxesha asixhenxe,” iintsuku ezingamawaka amabini anamakhulu amathathu, uMalaki isahluko sesithathu, uDanyeli isahluko sesixhenxe, indima yeshumi elinesithathu, kwakunye nomzekeliso kaMateyu wamashumi amabini anesihlanu weentombi ezilishumi, zonke zazaliseka ngomhla wama-22 Oktobha 1844. Umhla wama-22 Oktobha 1844 ngumhla osisiseko wombutho wama-Advent, yaye unxulunyaniswe nalo mhla, mnye kuphela umyalelo owachongwa.

Yaye ingelosi endayibonayo imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo ezulwini, yaza yafunga ngaye ophilayo ngonaphakade kanaphakade, owadala izulu nezinto ezikulo, nomhlaba nezinto ezikuwona, nolwandle nezinto ezikulo, ukuba akusayi kubakho xesha libe khona. ISityhilelo 10:5, 6.

USista White uchaza ingelosi yeSityhilelo isahluko seshumi, eyema phezu komhlaba nolwandle, njengoYesu Kristu.

“Ingelosi enamandla eyayiyalela uYohane yayingengomnye ongaphantsi kuYesu Kristu ngokwakhe. Ukubeka kwayo unyawo lwayo lokunene phezu kolwandle, nolwasekhohlo phezu komhlaba owomileyo, kubonisa indima Ayenzayo kwiziganeko zokugqibela zembambano enkulu noSathana. Esi sikhundla sibonakalisa amandla Akhe aphezulu negunya Lakhe phezu komhlaba wonke.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

UKristu wathabatha isikhundla sokuma phezu kolwandle naphezu komhlaba ukuze abonakalise igunya laKhe elongamileyo. Emva koko wasiphakamisa isandla saKhe waza wayalela ukuba “kungabi sabakho xesha.” UKristu wayengena emnqophisweni namaMillerite, yaye wabanika umyalelo omnye, kanye njengoko wanika uAbraham xa wangena emnqophisweni naye. Wamyalela uAbraham ukuba aluse amadodana angamaduna. Xa wangena emnqophisweni nabantu abanyuliweyo kwimbali kaMoses, wanika imiyalelo emininzi, yaye loo miyalelo yayiquka ummiselo wokuba ababingeleli kuphela abanokulichukumisa ityeya. Wasiphakamisa isandla

saKhe waza wafunga ngomhla wama-22 kuOktobha, 1844, ukuba ixesha lesiprofeto alisayi kuphinda lifakwe kwiziprofeto zeBhayibhile. UYesu wayethethe ngomxholo “wamaxesha namathuba” xa wayenyukela ezulwini esefini yezithunywa zezulu, ngaloo ndlela efuzisela ukunyuka kwamangqina amabini njengomqondiso. Oko wakuyalelayo ngoko kwakungokuphathelele “amaxesha namathuba.”

Ngoko ke, bakuba behlanganisene, bambuza, besithi, Nkosi, uya kubuyisela na ngeli xesha ubukumkani kuSirayeli? Wathi kubo, Asikokwenu ukwazi amaxesha namathuba, awamiselwa nguYise phantsi kwamandla akhe. Kodwa niya kwamkela amandla, xa uMoya oyiNgcwele ethe wehlela phezu kwenu; nize nibe ngamangqina am eYerusalem, nakulo lonke elakwaYuda, naseSamariya, kude kuse ekupheleni kwehlabathi. IZenzo 1:6–8.

UYesu akazange athi azikho iixesha namaxesha amisiweyo, kuba ethetha ngoSolomon wayekuqinisekisile ukuba zikho “iixesha namaxesha amisiweyo.”

Yonke into inxesha layo, nantoni na inethuba layo phantsi kwezulu: INtshumayeli 3:1.

Kukho “amaxesha namathuba” ngaphakathi kwengxelo yeBhayibhile angamangqina kuPalmoni, “uMbalisi Omangalisayo”, kodwa ukusukela ngomhla wama-22 ku-Oktobha, 1844, abantu bakaThixo baye bayalelwa ukuba bangaze baphinde banikele umyalezo wesiprofeto oxhonywe phezu kwexesha. Isiluleko sikaYesu kubafundi kanye phambi kokuba enyuke simele imbali kanye phambi kokuba abantu baKhe abahlanjululweyo baphakanyiswe njengomqondiso kwiSityhilelo isahluko seshumi elinanye, yaye siyavumelana nomyalelo awawunika ngomhla wama-22 ku-Oktobha, 1844. Ngomhla osisiseko wobu-Adventist, uKristu wayalela ukuba kungabi saba kho eminye imiyalezo yesiprofeto esekelwe kwixesha, yaye ekunyukeni kwaKhe, okwakufuzisela ukunyuka kwamangqina amabini kwiSityhilelo ishumi elinanye, wawuphinda loo myalelo.

“Bonke abazalwana noodade bethu mababalumkele nabani na oza kumisela ixesha lokuba iNkosi izalise ilizwi layo ngokubhekisele ekufikeni kwayo, okanye ngokubhekisele kuso nasiphi na esinye isithembiso esenzileyo esinentsingiselo ekhethekileyo. ‘Asikokwenu ukwazi amaxesha nezikhawu, awabeke uYise egunyeni lakhe siqu.’ Abafundisi bobuxoki banokubonakala benenzondelelo enkulu ngomsebenzi kaThixo, yaye banokusebenzisa iindlela neempahla ukuze bazise iingcamango zabo phambi kwehlabathi nebandla; kodwa njengoko bexuba impazamo nenyanyiso, isigidimi sabo sesokulahlekisa, yaye siya kukhokelela imiphefumlo ezindleleni zobuxoki. Bafanele ukuhlangatyezwana nabo, bachaswe, kungekhona ngenxa yokuba bengamadoda amabi, kodwa ngenxa yokuba bengabafundisi bobuxoki yaye bazama ukubeka phezu kobuxoki uphawu lwenyaniso.” Testimonies to Ministers, 55.

USista White wayecacile ukuba asiyi kuze sibe nomyalezo wexesha ochaza nantoni na enokubaluleka okukhethekileyo, kungekhona ukuBuya kwaKhe kweSibini kuphela. Isiprofeto sexesha, esasingumxholo wentshukumo yamaMillerite, saphela ngo-Oktobha 22, 1844, yaye umyalelo okuphela kwawo owawunxulumene nalo mhla osisiseko yayikukuba ixesha alisayi kuphinda lisetyenziswe ekwazisweni komyalezo kaThixo.

Kwintshukumo yokuqala yengelosi yokuqala, kanye kanye kwindawo yenguquko ukusuka eFiladelfiya ukuya eLawodike, kwanikelwa ukukhanya okwandisiweyo ngaphezu kwenyaniso

esisiseko yentshukumo yamaMillerite. Kwiminyaka esixhenxe kamva, okanye kwiintsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini ezomfuziselo kamva, okanye “entlango” kamva, ngowe-1863, ilitye lesiseko le “zihlandlo ezisixhenxe” labekwa ecaleni ngabakhi.

Kwintshukumo yokugqibela yengelosi yesithathu, kanye kanye kwinqanaba lotshintsho olusuka eLawodike lusiya eFiladelfiya, kunikelwa uvavanyo oluquka ukuvuma izono zoobawo. Uvavanyo lwesiseko koobawo lwalulolo “amaxesha asixhenxe,” olwalulilitye lesiseko sabo. Ingaba intshukumo yokugqibela yayiya kuwutyeshela na owona myalelo kuphela onxulumene nomhla osisiseko, njengoko ooyise babo bawutyeshelayo ilitye labo lesiseko?

Ewe. Ngokuqinisekileyo bayenza kanye loo nto. Baziphinda izono zooyise babo.

Ooyise babo abazange bone ngomhla osisiseko, kuba phakathi kwezinye izinto babesengamaFiladelfiya ngaloo mhla osisiseko. Ooyise babo basilela kuvavanyo lwabo olusisiseko xa baguqukayo baba yiLawodikea baza bayala “amaxesha asixhenxe” kunye nokukhanya kwawo okwandayo.

Ukusilela kwabo okusisiseko ngo-1863, kwandulelwa yiminyaka esixhenxe uKristu enkqonkqoza emnyango weentliziyo zabo zaseLawodike. Iminyaka esixhenxe iluphawu lwe-“zihlandlo ezisixhenxe” nelwe-“ntlango.” Emva kwe-“ntlango” ukusukela ngo-1856 ukuya ku-1863, basilela kuvavanyo lwabo olusisiseko.

Ekudanisweni kokuqala kwentshukumo yesithunywa sesithathu abantu bakaThixo bonayo, ngokwala owona myalelo mnje kuphela unxulunyaniswe ngokuthe ngqo nomhla osisiseko. Bakhetha ukufaka ukuqikelelwa kwexesha kwisigidimi sesiprofeto, nangona babesazi ngcono. Ngokwenjalo baphinda izono sikaMoses, sokungasoki unyana wakhe, nesono sika-Uzza sokuchukumisa ityeya, nto leyo awayesazi ukuba wayengavumelekanga ukuyenza. Intshukumo yesithunywa sesithathu yenza into ababeyazi ukuba ayilunganga! Ukuba nabani na unqwenela ukugquma loo nyaniso ngepeyinti, makasebenzise intsalela yenkonkxa yepeyinti, ukugubungela inyaniso yokuba bobabini uMoses no-Uzza bonayo baza babonakalisa uvukelo ngokuchasene nentando kaThixo njengoko babengumfuziselo wokudana kokuqala kowokugqibela kakhulu kuyo yonke imigca yohlaziyo—umgca wohlaziyo yonke imigca yohlaziyo eyayisalatha phambili kuwo. Imizekeliso yokudana kokuqala kwimigca yohlaziyo ithwele utyikityo lwe-Alpha ne-Omega, yaye ingxelo ekuyo yeyenzelwe ukunceda abantu bakaThixo, nokuba abantu bakaThixo bayala na ukuncedwa yiyo.

Ukuhamba kwengelosi yokuqala kwanikelwa ixesha leminyaka esixhenxe, elingumqondiso wentlango ye-“seven times,” ukuze kwamkelwe umyalezo waseLawodike kunye nokukhanya kwe-“seven times.” Isiqalekiso se-“seven times” sisisiqalekiso sokuphalazwa emlonyeni weNkosi. Ngo-1863, bawuphinda umsebenzi wokwakha kwakhona iYeriko, umsebenzi owawuphethe “isiqalekiso.” Iminyaka esixhenxe ukusuka ku-1856 ukuya ku-1863, ingumzekeliso omncinane wemvukelo yezono zooyise bakwaSirayeli wamandulo eyabazisela isiqalekiso se-“seven times.” USirayeli wanamhlanje waziphinda izono zooyise ngo-1863.

Intshukumo yengelosi yesithathu yasilela uvavanyo lokudana kokuqala, kanye njengoko kwenzekayo kuMoses no-Uza. Emva koko babulawa ezitratweni kangangexesha “lasentlango” leentsuku ezintathu nesiqingatha. Ngoku bayabunjwa babe yimizimba ngesandi soMthuthuzeli. Isandi soMthuthuzeli sinikwa ngalo “ilizwi” entlango, yaye ngoku bajamelene novavanyo, hayi olokumisela ixesha, koko olo “lwamaxesha asixhenxe.” Sele balusilela uvavanyo lokumisela ixesha.

Abavavanywa ngokubhekisele ekubeni bayakholelwa kusini na ukuba “amaxesha asixhenxe” ayinyaniso esebenzayo, kuba ngaphambili sele banike ubungqina bokuba bayayamkela “amaxesha asixhenxe” njengesiprofeto esisemthethweni. Bavumile ukuba bayakholelwa kwisiprofeto seminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yokuchithachithwa. Kodwa kusenokwenzeka ukuba abaqondi ukuba kukho ukukhanya okutsha kovavanyo ngokuphathelele “amaxesha asixhenxe.” Bemi apho oobawo babo babema khona ngowe-1856. Ukukhanya okutsha kukuba iintsuku ezintathu ezinesiqingatha zeSityhilelo seshumi elinanye azichazi nje kuphela uVukelo lwaseFransi, kodwa ngoku ziyinyaniso yangoku.

Ngaba ukuvulwa kwembali efihlakeleyo yeendudumo ezisixhenxe, nokuvulwa kwetywina lesixhenxe, ngokwenene kungamangqina amabini abonakalisa ukuba iSityhilelo sikaYesu Kristu ngoku siyatyhilwa? Ukuba kunjalo, ngaba kuyinyaniso ngokwenene ukuba yonke incwadi yeSityhilelo ithetha ngemihla yokugqibela? Ukuba oko kuyinyaniso, ngoko ke ingaba iintsuku ezintathu nesiqingatha zimele ixesha lokulibala emzekelisweni weentombi? Ukuba kunjalo, ngoko ke ingaba iyeza “lamaxesha asixhenxe” ngokwenene limele umyalelo ekufuneka uzalisekiswe ngabo bathabatha inxaxheba kuqikelelo lwaseNashville lukaJulayi 18, 2020?

Yhu! Nalu uvavanyo lwakho! Ngaba abo bavukayo baqonde ukuba bakwixesha lokulibala, eneneni kufuneka baguquke ezonweni zabo, nasezonweni zooyise babo ekupheleni kweentsuku ezintathu nesiqingatha? Ngaba ngenene kwakusisono ukungawuthobeli umyalelo wokungasebenzisi ixesha ekwenzeni uqikelelo?

Kwabo bathabatha isikhundla sokuba isiprofeto esasilelayo saseNashville sasingandlela ithile siyinjongo kaThixo eyayimiselwe, baza emva koko bazama ukuxhasa elo bango, ndingongeza olunye uqwalaselo, ngaphandle kwesono sokusebenzisa ixesha kwiziprofeto zikaThixo. Okwenzeka ngesiprofeto sobuxoki saseNashville kwakungekho nje ukubonakaliswa kwemvukelo kumyalelo kaKristu ngowe-1844, kwakusisenzo esaxelela abo bangaphandle kwe-Adventism ukuba iziprofeto ezifumaneka kuMoya weSiprofeto zinesiphako. Kwakulihlazo phezu kwemibhalo yoMoya weSiprofeto. Kubonelela ngobungqina kwabo basehlabathini bokuba imibhalo ka-Ellen White ibaluleke kanye njengemibhalo kaJoseph Smith, okanye kaNostradamus. Amazwi axabisekileyo ka-Ellen White onakaliswa ngamazwi angcolileyo emvukelo yethu. Yayingengombandela wemvukelo kuKristu kuphela, yena oLiLizwi likaThixo, kodwa ngaxeshanye yayiyimvukelo kuMoya weSiprofeto. UYohane wayetshutshiswa kwisiqithi ekuthiwa yiPatmos, kungekhona ngenxa yokuba wayebeke uluvo lwakhe lobuntu ngaphezu kweBhayibhile noMoya weSiprofeto, kodwa ngenxa yokuba wayebathobele abo mangqina mabini.

Mna Yohane, ongumzalwana wenu kananjalo, neqabane lenu embandezelweni, nasebukumkanini, nasekunyamezeleni kukaYesu Kristu, ndandikwisiqithi ekuthiwa yiPatmos, ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu. ISityhilelo 1:9.

Saziphinda izono zikabawo wethu uMoses ekudanisekeni kwethu kokuqala, yaye kufuneka sikuvume oku. Kufuneka sikuvume oku kuba ngoku sikwango-1856. Ngoku kukho ukukhanya okutsha ngokuphathelele “izihlandlo ezisixhenxe,” kanye njengokuba kwakunjalo ngoko. Ngoku sikwisigaba sotshintsho ukusuka eLawodike ukuya eFiladelfiya, njengokuba intshukumo yokuqala yayikwisigaba sotshintsho ukusuka eFiladelfiya ukuya eLawodike ngowe-1856. Ngowe-1856, oobawo bethu bayimisa impapasho yokwanda kolwazi ngokuphathelele “izihlandlo ezisixhenxe.” Sisenokungakwazi ukumisa impapasho yoko kukhanya, kodwa ngokuqinisekileyo sinokuyivala iingcango zeentliziyo zethu nxamnye noku kukhanya. Sinokwenza ngathi, njengokuba abakhi bokuqala bama-Adventist eSabatha benza, ilitye belingekho ngenene apho, size siqhubeke sikhubeke phezu kwalo. Ingxaki yethu kukuba asinayo ngaphezu kwenkulungwane yokufihla iintloko zethu esantini, kuba izigwebo sele ziqalisa.

Ukuba sivumela uAlfa no-Omega ukuba asifundise ngomgaqo wokuba isiphelo sento sibonakaliswa ngesiqalo sento, sinokubona ngokulula ukuba uAlfa no-Omega ubonakalisa ukuba ukuqikelelwa kweNashville kwakufanekisiwe ngoobawo bethu. Xa siyamkela le nyaniso, siya kuthi ke sijamelane nenyano yokuba, ukususela kolo qikelelo, wonke umzamo wokubumba uhlobo oluthile lwengqiqo yobuntu ukuze kugwetyelwe ukuqikelelwa okungaphumelelanga, wawungeyonto ngaphandle kwegqabi lomkhiwane. Siya kuthi ke sibone ukuba uThixo ebengengahambi nathi ngoxa besisekwilizwe lotshaba. Ebekhona apho, kodwa kuphela ngengqiqo yokuba ebebetha eminyango yeentliziyo, efuna ukungena. Ukuba igqabi lomkhiwane lengqiqo yobuntu liyasuswa, ngoko sinokuthi kwakhona sibone ukuba ukuphika, okanye ingqiqo yobuntu enesiphene esiyisebenzisileyo ukugwetyela ukuqikelelwa kweNashville, bubungqina bokuba besihamba ngokuchasene noKristu.

Ngo-1856, ubu-Adventism baseFiladelfiya baguqulwa baba yiLawodike, yaye bakwazi oko. INkosi yakuqinisekisa oko ngamazwi omprofetikazi nendoda yakhe. Emi eminyango yezo ntliziyo zaseLawodike, uKristu wanikela ukungena aze adle nabo. Ukutya awazisa ukuze batye kuko kwakulilitye lesiseko le-“maxesha asixhenxe.” Basala.

Ngowama-2023, intshukumo yokugqibela ngoku iyawela isuka eLawodike iye eFiladelfiya, kuba ibandla lesibhozo livela kumabandla asixhenxe. INkosi, uAlfa no-Omega, ikuqinisekisile oku ngelizwi laYo “lenyaniso.” UKristu ngoku umi emnyango wala mathambo omileyo asandul’ ukufa, enikela ukungena aze adle kunye nawo; yaye isidlo afuna ukwabelana ngaso nawo seso kanye sidlo awazama ukwabelana ngaso nooyise bawo ngowe-1856. Asingomcimbi nje kuphela wezona zinto zisisiseko zemfundiso “yamaxesha asixhenxe,” njengoko kwakunjalo kooyise bawo ngowe-1856. Hayi, sisiyobisi esikrakra “samaxesha asixhenxe,” yaye eso siyobisi sifuna olo hlobo lokuthobeka oluhlala kunzima ukuluginya.

Ilizwi leNkosi lafika kum kwakhona, lisithi, Nyana womntu, yithi kwinkosana yaseTire, Itsho iNkosi uYehova ukuthi; Ngenxa yokuba intliziyo yakho iphakanyisiwe, waza wathi,

NdinguThixo, ndihleli esihlalweni sikaThixo, embindini wolwandle; kanti wena ungumntu, akunguye uThixo, nangona uyimisile intliziyo yakho yaba njengintliziyo kaThixo. Yabona, usisilumko kunoDaniyeli; akukho mfihlelo banokuyifihla kuwe. Hezekile 28:1–3.

Mhlawumbi thina baye bathabatha inxaxheba kolo qikelelo lwaseNashville silumke ngakumbi kunoDaniyeli?

Ngomnyaka wokuqala wobukumkani bakhe, mna Daniyeli ndaqonda ngeencwadi inani leminyaka ekwathethwa ngalo ilizwi likaYehova kuYeremiya umprofeti, ukuba uya kuyizalisa iminyaka emashumi asixhenxe ekubhangisweni kweYerusalem. Ndabubhekisa ubuso bam eNkosini uThixo, ukuba ndifune ngako ukuthandaza nangezibongozo, ngokuzila ukudla, nangesaka, nangothuthu. Ndathandaza kuYehova uThixo wam, ndenza uvumo lwam, ndathi, Owu Nkosi, Thixo omkhulu nowoyikekayo, ogcina umnqophiso nenceba kwabo bamthandayo nakwabo bayigcinayo imithetho yakhe; sonile, senze ubugwenxa, senze okungendawo, savukela, sade saphambuka emithethweni yakho nasemigwebeni yakho. Kanjalo asibaphulaphulanga abakhonzi bakho abaprofeti, ababethetha egameni lakho kookumkani bethu, nakubathetheli bethu, nakooobawo bethu, nakubo bonke abantu belizwe. Owu Nkosi, ubulungisa bobakho, ke thina sinehlazo ebusweni, njengokuba kunjalo namhla; kumadoda akwaYuda, nakubemi baseYerusalem, nakumaSirayeli onke, abakufuphi nabakude, kuwo onke amazwe obabagxotho kuwo, ngenxa yokungathembeki kwabo abakungathembekanga kuwe. Owu Nkosi, thina sinehlazo ebusweni, ookumkani bethu, nabathetheli bethu, noobawo bethu, ngokuba sonile kuwe. INkosi uThixo wethu inenceba neentethelelo, nangona simvukele; kananjalo asilizange siliphulaphule izwi likaYehova uThixo wethu, ukuba sihambe ngemithetho yakhe, awayibeka phambi kwethu ngabakhonzi bakhe abaprofeti. Ewe, onke amaSirayeli awugqithile umthetho wakho, ade aphambuka, ukuze angalithobeli ilizwi lakho; ngenxa yoko isiqalekiso sithululwe phezu kwethu, nesifungo esibhaliweyo emthethweni kaMoses, umkhonzi kaThixo, ngokuba sonile kuye. Ulikhuthazile ilizwi lakhe awalithethayo ngathi nangabagwebi bethu abasigwebayo, ngokusizisela ububi obukhulu; kuba phantsi kwezulu lonke akuzange kwenziwe okunje ngoko kwenziweyo eYerusalem.

Njengoko kubhaliwe emthethweni kaMoses, bonke obu bubu busifikile; kanti asizange senze umthandazo phambi koYehova uThixo wethu, ukuze sibuye ezonweni zethu, size siqonde inyaniso yakho. Ngenxa yoko uYehova ubulindile obu bubu, waza wabuzisa phezu kwethu; kuba uYehova uThixo wethu ulilungisa kuyo yonke imisebenzi yakhe ayenzayo; kuba asizange silithebele ilizwi lakhe. Kwaye ngoku, Yehova Thixo wethu, owabakhupha abantu bakho ezweni laseYiputa ngesandla esinamandla, wazenzela udumo, njengoko kunjalo nanamhlanje; sonile, senze okungendawo. Yehova, ngokwako konke ukulunga kwakho, ndiyakubongoza, makusuke ingqumbo yakho nomsindo wakho esixekweni sakho iYerusalem, intaba yakho engcwele; kuba ngenxa yezono zethu, nangenxa yobugwenxa boothixo bethu, iYerusalem nabantu bakho baba sisigculelo kubo bonke abasingqongileyo. Ngoko ke ngoku, Thixo wethu, yiva umthandazo womkhonzi wakho nezibongozo zakhe, ubukhanyisele ubuso bakho phezu kwengcwele yakho eshiyekileyo, ngenxa yeNkosi. Thixo wam, thoba indlebe yakho uve; vula amehlo akho, ukhangele iintshabalalo zethu, nesixeko esibizwa ngegama lakho; kuba asizisi izibongozo zethu phambi kwakho ngenxa yobulungisa bethu, kodwa ngenxa yeenceba zakho ezinkulu. Yehova, yiva; Yehova, xolela; Yehova, phulaphula, wenze;

musa ukulibazisa, ngenxa yakho ngokwakho, Thixo wam; kuba isixeko sakho nabantu bakho babizwa ngegama lakho. Kwaye ndakuba ndisathetha, ndithandaza, ndivuma isono sam nesono sabantu bam amaSirayeli, ndibeka isibongozo sam phambi koYehova uThixo wam ngenxa yentaba engcwele kaThixo wam; ewe, ndakuba ndisathetha emthandazweni, indoda leyo enguGabriyeli, endandiyibonile embonweni ekuqaleni, ibhabha ngokukhawuleza, yandichukumisa malunga nexesha lombingelelo wangokuhlwa. Yandazisa, yathetha nam, yathi, Daniyeli, ngoku ndiphumile ukuze ndikunike ukuqonda nengqiqo. Daniyeli 9:2–22.