

Incwadi kaDaniyeli - Inombolo Yesine

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Sikhuluma “ngezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha njengoba zivezwa encwadini kaDaniyeli. Senza lokhu ngoba esinye sezici zesiprofetho salezo “zikhathi eziyisikhombisa” ukuthi zimelela “itshe lokukhubekisa” abakhi abalilahla. Ngichaza itshe lokukhubekisa elimelelwa emiBhalweni njengeqiniso elingabonakala, kodwa elingabonwa. Kulabo abalibonayo, liyigugu; kodwa kulabo abangaliboni, aliyona nje into abakhubeka ngayo kuphela, kodwa liyitshe elibagaya libenze impuphu.

Ngesikhathi uKristu eveza itshe abalaxhi abalilahla, wakhombisa ukuthi itshe legumbi liyakuba “yinhloko” yegumbi. Umlayezo wetshe elaliwe emiBhalweni uhlala uhlobene nokuthi uNkulunkulu wedlula kubantu besivumelwano sangaphambili, kuyilapho ngesikhathi esifanayo uNkulunkulu engena esivumelwaneni nabantu ababengakaze ngaphambili babe ngabantu bakaNkulunkulu.

UJesu wathi kubo: Anikaze yini nifunde emibhalweni ukuthi: Itshe abalakhayo abalinqabayo, yilo eselibe yinhloko yegumbi; lokhu kwenziwe yiNkosi, futhi kuyamangalisa emehlweni ethu na? Ngakho-ke ngithi kini: Umbuso kaNkulunkulu uyakusithathwa kini, unikezwe isizwe esithela izithelo zawo. Futhi noma ubani oyakuwa phezu kwaleli tshe uyakwephuka; kepha loba ngubani eliyakuwa phezu kwakhe, liyamchoboza abe yimpuphu. Mathewu 21:42–44.

“Isiprofetho sesikhathi” sokuqala uWilliam Miller aholelwa kuso yizingelosi ezingwele, kwakuyileso “sezikhathi eziyisikhombisa” sikaLevitikusi amashumi amabili nesithupha. Ubu-Adventism baseLawodikeya baqala inqubo yokudiliza amaqiniso ayisisekelo iNkosi eyawahlanganisa ngenkonzo kaMiller ngokwenqaba okokuqala ngqa lokho uMiller akutholayo. Yebo, noma yimuphi umfanekiso wesiprofetho wesisekelo esingwele ungumfanekiso kaKristu, yena ongu “Itshe”, ngakho ukwenqatshwa “kwezikhathi eziyisikhombisa” ngo-1863 akukhombisi kuphela ukuqala kwenqubo yokwenqaba amaqiniso ayisisekelo, kodwa futhi kumela ukwenqatshwa kukaKristu. Njengasebufakazini bukaKristu ngetshe elaliwa, noPetru futhi uveza ukuthi esinye zesiprofetho ezixhumene netshe lesisekelo ukuthi ekugcineni laliyoba “yinhloko yegumbi”.

Ngakho-ke futhi kulotshiwe embhalweni ukuthi: Bhokani, ngibeka eSiyoni itshe legumbi eliyinhloko, elikhethiweyo, eliyigugu; nalowo okholwa kuye kayikujabha. Ngakho-ke kini enikholwayo uyigugu; kepha kwabangalaleliyo, itshe abalinqabayo abakhi, lona selenziwe inhloko yegumbi, futhi laba yitshe lokukhubekisa nedwala lesono kubo abakhubeka ezwini, bengabalaleli; nalokho futhi babemiselwe kona. Kepha nina niyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingwele, abantu abakhethekile; ukuze nishumayele udumo lwalowo owanibiza ukuba niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo; enanikade ningebona abantu, kepha manje seningabantu bakaNkulunkulu;

eningazuzanga isihe, kepha manje senizuzile isihe. 1 Petru 2:6–8.

Itshe lesisekelo ekuqaleni kwe-Adventism, liba yinhloko yegumbi. U-Isaya uyavumelana noKristu noPetru, futhi u-Isaya usebenzisa itshe lesisekelo ukumela abantu besivumelwano abadlulwayo ukuze kungene abantu abasha besivumelwano. Ebufakazini bakhe umele isigaba esenze isivumelwano nokufa, nasesamukele amanga. Amanga abawamukelayo, ngamanga lawo uPawulu awachazayo njengaletha ukukhohliswa okunamandla phezu kwalabo abenza isivumelwano nokufa, ngoba abazange bamukele uthando lweqiniso.

Ngakho-ke yizwani izwi likaJehova, nina madoda aklolodayo, enibusa lesi sizwe esiseJerusalema. Ngokuba nishilo nathi, Senze isivumelwano nokufa, futhi sivumelene nesihogo; lapho isishayo esichichimayo sidlula, asiyikusifinyelela; ngokuba senze amanga isiphephelo sethu, sazifihla ngaphansi kwamanga: Ngakho-ke isho kanje iNkosi uJehova: Bheka, ngibeka eSiyoni itshe lokuba yisisekelo, itshe elivivinyiweyo, itshe legumbi eliligugu, isisekelo esiqinileyo; okholwayo akayikuphuthuma. Futhi ngiyakubeka ukwahlulela kube yintambo yokukala, nokulunga kube yinsimbi yokumisa mpo; isichotho siyakukhukhula isiphephelo samanga, namanzi achichime phezu kwendawo yokucasha. Nesivumelwano senu nokufa siyakuchithwa, nokuvumelana kwenu nesihogo akuyikuma; lapho isishayo esichichimayo sidlula, khona niyakunyathelwa phansi yiso. Isaya 28:14–18.

Le “zikhathi eziyisikhombisa” zifihlwe ngaphansi kwamanga, futhi lapho uNkulunkulu edlula abantu baKhe besivumelwano sangaphambili, angene esivumelwaneni nalabo abayinkulungwane eziyikhulu namashumi amane nane, itshe elalake laba yitshe legumbi elaliwa liyokwenyukela ekubeni “yinhloko” yegumbi. Kulabo abaliqondayo leli qiniso, liyigugu, kanti kulabo abangaliziyo, itshe eliba yinhloko yegumbi aligcini ngokubachoboza kuphela, kodwa ngokomfanekiso liba yitshe lesikhumbuzo sabo.

Encwadini kaDaniyeli, esahlukweni sesishiyagalombili nasevesini leshumi nesishiyagalolunye, sithola “ukuphela kokugcina” kokuthukuthela, ngalokho kubonakaliswa ukuthi kumele futhi kube khona “ukuphela kokuqala” kokuthukuthela. Isikhathi esisukela ku-677 BC kuze kube ngu-Okthoba 22, 1844, simelela isikhathi lapho ingcwele (kanye nebandla) kwakuyakunyathelwa phansi. Kodwa ubupapa babuzakuphumelela kuze kube yilapho ukuthukuthela sekupheleliswe, ngokukaDaniyeli isahluko seshumi nanye, nevesi lamashumi amathathu nesithupha. Uma ukuphela kokuthukuthela kwesahluko sesishiyagalombili kumelela ukuphela kwenkathi yesikhathi, khona-ke ukuphela kokuthukuthela kwesahluko seshumi nanye nakho kumelela ukuphela kwenkathi yesikhathi. Yilokhu iBhayibheli elikufundisa ngokucacileyo, nakuba leli qiniso lifihlwe ngamanga yilabo abenze isivumelwano nokufa.

Ukuphela kwakho kokubili ukuthukuthela kumelela ukuphela kwesikhathi esifanayo ngokuphelele, ngokuba kokubili kwakuwukugcwaliseka kwesiqalekiso esifanayo seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili sokuhlakazeka, ukuthunjwa nobugqila. Umbuso wasenyakatho waqala ukuzwa ukuhlakazeka, ukuthunjwa nobugqila “bezikhathi eziyisikhombisa,” lapho ngo-723 BC inkosi yase-Asiriya yabathumba. Umbuso waseningizimu wehlelwa yilesi simo esifanayo ngo-677 BC. UJeremiya uqinisekisa leli qiniso.

U-Israyeli uyimvu ehlahakazekile; izingonyama ziyixoshile: kuqala inkosi yase-Asiriya iyigwinyile; ekugcineni lo Nebukadinesari inkosi yaseBabiloni uyiphule amathambo. Jeremiya 50:17.

UJeremiya ukhomba ukwahlulelwa okuqhubekela phambili. Ama-Asiriya asusa umbuso wasenyakatho ngo-723 BC, bese ethatha uManase amyise eBhabhiloni, umuzi wawo omkhulu, ngo-677 BC. Khona-ke uNebukadinesari uthatha uJehoyakimi, ngalokho ephawula ukuqala kweminyaka engamashumi ayisikhombisa yokuthunjwa ngo-606 BC. Bese uNebukadinesari ethatha uZedekiya futhi achithe iJerusalema ngo-586 BC.

Umbuso waseningizimu wawuxwayisiwe ukuthi wawuyobhekana nesiphetho esifanayo naleso sombuso wasenyakatho uma uqhubeka ekuhlubukeni kwawo. Isahlulelo sombuso wasenyakatho sasiyokwenziwa phezu kombuso waseningizimu, futhi uphawu lwaleso sahlulelo lwaluwumucu wokulinganisa owawuzelulwa phezu kukaJuda. Ebufakazini buka-Isaya, kwakumane kubizwe ngokuthi “umucu,” kodwa esigabeni esilandelayo, lowo “mucu” ungowokuthi “umucu waseSamariya.”

Ngakho-ke, usho kanje iNkosi uNkulunkulu ka-Israyeli, ithi: Bhekani, ngiletha ububi obunjalo phezu kweJerusalema noJuda, kangankokuthi yilowo nalowo oyokuzwa, zombili izindlebe zakhe ziyokhala. Ngiyokwelula phezu kweJerusalema intambo yokukala yaseSamariya, nentambo yokulinganisa yendlu ka-Ahabi; ngiyesule iJerusalema njengomuntu esula isitsha, esisula, asiphendukise sibheke phansi. Ngiyakulahla insali yefa lami, ngibanikele esandleni sezitha zabo; bayakuba yimpango nokuphanga kuzo zonke izitha zabo; ngenxa yokuthi benze okubi emehlweni ami, bangicasula kusukela osukwini oyise babo bephuma ngalo eGibithe kuze kube yilolu suku. 2 AmaKhosi 21:12–15.

Kunezikukulimo ezimbili zesiprofetho emavesini asanda kucashunwa okufanele zicatshangelwe. Esokuqala ukuluma kwezindlebe, kanti esinye yinsimbi yokumisa mpo. Kula mavesi intambo yaseSamariya nayo ichazwa njengensimbi yokumisa mpo yendlu ka-Ahabi. Intambo kanye nensimbi yokumisa mpo kuyizinsimbi zokwahlulela, ezisetshenziswa enqubweni yokwakha. Kula mavesi, kukhonjiswa ukuthi ukwahlulela okufanayo okwafezwa embusweni osenyakatho, omelwe yiSamariya nendlu ka-Ahabi, kwakuyakwehliselwa phezu kukaJuda neJerusalema. Ngesikhathi isexwayiso sibekwa obala, umbuso osenyakatho wakwa-Israyeli wawusuhlaseliwe, wanqotshwa, wabhujiswa, futhi wathunjelwa ebugqilini. Umlayezo wokwahlulela kukaNkulunkulu ubangela ukuluma kwezindlebe kwalabo abezwa isexwayiso. Kokubili insimbi yokumisa mpo nokuluma kwezindlebe kutholakala kathathu ngakunye emiBhalweni. Kuso sonke isimo, kumela ukuthukuthela kukaNkulunkulu kubantu baKhe uqobo.

INkosi yafika, yema, yabiza njengakwezinye izikhathi, yathi: Samuweli, Samuweli. USamuweli wase ephendula wathi: Khuluma; ngokuba inceku yakho iyezwa. INkosi yayisithi kuSamuweli: Bheka, ngizokwenza into kwa-Israyeli, okuyakuthi izindlebe zabo bonke abayizwayo zinyenzezele. Ngalolo suku ngiyakuqeda phezu kuka-Eli konke engikukhulumileyo ngendlu yakhe; lapho ngiqala, ngiyakuphetha futhi. 1 Samuweli 3:10–12.

Ukuketulwa kwendlu ka-Eli yisiprofetho esasiyokwenza zombili izindlebe zihlokome kunoma ubani owayesizwa. Ukuhlokoma kwezindlebe, ngesikhathi sikaSamuweli, kufanekisela ukudlula kwendlu ka-Eli. Ukugcwaliseka kwesibikezelo esanikezwa uSamuweli kwakuwukuketulwa kwendlu ka-Eli nokumiswa kukaSamuweli njengomprofethi. USamuweli umelela abantu okuthi, njengoba uPetru esho, esikhathini esedlule babengebona abantu bakaNkulunkulu, kodwa manje sebeyibo, ngoba lapho uSamuweli emiswa njengomprofethi, indlu ka-Eli yabhujiswa. UJeremiya naye umemezela ukwahlulela okumelene nobuholi baseJerusalema okubangela izindlebe zihlokome.

Futhi uthi: Yizwani izwi likaJehova, nina makhosi akwaJuda, nani zakhamuzi zaseJerusalema; usho kanje uJehova Sebawoti, uNkulunkulu ka-Israyeli: Bhekani, ngizoletha okubi phezu kwale ndawo, okuyakuthi wonke oyokuzwa, izindlebe zakhe ziyokhala. Jeremiya 19:3.

Zonke lezi zikhombo ezintathu eziphathelene nezindlebe eziluma zixhumene nabantu besivumelwano abenze isivumelwano nokufa, bese kamuva behlaselwa, banqotshwa, babhujiswa, bahlakazwa, futhi bathunjelwa ebugqilini. Izindlebe eziluma ziyisibonakaliso sokwahlulela kwentukuthelo kaNkulunkulu, futhi uphawu lwalokho kwahlulela luphinde lumelelwe kathathu emiBhalweni, ngegama elithi “plummet.” Sesivele sikufundile lokho encwadini yesiBili yamaKhosi naku-Isaya, kodwa kukhona esinye futhi isikhombo se-“plummet” emiBhalweni, futhi kuleso sikhombo igama elithi plummet lihunyushwe lisuselwa egameni lesiHebheru elehlukile kunalelo lezikhombo ezimbili zangaphambili.

Ingelosi ebikhuluma nami yabuya futhi, yangivusa njengomuntu ovuswa ebuthongweni bakhe, yase ithi kimi: Ubonani na? Mina ngathi: Ngibonile, bheka, nansi uthi lwezibani lonke lwegolide, lunesitsha phezulu kulo, nezibani zalo eziyisikhombisa ziphezu kwalo, namapayipi ayisikhombisa aya ezibanini eziyisikhombisa eziphezu kwalo; kanye neminqumo emibili ngaseceleni kwalo, omunye ngakwesokunene sesitsha, omunye ngakwesokhohlo saso. Ngase ngiphendula, ngakhuluma kuyo ingelosi ebikhuluma nami, ngathi: Kuyini lokhu, nkosi yami? Ingelosi ebikhuluma nami yase iphendula, yathi kimi: Awazi yini ukuthi kuyini lokhu? Mina ngathi: Qha, nkosi yami. Yase iphendula, yakhuluma kimi, yathi: Leli yilizwi likaJehova kuZerubhabhele, elithi: Akusikho ngamandla, noma ngobuqhawe, kodwa kungoMoya wami, usho uJehova Sebawoti. Ungubani wena, ntaba enkulu? Phambi kukaZerubhabhele uyakuba yithafa; yena uyakukhipha itshe eliyinhloko lakho ngokumemeza, kuthiwe: Umusa, umusa kulo. Kwafika futhi izwi likaJehova kimi, lathi: Izandla zikaZerubhabhele zibeke isisekelo sale ndlu; izandla zakhe ziyakuyiqeda futhi; khona uyakwazi ukuthi uJehova Sebawoti ungithumile kini. Ngokuba ngubani odelele usuku lwezinto ezincane na? Ngokuba bayakuthokoza, babone intambo yokulinganisa esandleni sikaZerubhabhele kanye nalabo abayisikhombisa; lawa ngamehlo kaJehova, agijima aye le nale emhlabeni wonke. Ngase ngiphendula, ngathi kuye: Yini le minqumo emibili engakwesokunene sothi lwezibani nangakwesokhohlo salo? Ngase ngiphendula futhi, ngathi kuye: Yini lawa magatsha amabili omnqumo, athi ngempayipi emibili yegolide akhiphe amafutha egolide kuwo? Yena wangiphendula, wathi: Awazi yini ukuthi kuyini lokhu? Mina ngathi: Qha, nkosi yami. Wayesethi: Laba bangabagcotshiweyo ababili, abemi ngakuJehova womhlaba wonke. Zakariya 4:1–14.

Igama elihunyushwe ngokuthi “isidondolo sokulinganisa” ku-2 AmaKhosi naku-Isaya amashumi amabili nesishiyagalombili, lithi “mishqâl,” futhi lisho isisindo. Kuzo zombili lezi zindima, isisindo (isidondolo sokulinganisa) sasizokwengezwa entanjeni. Isisindo yiso esisetshenziswa esikalini, futhi simelela ukwahlulela. Intambo enesisindo iyintambo yokwahlulela. Intambo yaseSamariya yayiyisikhathi “sezikhathi eziyisikhombisa,” noma iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Leso sikhathi esifanayo sasizobekwa phezu kombuso waseningizimu, njengoba sasethweswe umbuso wasenyakatho. Ukuphela kwanoma iyiphi intambo kuchazwa encwadini kaDaniyeli njengokuthi kungaba ukuphela kokuthukuthela kokugcina noma ukuphela kokuthukuthela kokuqala. Leso sikhathi simelelwa kuDaniyeli njengesikhathi lapho iJerusema nebutho kwakumelwe kunyathelwe phansi yimibuso emibili eyonakalisayo, ubuhedeni nobupapa. Zombili lezi zikhathi zazizoqala lapho imizi yazo emikhulu ngokwahlukana ihlaselwa, inqotshwa, ichithwa, futhi izakhamuzi zayo zithunjelwa ebugqilini.

Kodwa kuZakariya, igama elithi “intambo yomthofu wokulinganisa” lakhiwa ngokuhlanganiswa kwamagama amabili esiHebheru. Igama lokuqala ngu-“eben”, futhi lisho “ukwakha”, futhi lisho futhi “itshe”. Lisho “itshe lokwakha”. Lelo gama bese lihlanganiswa negama lesiHebheru elithi “bedîyl”, elisho “ukuhlukanisa noma ukwehlukana”. “Intambo yomthofu wokulinganisa” kuZakariya iyitshe okwakhelwa phezu kwalo futhi eliveza ukwahlukana nokwehlukana. Lokho kwehlukana kuphakathi kwezigaba ezimbili zabakhulekeli; esinye isigaba esijabula lapho sibona itshe, silenza inhloko yegumbi laso, futhi sakhe phezu kwalo, nesinye esingaliboni, sililahle, sikhubeke ngalo, futhi ekugcineni sichotshozwe yilo, lona elibe seliba yitshe lenhloko yaso noma itshe lethuna laso. Esinye isigaba senza isivumelwano nokuphila, esinye isivumelwano sokufa.

Emlandweni kaZakariya, u-Israyeli wasendulo wayesanda kuphuma eBabiloni ukuze akhe kabusha futhi abuyisele iJerusema. UZerubhabheli wamiswa ukuba abe umbusi, futhi wayezoqondisa umsebenzi. Wabeka itshe lesisekelo ekuqaleni komsebenzi, futhi wabeka itshe eliyinhloko, noma itshe lesicoco, ekupheleni komsebenzi. UZerubhabheli usho ukuthi “inzalo yaseBabiloni”. Zonke iziprofetho zikhomba izinsuku zokugcina, futhi igama likaZerubhabheli liyisibonakaliso somlando wombiko wengelosi yokuqala ngesikhathi kubekwa itshe lesisekelo, futhi igama lakhe liyisibonakaliso futhi sombiko wengelosi yesithathu, lapho kubekwa itshe eliyinhloko, noma itshe lesicoco. Ukubonakaliswa kokuthululwa kukaMoya oNgcwele, kungaba sekunyakazeni kokuqala noma ekunyakazeni kwesibili, kumelwe yigama likaZerubhabheli (inzalo yaseBabiloni), ngokuba limelela umbiko obiza isizukulwane sokugcina “senzalo yaseBabiloni” ukuba siphume. Limelela umbiko weSikhalo Saphakathi Nobusuku esenzeka ekunyakazeni kokuqala, futhi esezokwenzeka ekunyakazeni kokugcina kweSikhalo Esikhulu.

Izihlahla ezimbili zeminqumo, amagatsha amabili omnqumo, kanye nababili abagcotshiweyo abamele izitsha okuthululwa kuzo amafutha yilezo zimpompi ezimbili zegolide:

“Abagcotshiweyo abemi eceleni kweNkosi yomhlaba wonke banesikhundla esake sanikwa uSathane njengokherubi ombozayo. Ngezidalwa ezingcwele ezizungeze isihlalo sakhe sobukhosi, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo zinikezwe njalo, ukuze zingacwayizi zicime. Ukube bekungengenxa yokuthi lawa mafutha angcwele athululwa

evela ezulwini ngemiyalezo yoMoya kaNkulunkulu, amathuluzi obubi abeyoba nokulawula okuphelele phezu kwabantu.”

“UNkulunkulu uyadelelwa lapho singazemukeli izixwayiso azithumela kithi. Ngaleyo ndlela siyenqaba amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho isimemo sesifikile, ‘Bhekani, umkhwenyana uyeza; phumani niyomhlangabeza,’ labo abangawamukelanga amafutha angcwele, abangagcinanga umusa kaKristu ezinhliziyweni zabo, bayothola, njengalezo zintombi eziyiziwula, ukuthi abakulungele ukhlangana neNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuthola lawo mafutha, futhi izimpilo zabo ziyaphihlizeka. Kodwa uma kucelwa uMoya oNgcwele kaNkulunkulu, uma sincenga, njengoba kwenza uMose, ‘Ngikhombise inkazimulo yakho,’ uthando lukaNkulunkulu luyothululelwa ezinhliziyweni zethu. Ngamapayipi egolide, amafutha egolide ayodluliselwa kithi. ‘Akusikho ngamandla, futhi akusikho ngobuqhawe, kodwa ngoMoya wami, usho uJehova Sebawoti.’ Ngokwamukela imisebe ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bakhanya njengezibani emhlabeni.” Review and Herald, Julayi 20, 1897.

UZakariya wayephindelela ukubuza ukuthi ziyini izihlahla ezimbili zomnqumo, ngaleyo ndlela eqondisa ukunaka ezimpawini ezechukene zofakazi ababili. USister White ufanisa izihlahla ezimbili zomnqumo nofakazi ababili besAmbulo 11.

“Mayelana nofakazi ababili umprofethi uqhubeka athi: ‘Laba yizihlahla ezimbili zomnqumo, nezinti zezibani ezimbili ezimi phambi kukaNkulunkulu womhlaba.’ ‘Izwi lakho,’ kusho umhubi, ‘liyisibani ezinyaweni zami, nokukhanya endleleni yami.’ IsAmbulo 11:4; IHubo 119:105. Ofakazi ababili bamele imiBhalo yeTestamente Elidala neleTestamente Elisha.” The Great Controversy, 267.

UZekariya wayefuna ukuqonda ukuthi obani laba bofakazi ababili. Ekuvukeleni kwaseFrance babeyiTestamente Elidala neTestamente Elisha. Bamelwa njengoMose no-Eliya ababebulewe esitaladini yisilo esenyuka sivela emgodini ongenasiphelo. Bamele umsebenzi kaFuture for America owabulawa ngoJulayi 18, 2020.

Ekuqaleni kwesahluko, ngemva kokuba uZakariya esevusiwe, lapho amathambo omile abafileyo ehlanganiswa ndawonye, kodwa engakabi nokuphila, uGabriyeli uyabuza, “Ubonani na?” UZakariya uchaza lokho akubonileyo, bese ebabuza, “Kuyini lokhu, nkosi yami?” UGabriyeli ugcizelela isihloko salowo mbuzo ngokuphendula umbuzo kaZakariya ngombuzo. Ubuza uZakariya, “Awazi yini ukuthi kuyini lokhu?” UGabriyeli abe esephendula, “Leli liyizwi likaJehova kuZerubhabheli, lithi, Akusikho ngamandla, noma ngokuqina, kodwa ngoMoya wami, usho uJehova Sebawoti.”

Izwi leNkosi elanikezwa uZerubhabheli lathi: “Akusikho ngamandla, noma ngobugagu, kodwa kungoMoya wami. Ungubani wena, ntaba enkulu? Phambi kukaZerubhabheli uyakuba yithafa: yena uyakuletha itshe lenhloko laso ngokumemeza, bethi, Umusa, umusa kulo.”

UZerubhabheli, umbusi, umelela isithunywa esilungisa indlela emlandweni wokuqala nowokugcina, phambi kwaso intaba iba njengendawo eyisicaba. U-Isaya uveza umsebenzi waleso

sithunywa esifanayo, athi siyakuthi “siqondise ehlane umgwaqo omkhulu kaNkulunkulu wethu,” nokuthi siyakwenza “zonke izigodi” “ziphakanyiswe.” Futhi siyakwenza “zonke izintaba namagquma” “zehliswe,” ngokuba “intaba enkulu” ephambi kombusi uZerubhabheli “iyakuba yindawo eyisicaba.”

Umlayezo kaWilliam Miller “wezikhathi eziyisikhombisa” wanikwa yena nguNkulunkulu. UZerubhabhele umele uWilliam Miller owabeka itshe lesisekelo “sezikhathi eziyisikhombisa,” futhi futhi umele izandla “ezizokhipha itshe lekhandla” “ngokumemeza, ngokukhalisa, Kube ngumusa, kube ngumusa kulo.” Ukuphindwa kabili kwegama elithi “umusa” kumele umlayezo Wokukhala Kwaphakathi Kobusuku. “Ukumemeza” kumele lowo kanye umlayezo omelwe ukukhala okukhulu kwengelosi yesithathu, futhi “ukukhalisa” kumele Ukukhala Kwaphakathi Kobusuku. Lesi siqephu sonke sikhuluma ngomlayezo Wokukhala Kwaphakathi Kobusuku. Sikhuluma ngezintombi ezazilele ekufeni ezitaladini zesAmbulo 11, esidlula esigodini samathambo afileyo omile. Sikhuluma ngokuvuka kwamathambo afileyo omile, futhi sikhuluma ngendima yesiprofetho ye“plummet” ezibonwa yizintombi ezihlakaniphileyo ezibangela ukuba zithokoze.

Khona-ke uZakariya uthi, “futhi.” “Futhi,” kusho ukubeka le ndima elandelayo phezu kwendima eyandulelayo. Lokhu kubhekisela esimisweni sesiprofetho somugqa phezu komugqa. Ingxoxo eyandulelayo yaveza ukuvuswa phakathi kwamabili kwabantu bakaNkulunkulu, okumelwe nguZakariya. Ingxoxo eyandulelayo yagcizelela ngokuphindaphindiwe isifiso sabantu bakaNkulunkulu ezinsukwini zokugcina sokuqonda ukuthi obani ofakazi ababili besAmbulo isahluko seshumi nanye. Ingxoxo eyandulelayo yaveza ukuthi uZerubhabhele umelela umsebenzi enhlanganweni yokuqala, futhi futhi umelela umsebenzi enhlanganweni yokugcina. Yaveza ukuthi “izandla” zikaZerubhabhele (ezimelela amandla omuntu) zazizobeka itshe lesisekelo kanye netshe lenhloko, kodwa umsebenzi wezandla zakhe wawenziwa, futhi wenziwa, kuphela ngamandla kaMoya oNgcwele onguMduduzi.

Inkulumo eyalandela, okumelwe ibekwe phezu kwenkulumo yangaphambilini, ikhomba ukuthi lapho “izandla zikaZerubhabheli” ziqeda umsebenzi, khona abantu bakaNkulunkulu ezinsukwini zokugcina “bayokwazi ukuthi iNkosi” “yathuma” uGabriyeli, umphathi wokukhanya, “kubo” abantu bakaNkulunkulu. Bayoyiqonda inqubo yokuxhumana yasezulwini eyiyona iqiniso lokuqala elimelelwe maqondana neSambulo sikaJesu Kristu. Ukwenzaba umlayezo nomsebenzi kaZerubhabheli, kuwukwenqaba umlayezo ovela kuGabriyeli, awamukela kuKristu, naye-ke awamukela kuYise.

Khona-ke sekuchazwa izigaba ezimbili zabakhulekayo. Esinye isigaba “sidelele usuku lwezinto ezincane na?” Esinye isigaba “siyakuthokoza” lapho “sizobona intambo yokukala esandleni sikaZerubhabhele kanye nalabo abayisikhombisa” “abayamehlo eNkosi, agijima aya le nale emhlabeni wonke.” Labo abadelela usuku lwezinto ezincane badelela umsebenzi womlando kaWilliam Miller njengoba umelwe “yintambo yokukala.” Baphikiswa nalabo abathokozayo lapho bebona “intambo yokukala” isezandleni zikaZerubhabhele. “Intambo yokukala” kaZakariya iyishe lokwakha eliletha ukwahlukana. Esinye isigaba sidelela “intambo yokukala,” ngokuba bayenqaba ukubona ukuthi “intambo yokukala” esandleni sikaZerubhabhele ikanye “nalabo

phakathi kokuyigugu nokuyihlazo. Okuyigugu kuyothokoza njengoba kufika ebunyeni obuphelele, kanti okuyihlazo kuyokwazi sekwephuze kakhulu ukuthi akunawo amafutha abe ehlale ehla ngemibhobho emibili yegolide. Iqiniso elenza kube nokuthokoza esigabeni esisodwa liyoba yitshe lokukhubekisa kwesinye isigaba, nakuba lalikhona ukuba libonwe yibo bonke ababefuna ukubona.

Njengoba “izikhathi eziyisikhombisa” zaba uvivinyo ekuqaleni ngonyaka ka-1856, lapho ubu-Adventist baseFiladelfiya buguqukela ebubu-Adventist baseLawodikeya, “izikhathi eziyisikhombisa” ziphinde futhi zibe uvivinyo ekupheleni, khona impela lapho ubu-Adventist baseLawodikeya buguqukela ebubu-Adventist baseFiladelfiya. Uvivinyo ekuqaleni lwahluleka ngonyaka ka-1863, ngokwenqatshwa kwemfundiso yeBhayibheli ethi “izikhathi eziyisikhombisa.” Labo abahluleka kulolo vivinyo ekupheleni ngonyaka ka-2023, bayokwenza kanjalo ngenxa yokwenqaba isipiliyoni esifunwa yikhambi elikhonjiswe “yizikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Kwakubalulekile ukuqaphela ukuthi incwadi kaDaniyeli ikusekela ngokuphelele “izikhathi eziyisikhombisa,” ngaphambi kokuba siqale ukucabangela umlayezo wesiprofetho wezahluko eziyisithupha zokuqala zencwadi kaDaniyeli, ngoba izahluko zesine nezesihlanu zikhuluma “ngezikhathi eziyisikhombisa,” futhi zikhomba ukuqala nokuphela kwezimpondo ezimbili zesilo somhlaba esikuSambulo isahluko seshumi nantathu.

Sizoqala ukucubungula kwethu lezo zahluko eziyisithupha zokuqala esihlokweni esilandelayo.

“Ukukhanya uDaniyeli akwamukela kuNkulunkulu kwanikezwa ngokukhethekile lezi zinsuku zokugcina. Imibono ayibona ngasemifudlaneni ye-Ulai ne-Hiddekel, imifula emikhulu yaseShinari, manje isisesigabeni sokugcwaliseka, futhi zonke izenzakalo ezabikezelwa ziyofezeka maduze.

“Cabangela izimo zesizwe samaJuda ngesikhathi kunikezwa iziprofetho zikaDaniyeli.

“Masinike isikhathi esengeziwe ekutadisheni iBhayibheli. Asiliqondi izwi njengoba kufanele. Incwadi yesAmbulo ivulwa ngomyalelo kithi wokuba siqonde imfundiso equkethwe yiyo. ‘Ubusisiwe ofundayo, nalabo abezwayo amazwi alesi siprofetho,’ kusho uNkulunkulu, ‘nabagcina izinto ezilotshwe kuso; ngokuba isikhathi siseduze.’ Lapho thina njengesizwe siqonda ukuthi le ncwadi isho ukuthini kithi, kuyobonakala phakathi kwethu imvuselelo enkulu. Asiziqondi ngokugcwele izifundo ezisifundisayo, nakuba sinikeziwe umyalo wokuyihlola nokuyitadisha.

“Esikhathini esedlule othisha baye bamemezela ukuthi uDaniyeli neSambulo bayizincwadi ezivalwe ngophawu, futhi abantu bazifulathela. Iveyili okuthe imfihlakalo yalo ebonakalayo yagcina abaningi bengaliphakamisi, isandla sikaNkulunkulu uqobo silisusile kulezi zingxenye zeZwi laKhe. Igama uqobo elithi ‘Isambulo’ liyakuphikisa ukusho ukuthi siyincwadi evalwe ngophawu. ‘Isambulo’ lisho ukuthi into ebalulekileyo iyembulwa. Amaqiniso ale ncwadi aqondiswe kulabo abaphila kulezi zinsuku zokugcina. Simi neveyili isusiwe endaweni engcwele yezinto ezingcwele. Akufanele sime ngaphandle. Kufanele singene, hhayi ngemicabango engenandaba, engenanhlonipho, hhayi ngezinyawo ezishesha ngokuxhamazela, kodwa ngokuhlonipha nangokwesaba uNkulunkulu. Sesisondele esikhathini lapho iziprofetho

zencwadi yeSambulo zizogcwaliseka.” Testimonies to Ministers, 113.