

Incwadi kaDaniyeli - Inombolo Yesishiyagalombili

Inqubo

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Ngomnyaka wesithathu wokubusa kukaJehoyakimi inkosi yakwaJuda, uNebukadinesari inkosi yaseBabiloni weza eJerusalema walivimbezela. INkosi yanikela uJehoyakimi inkosi yakwaJuda esandleni sayo, kanye nengxenye yezitsha zendlu kaNkulunkulu; eyazithwala yaziyisa ezweni laseShinari endlini kankulunkulu wayo; yazifaka izitsha endlini yomcebo kankulunkulu wayo. Daniyeli 1:1, 2.

Izincwadi zikaDaniyeli nezeSambulo ziyincwadi eyodwa, futhi imigqa efanayo yesiprofetho emelwe encwadini kaDaniyeli iyathathwa encwadini yeSambulo. ISambulo sikaJesu Kristu simele umlayezo wokugcina wesiprofetho ovulwa uphawu kancane ngaphambi kokuvalwa komusa wokuvivinywa.

Amaqiniso ayekade aqondwa kahle encwadini yeSambulo esikhathini esedlule, kodwa evalwe isiko nesithethe, asengamaqinisiso; futhi namuhla ayavulwa futhi yiNgonyama yesizwe sakwaJuda, futhi lawo maqiniso manje embula ukugcwaliseka kwawo okuphelele.

Amaqiniso esikhathini esedlule ayeqondwe ngokufanele encwadini kaDaniyeli, kodwa abe evalwe ngesiko nangesiNtu esedluliselwa ngezizukulwane, aselokhu eyiqiniso; futhi namuhla ayaphinde avulwe yiNgonyama yesizwe sakwaJuda, futhi lawo maqiniso manje embula ukugcwaliseka kwawo okuphelele.

UDaniyeli umane nje abe ngowokuqala ezincwadini ezimbili ezimelela iSambulo sikaJesu Kristu.

UJehoyakimi uwuphawu lokunikwa amandla komlayezo wokuqala enhlanganweni yenguquko. Futhi uwuphawu lwesivumelwano, ngokuba ukuguqulwa kwegama kukhomba ngokwesiprofetho ukuqala kobudlelwane besivumelwano. Ubudlelwane besivumelwano uNkulunkulu angena kubo nabantu ababekade bengezona abantu besivumelwano sikaNkulunkulu, buqala ekunikweni amandla komlayezo wokuqala.

Nina enake ningesiso isizwe, kodwa manje seniyisizwe sikaNkulunkulu; nina enaningazuzanga umusa, kodwa manje seniwuzuzile umusa. 1 Peteru 2:10.

Uphawu lokuguqulwa kwegama olumele ubuhlobo besivumelwano lumiswa ngokuguqulwa kwegama lika-Abraama laba ngu-Abrahama, elikaSarayi laba nguSara, elikaJakobe laba ngu-Israyeli, nelikaSawulu laba nguPawulu. Kukhona nabanye ofakazi balolu phawu, kodwa esahlukweni sokuqala sikaDaniyeli, igama likaDaniyeli liguqulwa laba nguBeliteshazari, nelikaHananiya laba nguShadiraki, elikaMishayeli laba nguMeshaki, nelika-Azariya laba ngu-Abedenego.

Lapho iNkosi ingena ebudlelwaneni besivumelwano nesizwe, ngesikhathi esifanayo idlula esizweni sangaphambili sesivumelwano. UJehoyakimi umele abantu besivumelwano abadlulwayo, kanti uDaniyeli, uHananiya, uMishayeli no-Azariya bamele abantu besivumelwano abese bekhethwa. Lapho abantu bengena ebudlelwaneni besivumelwano, base bevivinywa ukuthi bazogcina yini imigomo yesivumelwano. Lokho kuvivinywa kufanekiswa isenzo sokudla.

U-Adamu no-Eva bahluleka esivivinyweni ngesenzo sokudla, futhi lapho uNkulunkulu engena okokuqala esivumelwaneni nabantu abakhethiweyo, waqala lobo budlelwane ngokubavivinya ngemana. U-Israyeli wasendulo wagcina ehlulekile kuleso sivivinyo, kodwa ngokwenza njalo wanikeza ukubhekisela kokuqala nobufakazi bokuqala bokuthi isivivinyo sesivumelwano asisona isivivinyo esisodwa, kodwa siyinqubo yokuvivinywa. Esivivinyweni seshumi, banikelwa ukuba bafe ehlane phakathi neminyaka engamashumi amane eyalandela. UNkulunkulu wayesengena esivumelwaneni noJoshuwa noKalebi, ngaleyo ndlela enikeza ubufakazi bokuthi lapho iNkosi ingena esivumelwaneni nabantu abakhethiweyo, futhi idlula ngasohlangothini lwabantu besivumelwano sangaphambili. Ekupheleni kuka-Israyeli wasendulo, okwakuyisiqalo sika-Israyeli womoya futhi, inqubo yokugcina yokuvivinywa kuka-Israyeli wasendulo yayiyinqubo yokuqala yokuvivinywa kuka-Israyeli womoya, futhi yamiswa njengesinkwa saseZulwini. Lokho kwakube kufanekiswe yimana enqubweni yokuqala yokuvivinywa kwesivumelwano.

Kuleyo nqubo yokulingwa, eyayiyinqubo yokulingwa yokuqala kanye neyokugcina, uJesu wakhomba uvivinyo lweSinkwa sasezulwini lapho ethi labo abangabantu besivumelwano sakhe kumele badle inyama yakhe, baphuze negazi lakhe. Walahlekelwa abafundi abaningi kuleso sethulo kunanoma yisiphi esinye isikhathi enkonzweni yakhe. Leyo mpikiswano enkonzweni yakhe yayiyisiqongo somfanekiso wenqubo yokulingwa kwesivumelwano, futhi uDade White uphawula kabanzi ngaleso sehlakalo encwadini ethi *The Desire of Ages*, lapho isihloko sesahluko sithi “The Crisis in Galilee”. Igama elithi Galilee lisho “ihinji,” noma “indawo yokuphenduka,” futhi kuleso sahluko uchaza ukuthi kungani abafundi bamfulathela. Benqaba ukusebenzisa ubufakazi bakhe obumayelana nesidingo sokudla inyama yakhe nokuphuza igazi lakhe ngendlela efanele yesiprofetho. Wakhomba ukuthi babebambelele emasikweni nasezintweni zesintu zemibono yesiprofetho uSathane ayeyigxilise ekuqondeni kweBhayibheli kwa-Israyeli wasendulo. Lokho kungaqondi kahle kwabanika lokho ababecabanga ukuthi kwakuyizaba sokusebenzisa amazwi akhe ngokwenyama, esikhundleni sokuwasebenzisa ngokomoya. Uphinde aveze ukuthi lapho labo “abaphenduka” bamuka kuJesu (Galilee) abakhonjwa esahlukweni sesithupha sikaJohane (Johane 6:66), ababe besahamba naye akubange kusaba khona kuze kube phakade.

Njengenqubo yokuhlola yesivumelwano sokuqala neyesivumelwano sokugcina sika-Israyeli wasendulo, sithola ukuthi lapho uNkulunkulu engena ebudlelwaneni besivumelwano nabantu abakhethiweyo, ngaso lesi sikhathi usuke edlula kubantu besivumelwano bangaphambili. Sithola futhi ukuthi uyabavivinya labo bantu, hhayi ngesivivinyo esisodwa kuphela, kodwa ngenqubo yokuvivinywa. Sibona futhi ukuthi leyo nqubo yokuvivinywa imelwe yinto okumelwe idliwe. Sithola futhi ukuthi lokho kudla kumele iZwi likaNkulunkulu, nokuthi isivivinyo sihlanganisa ukukhetha phakathi kwezinhlobo ezimbili zokudla okufanele kudliwe. Ingabe sidla kuyo yonke imithi uNkulunkulu athe singadla kuyo, noma sidla emthini esinqatshelwe ukuba sidle kuwo?

Sithola futhi ukuthi ukukhetha ukuthi sidleni kuhlanganisa nesivivinyo sendlela esikudla ngayo ukudla esikunikwayo.

Ekupheleni kuka-Israyeli ongokomoya, ngesikhathi sokunyakaza kwamaMillerite, umlayezo wokuqala wanikwa amandla ngo-Agasti 11, 1840. UJehoyakimi lapho umelela amaProthestani ayesethathwa eyiswa eBabiloni ukuze abe ngamadodakazi alo. Babhekana novivinyo ngesikhathi ingelosi yesAmbulo isahluko 10 yehla, inencwadi encane evuliweyo esandleni sayo. Njengoba nje uJehoyakimi avukela izimfuno zikaNebukadinesari, kwase kuthi emva kwalokho aholelwe ekuthunjweni, kanjalo namaProthestani enqaba ukudla ukudla okwakusesandleni sengweleosi, ngenxa yamasiko nemikhuba ababekuphuma nakho eNkathini Yobumnyama.

Ngentwasahlobo ka-1844, inqubo yokuvivinywa yayisifinyelele “ekuguqukeni” kuJehoyakimi nakumaProthestani, futhi njengoba nje kwenzeka enqubweni yokuqala yokuvivinywa kuka-Israyeli ongokomoya, “baphenduka” bangabe besahamba noJesu. Kulowo mlando uDaniyeli, uHananiya, uMishayeli no-Azariya bamele amaMillerite, akhetha ukudla incwadi encane eyayimnandi emlonyeni wawo, kodwa yaba munyu eziswini zawo.

Uma sifaka u-Adamu no-Eva, sinezithunywa ezine zakudala ezifakazela ukuthi uvivinyo lumelelwa isenzo sokudla. Sinezithunywa eziningana ezingokwesiprofetho, zonke eziphethe uphawu lokuqala nolokugcina. Ubufakazi bovivinyo lwemana bungubufakazi bokuqala, futhi uvivinyo lweSinkwa saseZulwini luyisivivinyo sokuqala kwa-Israyeli ongokomoya, kuyilapho ngesikhathi esifanayo luyibufakazi bokugcina kwa-Israyeli wasendulo. Uvivinyo lwencwadi encane luyikho kokubili okokuqala nokokugcina. Luyisiphetho sokuzulazula kuka-Israyeli ongokomoya njengebandla ehlane, futhi luyisiqalo salabo abakhethwa ukuba babe ngabantu bakaNkulunkulu bokugcina abaqanjwe ngegama. AmaMillerite ayeyisiqalo sabantu bakaNkulunkulu abaqanjwe ngegama, ababemelwe ukubonwa njengophondo lweqiniso lobuProthestani. Kunezithunywa eziningana ngenqubo yokuvivinywa eqala lapho umlayezo wokuqala unikwa amandla.

Kulezo zinqubo zokuvivinywa kufika “isikhathi sokuphenduka”, lapho cishe bonke abafundi befulathela. Ebufakazini bukaJoshuwa noKalebi, wonke u-Israyeli waphenduka wafuna ukubuyela eGibhithe. Ebandleni laseGalile, iningi labafundi lafulathela. Ngenxa yokuthi uJesu ungu-Alfa no-Omega, “isikhathi sokuphenduka” esimelwe ekugcineni kwenqubo yokuvivinywa siphinde sivezwe nasekuqaleni kwenqubo yokuvivinywa. Lapho imana inikezwa okokuqala u-Israyeli wasendulo, kwakukhona labo abaphenduka masinyane emiyalweni. Ekubhaphathizweni kukaKristu Waphenduka waya ehlane. USister White usebenzisa uphawu lwesikhathi sokuphenduka ngendlela efundisayo kakhulu.

“Kukhona izikhathi eziyizinguquko emlandweni wezizwe nowesonto. Ekubuseni kukaNkulunkulu, lapho lezi zinxushunxushu ezahlukene zifika, ukukhanya kwaleyo nkathi kunikezwa. Uma kwamukelwa, kuba khona inqubekela phambili ngokomoya; uma kwaliwa, kulandela ukuwohloka ngokomoya nokuphahlazeka komkhumbi. INkosi, eZwini layo, izeve umsebenzi wokuhlasela wevangeli njengoba uye waqhutshelwa phambili esikhathini esedlule, futhi uyokwenziwa esikhathini esizayo, kuze kufike empini yokuvala, lapho izinhlangano zikaSathane ziyokwenza umnyakazo wazo wokugcina omangalisayo. Kulelo Zwi siyaqonda

ukuthi amandla asebenza manje yiwo ayongenisa impi yokugcina enkulu phakathi kokuhle nokubi—phakathi kukaSathane, inkosana yobumnyama, noKristu, iNkosana yokuphila. Kodwa ukunqoba okuzayo kwabantu abathanda nabamesabayo uNkulunkulu kuqinisekile njengokuthi isihlalo saKhe sobukhosi simi emazulwini.” Bible Echo, August 26, 1895.

Lapho imana inikwa u-Israyeli wasendulo okokuqala, ukukhanya kwalowo mlendo kwanikezwa. Ekubhaphathizweni kukaKristu, ukukhanya kwalowo mlendo kwanikezwa. Ngo-Agasti 11, 1840 ukukhanya kwalowo mlendo kwanikezwa. Ngamunye walawo maphuzu okuguquka uphawula ukuqala kwenqubo yokuvivinywa egcina iphelele kwenye futhi indawo yokuguquka, lapho abantu besivumelwano sangaphambili befulathela bahambe noKristu bengasahambi naye.

Ngenxa yokuthi lezi zinqubo ezihlukahlukene zokuvivinywa zimelela kokubili inqubo yokuvivinywa yabantu besivumelwano sakuqala kanye neyabantu besivumelwano esisha, kuneziphetho ezimbili zenqubo yokuvivinywa. Isiphetho senqubo yokuvivinywa, ngakho-ke inguquko yokugcina yabaProthestani emlandweni wamaMillerite, sasiyintwasahlobo ka-1844. Isiphetho senqubo yokuvivinywa (ekwindla ka-1844), noma inguquko kumaMillerite uqobo, safika ngemva kwenguquko yabantu bakaNkulunkulu bokuqala.

Emlandweni kaKristu, inqubo yokuhlolwa ibonakaliswa ngokuthi wahlanza ithempeli kabili, kanye ekuqaleni kwenkonzo yakhe, waphinde walihlanzisa futhi ekupheleni kwenkonzo yakhe.

“Lapho uJesu eqala inkonzo Yakhe yasobala, wahlanza iThempeli ekungcolisweni kwalo okuyihlazo lokudelela okungewe. Phakathi kwezenzo zokugcina zenkonzo Yakhe kwakukhona ukuhlanzwa kwesibili kweThempeli. Kanjalo-ke emsebenzini wokugcina wokuxwayisa izwe, kwenziwa izimemo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, umuzi omkhulu, ngokuba liphuzise zonke izizwe iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Futhi ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningahlanganyeli ezonweni zalo, futhi ukuze ningamukeli izinhlopho zalo. Ngokuba izono zalo sezifinyelele ezulwini, futhi uNkulunkulu ukhumbule ububi balo’ (IsAmbulo 18:4, 5).” Selected Messages, incwadi 2, 118.

Inqubo yokuhlolwa kokuhlanzwa okubili kwethempeli kukaKristu ihambisana noMalaki isahluko sesithathu, emibhalweni yoMoya Wesiprofetho.

“Ngokuhlaza ithempeli kubathengi nabathengisi bezwe, uJesu wamemezela umsebenzi waKhe wokuhlaza inhliziyi ekungcolisweni yisono,—ezinkanukweni zasemhlabeni, ezifisweni zobugovu, emikhubeni emibi, eyonakalisa umphefumulo. Kucashunwe uMalaki 3:1–3.” The Desire of Ages, 161.

Ukuhlanzwa kwabantu bakaNkulunkulu kumelela inqubo yokuvivinywa ehlotshaniswa ngokuphindaphindiwe nemigqa eminingana yesiprofetho. Zonke izikhombo, kusukela ku-Adamu no-Eva kuze kufike emlandweni wamaMillerite, zimelela ukuhlanzwa kwezinkulungwane eziyikhulu namashumi amane nane.

“Ezinsukwini zokugcina zomlando walomhlaba, isivumelwano sikaNkulunkulu nabantu bakhe abagcina imiyalo yakhe siyakuvuselelwa.” Review and Herald, February 26, 1914.

Inqubo yokuhlanzwa kwabantu abayizinkulungwane eziyikhulu namashumi amane nane iyinkomba yokuqala encwadini kaDaniyeli, okuyincwadi yokuqala kwezimbili ezihlangene ezimele IsAmbulo sikaJesu Kristu esivulwa uphawu kusasele kancane ngaphambi kokuvalwa komusa wesintu. Inqubo yokuhlanzwa kwabantu abayizinkulungwane eziyikhulu namashumi amane nane iphinde imelelwe njengenkqubo yokubekwa uphawu. Lapho isigijimi sokuqala senqubo yokuhlanzwa, nokubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane siqala ngoSeptemba 11, 2001, saba yisikhathi sokuphenduka kwesimo ebandleni nasemhlabeni. Esahlukweni seshumi nesishiyagalombili seSambulo, ingelosi ekhanyisa umhlaba ngenkazimulo yayo yayisifika ngaleso sikhathi. Nokho eSambulweni 18, ingelosi ayimelelwa njengophethe okuthile adliwayo esandleni sayo—kodwa kukhona lapho. Incwadi encane ikhona lapho. Ingabonakala kalula yilabo abakhetha ukudla indlela yokufundisa emelwe ngokuthi “umugqa phezu komugqa,” ngumprofethi u-Isaya.

Ngokubeka “umugqa phezu komugqa” siyaqonda ukuthi lapho uKristu ehla ngoSeptemba 11, 2001, wayenayo futhi “incwadi encane” eyayimelelwe njenge “mana”, “isinkwa sasezulwini” kanye “nencwadi encane”. Kodwa ngoSeptemba 11, 2001, abantu ababekade bekhethiwe, abamelelwa nguJehoyakimi, bakhetha ukunamathela emasikweni nasezintweni zesintu ze-Adventism, base beqala-ke uhambo lwabo lokungena ekuthunjweni kwaseBhabhiloni okuyopheleliswa emthethweni weSonto.

“Ingabe manje sekufikile izwi engimemezele ngalo ukuthi iNew York izokhukhulwa yigagasi elikhulu lolwandle? Lokhu angikaze ngakusho. Engakusho yilokhu, ukuthi, lapho ngibuka izakhiwo ezinkulu ezakhiwayo khona, zinyukela phezulu, isitezi phezu kwesitezi, ngathi, ‘Yeka izigcawu ezesabekayo eziyokwenzeka lapho iNkosi iyakusukuma ukuzamazamisa umhlaba gokwesabeka! Khona-ke amazwi eSambulo 18:1–3 ayakugcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisexwayiso ngalokho okuzayo phezu komhlaba. Kodwa anginakho ukukhanya okuqondene ngqo nalokho okuzayo phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngelinye ilanga izakhiwo ezinkulu zalapho ziyakuwisa phansi ngokuphenduka nangokuguqulwa kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulu ziyakuwa. Kuyokwenzeka izigcawu ezesabekayo ngendlela esingekke sikwazi ukuyicabanga.” Review and Herald, Julayi 5, 1906.

Lapho “izakhiwo ezinkulu” zase-“New York” “ziphonswa phansi ngokuphendulwa nokuguqulwa ngamandla kaNkulunkulu,” ngo-September 11, 2001, ukukhanya kwengelosi yesAmbulo ishumi nesishiyagalombili kwagcwalisa umhlaba wonke, ngoba kwase kufikile iphuzu lokuguquka emlandweni wesilo sasemhlabeni sesAmbulo ishumi nantathu.

“Kukhona izikhathi eziyiziphambano emlandweni wezizwe nowebandla. Ekuhlinzekeni kukaNkulunkulu, lapho lezi zinkinga ezehlukene zifika, ukukhanya kwalelo sikhathi kuyaphiwa. Uma kwamukelwa, kuba khona intuthuko ngokomoya; uma kwaliwa, kulandela

ukuwohloka ngokomoya nokuphahlazeka komkhumbi.” Bible Echo, August 26, 1895.

Lapho ukukhanya kwengelosi yesAmbulo ishumi nesishiyagalombili kufika ngoSeptemba 11, 2001, labo abemukela ukukhanya baqhubekela phambili ngokomoya, kanti labo abalahlala ukukhanya behla ngokomoya, baqala uhambo lwabo lokuvukela luqhubekele phambili lufinyelele esigabeni sabo sokugcina sokuphenduka, umthetho weSonto, lapho becekelwa phansi ngokuphelele ukuvuma kwabo njengabathunywa bengelosi yesithathu. Labo abaseGalile abaphenduka basuka futhi abangabe besahamba noKristu kuJohane 6:66, babephenduka besuka ekukhanyeni okwaqala ukufika ekubhathizweni kwakhe, okuyilapho umlayezo wokuqala walowo mlando wokuvivinywa wanikwa amandla khona. Esahlukweni sokuqala sikaDaniyeli, kuboniswa izigaba ezimbili zabakhulekeli emlandweni lapho umlayezo wokuqala unikwa amandla. UJehoyakimi umelela labo abacekela ukholo phansi, kanti uDaniyeli, uHananiya, uMishayeli no-Azariya bamele abathembekileyo.

Ngomnyaka wesithathu wokubusa kukaJehoyakimi inkosi yakwaJuda, kwafika uNebukadinesari inkosi yaseBabiloni eJerusalema, wayivimbezela. Inkosi yanikela uJehoyakimi inkosi yakwaJuda esandleni sayo, kanye nengxenywe yezitsha zendlu kaNkulunkulu; yazithwala yazisa ezweni laseShineyari endlini kankulunkulu wayo; yayisiyisa lezo zitsha endlini yengcebo kankulunkulu wayo. Inkosi yakhuluma ku-Ashpenazi, induna yezindindiki zayo, ukuba alethe abathile kubantwana bakwa-Israyeli, kanye nasenzalweni yenkosi, nakubabusi; abafana abangenasici nakanye, kodwa abebebahle ukubukeka, benobuhlakani kukho konke ukuhlakanipha, benolwazi, beqonda isayensi, nabenamandla kubo okumelana nokuma esigodlweni senkosi, futhi abangafundiswa imfundo nolimi lwamaKaledi. Inkosi yababela isabelo sansuku zonke sokudla kwenkosi, kanye newayini elaliphuzwa yiyo; yabondla kanjalo iminyaka emithathu, ukuze ekupheleni kwayo beme phambi kwenkosi. Kulaba kwakukhona kubantwana bakwaJuda oDaniyeli, uHananiya, uMishayeli, no-Azariya; induna yezindindiki yabapha amagama: uDaniyeli yamqamba ngokuthi uBeliteshazari; uHananiya yamqamba ngokuthi uShadiraki; uMishayeli ngokuthi uMeshaki; no-Azariya ngokuthi u-Abedi-Nego. Kepha uDaniyeli wazimisela enhliziyweni yakhe ukuthi akayikuzingcolisa ngesabelo sokudla kwenkosi, nangewayini eyayiliphuzwa yiyo; ngalokho wacela enduneni yezindindiki ukuba angazingcolisi. Daniyeli 1:1-8.

UDaniyeli, uHananiya, uMishayeli no-Azariya babengabantwana bakwaJuda. Benziwa abathenwa, ngaleyo ndlela bemela isizukulwane sokugcina se-Adventism. UNebukadinesari, njengamakhosi amaningi asendulo, wayala ukuba la majaha amane akwaJuda athenwe, ukuze kususwe noma yikuphi ukukhathazeka inkosi eyayingase ibe nakho lapho esebenza njengezigqila futhi ehlanganyela namakhosikazi nezancinza zenkosi.

Ngokomfanekiso lokhu kumele isizukulwane sokugcina sobu-Adventist, ngoba kwakungeke kusaba khona omunye umugqa kaJuda emva kwalaba abane. Inani eline liwuphawu lomhlaba wonke, ngakho-ke limelela isizukulwane sokugcina samaSeventh-day Adventist emhlabeni wonke ababona uSeptemba 11, 2001, njengokugcwaliseka kweZwi likaNkulunkulu eliyisiprofetho.

Labo maSeventh-day Adventist bayindaba yeZwi likaNkulunkulu lesiprofetho, ngoba yiyo ababizweyo ukuba babe yizinkulungwane eziyikhulu namashumi amane nane. Nokho ifa labo

lesiprofetho laqala ngokuvukela koyise babo, ngonyaka we-1863. Lokho kuvukela kokuqala cishe akunakwenzeka ukukubona, ngoba kusitshekellewe yizinkambiso namasiko ezizukulwane ezine zokuvukela okuya ngokwanda. Nakuba kunzima ukukubona, kumelwe kubonwe futhi kuvunywe, njengoba uDaniyeli ekugcineni enza kuDaniyeli isahluko sesishiyagalolunye. Wakwenza lokho ngokuqaphela iqiniso elitholakala eZwini likaNkulunkulu lesiprofetho.

Ukuhlubuka uDaniyeli nalaba abathathu abaqotho ababevela kukho ngokuqondile, kwakuwukwenqaba kukayise ukuhlala ehlukenene namathonya obuqaba ayebabazungezile. Ngo-1863, ubu-Adventism baseLawodikeya babuyela endleleni yeBhayibheli eyayisetshenziswa ubuProthestani obuhlubukileyo kanye nobuKatolika, ukuze busekele ukwenqaba kwabo ukuhlonza kukaMiller “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Lokho kuhlubuka, maqondana noDaniyeli nalaba abathathu abaqotho, kwakumelwe yinkosi uHezekiya.

INkosi uHezekiya yanxusa eNkosini ukuba ingafi, futhi umkhuleko wayo waphendulwa lapho iNkosi imnika eminye iminyaka eyishumi nanhlanu. Ngokwenza lokho, yabe isizala uManase, omunye wamakhozi akwaJuda amabi kakhulu, kodwa futhi inkosi ephawula ukuqala kokunqoba nokugqilazwa kukaJuda okuqhubekayo ngezigaba eziyisikhombisa. Ngo-1856, uFakazi Weqiniso weza ukuzongqongqoza emnyango woBu-Adventist baseLawodikeya, kodwa bakhetha ukuphila kunokufela ubuwena. Ngo-1863, base beyakhile kabusha i“Jeriko” futhi baqala ukuhlubuka okwandayo okwagcina kubavimbele ekuboneni uSeptemba 11, 2001 njengesiqalo sohambo lwabo lwezigaba ezintathu oluya ebugqilini beBabiloni elingokomoya olugcina ngomthetho weSonto.

Kwenkosi uHezekiya, u-1863 wafika lapho umkhuleko wakhe wokuphila wamukelwa. INkosi yanikeza isibonakaliso sokuthi umkhuleko wakhe wamukelwe. UNkulunkulu waqinisekisa umkhuleko ngokuhambisa ilanga, futhi abaseBhabhiloni babona umsebenzi kaNkulunkulu emazulwini, nakuba babengazi ukuthi usho ukuthini. Ngakho-ke abaseBhabhiloni beza eJerusalema bezofuna ukwazi ngoNkulunkulu owayenamandla okulawula ilanga. Esikhundleni sokudumisa uNkulunkulu waseZulwini, inkosi uHezekiya, esikhundleni sokufela ubuwena, yakhetha ukudumisa ithempeli layo nomuzi wayo esikhundleni sikaNkulunkulu owayekhetha ukubeka igama laKhe kulelo thempeli nakulo lowo muzi.

Lokho kuvukela kwaletsa isiprofetho sokuthi abantwana bozalo lwakhe babeyakuba yizigqila nabathenwa eBabiloni. Labo bantwana kwakunguDaniyeli, uHananiya, uMishayeli no-Azariya, futhi bamele isizukulwane sokugcina ngokomoya salawo ma-Adventist oSuku lwesiKhombisa aqaphela umhla ka-11 Septemba 2001 njengendawo yokuphenduka emlandweni wezizwe zomhlaba nowebandla, lapho kunikezwa ukukhanya okumelwe kuvivinye futhi kubeke uphawu kwabeyikhulu namashumi amane nane ezinkulungwane.

Ngalezo zinsuku uHezekiya wagula kwaze kwaba sekufeni. Umprofethi u-Isaya indodana ka-Amozi wafika kuye, wathi kuye: Usho kanje uJehova: Lungisa indlu yakho; ngokuba uzakufa, ungaphili. Wayesephendulela ubuso bakhe odongeni, wakhuleka kuJehova, wathi: Ngiyakuncenga, Jehova, khumbula manje ukuthi ngihambe kanjani phambi kwakho ngeqiniso nangenhliziyo epheleleyo, nokuthi ngenzile okuhle emehlweni akho. UHezekiya wakhala

kakhulu. Kwase kuthi, u-Isaya engakaphumi esigodlweni esiphakathi, izwi likaJehova lafika kuye, lathi: Buyela emuva, utshele uHezekiya, umholi wabantu bami, ukuthi: Usho kanje uJehova, uNkulunkulu kaDavide uyihlo, ukuthi: Ngikuzwile ukukhuleka kwakho, ngizibonile izinyembezi zakho; bheka, ngizokuphilisa; ngosuku lwesithathu uzakwenyukela endlini kaJehova. Ngizokwengeza ezinsukwini zakho iminyaka eyishumi nanhlanu; ngiyakukhulula wena nalo muzi esandleni senkosi yase-Asiriya; ngiwuvikele lo muzi ngenxa yami, nangenxa yenceku yami uDavide. U-Isaya wayesethi: Thathani iqebelengwane lamakhiwane. Balithatha balibeka esilondeni, waphila. UHezekiya wathi ku-Isaya: Siyoba yini isibonakaliso sokuthi uJehova uzakungiphilisa, nokuthi ngosuku lwesithathu ngiyakwenyukela endlini kaJehova na? U-Isaya wathi: Uzakuba nalesi sibonakaliso esivela kuJehova sokuthi uJehova uyokwenza lokho akukhulumileyo: Isithunzi siyakuya phambili izigaba eziyishumi, noma sibuyele emuva izigaba eziyishumi na? UHezekiya waphendula wathi: Kulula ukuba isithunzi sehle izigaba eziyishumi; qha, kodwa isithunzi masibuyele emuva izigaba eziyishumi. U-Isaya umprofethi wase ekhala kuJehova; wabuyisa isithunzi emuva ngezigaba eziyishumi, zona esasesehle ngazo ewashini lika-Ahazi. Ngaleso sikhathi uBerodaki-Baladani, indodana kaBaladani, inkosi yaseBabiloni, wathumela izincwadi nesipho kuHezekiya; ngokuba wayezwile ukuthi uHezekiya wayegulile. UHezekiya wabalalela, wabakhombisa yonke indlu yezinto zakhe eziyigugu, isiliva, negolide, nezinongo, namafutha ayigugu, nayo yonke indlu yezikhali zakhe, nakho konke okwakufunyanwa engebweni zakhe; kwakungekho lutho endlini yakhe, noma embusweni wakhe wonke, uHezekiya angababonisanga lona. Kwase kufika u-Isaya umprofethi enkosini uHezekiya, wathi kuye: Batheni laba bantu? Bavela ngaphi beze kuwe na? UHezekiya wathi: Bafike bevela ezweni elikude, eBabiloni. Wathi: Baboneni endlini yakho na? UHezekiya waphendula wathi: Babonile konke okusezindlini zami; akukho lutho phakathi kwengcebo zami engingababonisanga lona. U-Isaya wayesethi kuHezekiya: Yizwa izwi likaJehova. Bheka, izinsuku ziyeza, lapho konke okusezindlini zakho, nalokho oyihlo ababekubekele kuze kube namuhla, kuyakuthwalelwa eBabiloni; akukho okuyakusala, usho uJehova. Nakubantwana bakho abayakubela kuwe, oyakubazala, bayakubathatha; babe yizinduna ezithenwa esigodlweni senkosi yaseBabiloni. UHezekiya wayesethi ku-Isaya: Lihle izwi likaJehova olikhulumileyo. Wabuye wathi: Kakuhle yini, uma ukuthula neqiniso kuyoba sezinsukwini zami na? Ezinye izenzo zikaHezekiya, nawo wonke amandla akhe, nokuthi wenza kanjani ichibi nomsele, waletha amanzi emzini, akulotshiwe yini encwadini yezindaba zemihla yamakhosi akwaJuda na? UHezekiya wayeselala koyise; uManase indodana yakhe yabusa esikhundleni sakhe. 2 AmaKhosi 20:1–21.

Ivesi elandelayo ithi:

UManase wayeneminyaka eyishumi nambili lapho eqala ukubusa, wabusa iminyaka engamashumi ayisihlanu nanhlanu eJerusalema. Igama likanina lalinguHefiziba. 2 AmaKhosi 21:1

Bekuyoba yini umphumela ukube inkosi uHezekiya yayiyamukele intando yeNkosi, yamane yalungisa indlu yayo yase iyafa? Yanikezwa eminye iminyaka eyishumi nanhlanu, kwathi eminyakeni emithathu kamuva kwazalwa uManase omubi. Kwakuyokwenzekani ngo-1856, ukube ubu-Adventism babuyamukele uguquko olusuka eFiladelfiya luye eLawodikeya, balungisa indlu yabo, futhi bashiya amaqiniso ayisisekelo kaWilliam Miller emi engenakuphazanyiswa?

Ngicabanga ukuthi asisoze sazi impendulo yalowo mbuzo, kodwa esikwaziyo yilokhu: “UDaniyeli wazimisela enhliziyweni yakhe ukuthi akayikuzingcolisa ngesabelo sokudla kwenkosi, nangewayini eyayiliphuza.”

Sizoqhubeka noDaniyeli isahluko sokuqala esihlokweni esilandelayo.