

# Incwadi kaDaniyeli - Inani Elinye Lamakhulu Alishumi Elinesihlanu

*Ukutyhila Iimpawu Zobuprofeti Zesizukulwana Sokugqibela*

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Kwisizukulwana sokugqibela sabantu abadlulwa ngabo, kuchongwa iimpawu ezithile zesiprofeto. Ngoko ke basisizukulwana seenyoka, kuba babumbe isimilo sikaSathana. Basisizukulwana sabakrexezi, kuba baye benza amaqhina angangcwaliswanga neentshaba zikaThixo. Bafikelele kwinqanaba apho bebona, kodwa bengenakuqonda; beva, kodwa bengenakuqaphela, kuba bengaguqukanga, nto leyo emelwe kukutyeba kweentliziyo zabo. UMoses waqala ukuthetha kanye ngale nto.

Waza uMoses wabiza amaSirayeli onke, wathi kuwo, Nikubonile konke awakwenzayo uYehova phambi kwamehlo enu ezweni laseYiputa kuFaro, nakubo bonke abakhonzi bakhe, nakulo lonke ilizwe lakhe; izilingo ezikhulu ezazibonwa ngamehlo enu, imiqondiso, nelo mimangaliso mikhulu; ukanti uYehova akaninikanga intliziyo yokuqonda, namehlo okubona, neendlebe zokuva, kude kube namhla. Duteronomi 29:2–4.

Kukukhankanywa kokuqala kwesenzeko saseLawodike sokubona nokuva, oko abantu bakaThixo abangakwaziyo ukukubona yimiqondiso nemimangaliso yembali yabo esisiseko. UYeremiya uchaza eso senzeko njengophawu lwe “zintombi ezizizidenge,” ngemihla yokugqibela, kwananjengomfuziselo wokwala kwezo zintombi zizizidenge ukwamkela izigidimi zeengelosi ezintathu, oku kuqala ngesibhengezo sengwele yokuqala sokoyika uThixo onguMdali. Ngenxa yale mvukelo abamkeli imvula yasemva.

Bhengezani oku endlwini kaYakobi, nikupapashe kwaYuda, nithi, Yivani ngoku oku, nina bantu bazizidenge, ningenakuqonda; abanamehlo, bengaboni; abanendlebe, bangevi. Anindoyiki na mna? utsho uYehova; aningcangcazeli na phambi kobukho bam, mna ndimisele intlabathi ukuba ibe ngumda wolwandle ngommiselo ongunaphakade, ukuze lungabi nako ukuwugqitha? Nangona amaza alo eziphosa-phosa, akanako ukoyisa; nangona egquma, akanako ukuwela phezu kwawo. Ke aba bantu banentliziyo enenkani nevukelayo; baye bavukela, bemka. Kanjalo abathi entliziyweni yabo, Masimoyike ngoku uYehova uThixo wethu, onika imvula, eyokuqala neyokugqibela, ngexesha layo; osigcinelela iiveki ezimiselweyo zesivuno. Ubugwenxa benu buzityeshele ezi zinto, nezono zenu zininqandele izinto ezilungileyo. Yeremiya 5:20–25.

UEzekile uchaza abo babonakalisa iimpawu ezimelwe kukubona kodwa bangaqondi njengendlu enemvukelo. Bayindlu enemvukelo engayi kuyibona imbali yeziseko zayo, eziyintombi ezizizidenge, ezingaguqukanga ngenxa yokuba ziyala isigidimi sengelosi yokuqala, nto leyo ethetha ukuzala zonke, kuba ukuba awusamkeli isigidimi sengelosi yokuqala, akunako ukwamkela esesibini kwanesisithathu. Kule meko imvula yasemva iyabanjelwa ezi ntombi ngexesha lemvula

yasemva. Emva kokuba uYesu eyiphendule le mpawu ekubalaliseni kwaKhe, waqhubeka ke wabeka umzekeliso womhlwayeli.

Kodwa anoyolo amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyava. Kuba inene ndithi kuni, baninzi abaprofeti namadoda angamalungisa ababenqwenela ukuzibona ezo zinto nizibonayo, abangazibonanga; nokuziva ezo zinto nizivayo, abangazivanga. Yivani ngoko umzekeliso womhlwayeli. Xa kukho nabani na olivayo ilizwi lobukumkani, angaliqondi, uye afike ongendawo, akuhluthe oko kuhlwayelwe entliziyweni yakhe. Nguye lo owamkela imbewu ecaleni kwendlela. Ke lona owamkela imbewu ematyeni, nguye olivayo ilizwi, aze kwaoko alamkele ngovuyo; kodwa akanangcambu ngaphakathi kwakhe, koko umi okwethutyana; kuba xa kuvela imbandezelo nokuba yintshutshiso ngenxa yelizwi, kwaoko akhubeke. Nalowo wamkela imbewu phakathi kwameva nguye olivayo ilizwi; kodwa ukuxhalaba kweli hlabathi nenkohliso yobutyebi kuliminxe ilizwi, aze angabi nasiqhamo. Ke lona owamkela imbewu emhlabeni olungileyo nguye olivayo ilizwi, aliqonde; lowo ke uthwala isiqhamo, asivelise, omnye ikhulu, omnye amashumi amathandathu, omnye amashumi amathathu. Wabeka phambi kwabo omnye umzekeliso, esithi, Ubukumkani bamazulu bufaniswa nomntu owahlwayela imbewu elungileyo entsimini yakhe; kodwa kuthe abantu belele, kwafika utshaba lwakhe lwahlwayela ukhula phakathi kwengqolowa, lwemka. Ke kaloku, xa ikhule ingca, yaza yathwala isiqhamo, lwabonakala khona ukhula nalo. Zaza izicaka zomnini-ndlu zeza zathi kuye, Nkosi, akuhlwayelanga mbewu ilungileyo na entsimini yakho? Luvele phi na ke ngoko ukhula? Wathi kuzo, Oku kwenziwe lutshaba. Zathi izicaka kuye, Uthanda na ukuba siye siluqokelele? Ke yena wathi, Hayi; hleze, xa niqokelela ukhula, nincothule nengqolowa kunye nalo. Ziyekeni zikhule zombini kunye kude kube kukuvuna; kwaye ngexesha lokuvuna ndothi kubavuni, Qokelelani kuqala ukhula, nilubophe lube zizithungu ukuze lutshiswe; ke yona ingqolowa yiqokeleleni esibayeni sam. Mateyu 13:16–30.

Izidengezi zingumdiza, yaye izilumko zingqolowa. Emzekelisweni weentombi ezilishumi, ukuba neoli kuko okubonakalisa umahluko phakathi kwezi ndidi zimbini; yaye ngengqolowa nomdiza kusekelwe ekubeni imbewu, eliLizwi, iyaqondwa na. Ukukhankanywa kokuqala kukaMoses ngodidi olungayi kubona yaye ngenxa yoko lungayi kuqonda, kubeka umyalezo ofanele ukuqondwa njengemiqondiso nezimanga zembali esisiseko. Isalathiso sokugqibela sesiprofeto kwizinto zobumfama bendlu evukelayo, esenziwa nguEllen White, sichaza ukuba amehlo awasikelelwayo ukuba abone oko onke amadoda amalungisa ayenqwenela ukukubona, yayiyimbali yentshukumo yamaMillerite.

“Yonke imiyalezo enikwe ukususela kowe-1840 ukuya kowe-1844 imele yenziwe ibe namandla ngoku, kuba baninzi abantu abalahlekelwe sisikhokelo sabo. Imiyalezo imele iye kuzo zonke iicawa.

“UKristu wathi, ‘Ame hlo enu anoyolo, ngokuba ayabona; neendlebe zenu, ngokuba ziyava. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa ababenqwenela ukubona ezo zinto nizibonayo, ababona; nokuva ezo zinto nizivayo, abeva’ [Mateyu 13:16, 17]. Anoyolo amehlo awazibonayo izinto ezabonwayo ngowe-1843 nangowe-1844.” Manuscript Releases, umqulu 21, 436, 437.

UYesu usoloko ebonisa isiphelo ngesiqalo, yaye isalathiso sokuqala kwabo banamehlo, kodwa bengaboni okanye bengaqondi, kunye nesalathiso sokugqibela, zibonakalisa ukuba imbali esisiseko yendlu enemvukelo yileyo ingabonwayo, yaye ngenxa yoko iyaliwa, yaye ngaloo ndlela ithintela abazizidenge ekuyiqondeni imvula yangasemva. Imbali ka-1840–1844 yayingumfuziselo wokuhlangulwa kukaSirayeli wamandulo ekubotshweni kwaseYiputa. Ukusilela kukaSirayeli wamandulo ekuphumeleleni kwinkqubo yokuqala yovavanyo kwabazisa eKadeshe, apho bamkela ingxelo yobuxoki yeentlole ezilishumi baza bakhetha umphathi omtsha ukuba abakhokelele babuyele eYiputa. Emva kweminyaka engamashumi amane babuyiselwa eKadeshe, yaye uMoses wasilela ngokubetha iLiwa okwesibini.

Nangona uMoses wasilela, uYoshuwa waqhubeka nokubakhokela ukuba bangene eLizweni leDinga. Uvavanyo lokugqibela eKadeshe lwalunemvukelo enzulu enxulumene nalo, kuba uYesu usoloko ebonakalisa isiphelo ngesiqalo, yaye imvukelo yeentlole ezilishumi eKadeshe ekuqaleni kweminyaka engamashumi amane, kwakunye nasekupheleni kweminyaka engamashumi amane, nayo ibonakalisa imvukelo enkulu eKadeshe. Sekunjalo, phezu kwayo nje imvukelo kaMoses eKadeshe, umbono wokungena eLizweni leDinga wawungasalibaziseki.

Kuvukelo lwango-1863, olwaholela kuvukelo olwandileyo lwango-1888, olwakhokelela kuvukelo olwandileyo lwango-1919, olwafikelela encotsheni ngovukelo lwango-1957, uYesu wabuyisela ubu-Adventism baseLawodikea eKadeshe. Wabazisa kwakhona kwimbali apho ingelosi yesithathu yafikayo yaza yaqalisa inkqubo yokuvavanywa eyathi ekugqibeleni yabonakalisa uvukelo lwango-1863, kwanokugxothwa kokubhadula entlango yaseLawodikea. Ingelosi yesithathu yangena kwimbali yokuphela kobu-Adventism baseLawodikea ngoSeptemba 11, 2001, xa ingelosi enamandla yesiTyhilelo seshumi elinesibhozo, eyiyo ingelosi yesithathu, yehla. Yaza ke yabhengeza ukuba iBhabheli iwile, njengoko kwakufanekiswe kukuwiswa kwenqaba kaNimrode, xa iinqaba zeSixeko saseNew York zawa.

“Isigidimi sengelosi yesithathu asiyi kuqondwa, ukukhanya okuya kuwukhanyisa umhlaba ngozuko lwako kuya kubizwa ngokuba kukukhanya kobuxoki ngabo bangavumiyo ukuhamba kuzuko lwako oluqhubela phambili.” Review and Herald, May 27, 1890.

Njengoko kwakunjalo kuSirayeli wamandulo, kunjalo nakuSirayeli wanamhlanje. Isizukulwana esibona uSeptemba 11, 2001 sisizukulwana sokugqibela. UYesu wathi kuLuka isahluko samashumi amabini ananye ukuba “esi sizukulwana,” yaye Wasichaza eso sizukulwana njengabo baphilayo xa amazulu nomhlaba ziya kudlula, nto leyo eyenzekayo ekuBuyeni kwesibini. Eso sizukulwana siphila size sibone ukubuya kukaKristu siya kuba siwubonile umqondiso obaboniselela ukuba bona basisizukulwana sokugqibela. Siya kwazi size siqonde ukuba singabo baphilayo xa “isiphumo sayo yonke imibono” singasayi “kulibaziseka.”

Xa uYesu wayephuma etempileni ekunye nabafundi, bamcela ukuba abacacisele oko wayekuthetha ngenkcazo Yakhe yokutshatyalaliswa kwetempile. Loo ncoko yayimela incoko abaya kuba nayo abafundi Bakhe kwisizukulwana sokugqibela. Abafundi babenqwenela ukuqonda oko wayekuthetha xa wayefundise ngokuphindaphindiweyo ukuba ibandla lama-Adventist aseLawodike liya kutshayelwa limke ngumthetho weCawa osondela ngokukhawuleza, njengoko

abanquli abakulo bephalazwa baphume emlonyeni Wakhe, baze bangabi sabo bathetha egameni Lakhe.

Ekuphenduleni abafundi, uYesu wachaza ukutshatyalaliswa kweYerusalem nembali eyalandela, kwade kwasekupheleni kwehlabathi. Emva kokubeka uludwe lwembali ukuya kutsho kwivesi yeshumi elinesithoba, emva koko uthetha ngokutshatyalaliswa kweYerusalem, ukutshatyalaliswa obelunokwenzeka emnqamlezweni, kodwa olwathi, ngenceba kaThixo nangokunyamezela kwakhe okukhulu, lwahlehliselwa malunga neminyaka engamashumi amane. Ekupheleni kwaloo minyaka ingamashumi amane kwakuyakubakho intsalela eyayiya kusinda kuloo ntshabalalo, kodwa kuphela ukuba bayiqonda imiqondiso awathi ke wayinika.

Ekuqaleni kukaSirayeli wamandulo kwakukho ixesha leminyaka engamashumi amane, elaqala ngomgwebo phezu kovukelo lweentloa ezilishumi owahlehliselwa iminyaka engamashumi amane, ngenxa yokuncengela kukaMoses. Ekupheleni kukaSirayeli wamandulo kwakukho umgwebo phezu kovukelo lomnqamlezo owahlehliselwa iminyaka engamashumi amane, ngenxa yokunyamezela nokwenceba kukaKristu ekuncengelweni kwakhe. Kuzo zombini ezi mbalelwano zembali kwakukho intsalela eyasindayo. UYesu usoloko ebonisa ukuphela kwento ngesiqalo sento.

UYesu wathetha ngomqondiso onxulumene nokutshatyalaliswa kweYerusalem, waza wawuchaza ngokuba “ziintsuku zempindezelo.”

Xa nithe nayibona iYerusalem ijikelezwe yimikhosi, yazini ngoko ukuba intshabalalo yayo isondele. Ngoko mabathi abaseYudeya basabele ezintabeni; nabo bakumbindi wayo mabaphume; nabo basemaphandleni mabangeni kuyo. Kuba le yimihla yempindezelo, ukuze kuzaliseke zonke izinto ezibhaliweyo. Luka 21:20–22.

“Umhla wokuphindezela” zizibetho ezisixhenxe zokugqibela, yaye ngenxa yesi sizathu uDade White ulungelelanisa ukutshatyalaliswa kweYerusalem nomgwebo olawulayo kaThixo ngemihla yokugqibela.

Sondelani, nina zizwe, nive; phulaphulani, nina bantu: makuve ihlabathi, nako konke okukulo; ihlabathi liphela, nazo zonke izinto eziphuma kulo. Kuba ingqumbo kaYehova iphezu kweentlanga zonke, nomsindo wakhe uphezu kwemikhosi yazo yonke; uzitshabalalisile kwaphela, uzinikele ekuxhelweni. Nababuleweyo bazo baya kuphoswa ngaphandle, kuvele ivumba elibi kwizidumbu zabo, neentaba zinyibilikiswe ligazi lazo. Yaye wonke umkhosi wamazulu uya kuchithakala, namazulu asongwe njengomsongo; nomkhosi wawo wonke uya kuwa, njengoko igqabi lisihla emdiliyeni, nanjengomkhiwane ovuthulukayo emkhiwaneni. Kuba ikrele lam liya kunxila ezulwini; khangela, liya kuhla phezu kweIdumeya, naphezu kwabantu besiqalekiso sam, ukuze kugwetywe. Ikrele likaYehova lizele ligazi, lityebisiwe ngamanqatha, nangegazi leemvana neleebhokhwe, nangamanqatha eentsini zeenkunzi zezimvu; kuba uYehova unombingelelo eBhotsera, nokuxhelwa okukhulu ezweni laseIdumeya. Nezinyathi ziya kuhla kunye nazo, namathole eenkunzi kunye neenkunzi; nelizwe labo liya kunkcenkeshelwa ligazi, nothuli lwabo lutyebiswe ngamanqatha. Kuba yimini yempindezelo kaYehova, nomnyaka wokubuyekeza ngenxa yembambano yeZiyon. Isaya 34:1–8.

UYesu wanikela intetho yakhe yokuqala esidlangalaleni eNazarete, ezazisa ngokwakhe njengoMesiya. Loo ntetho yayilawulwa ngokwesiprofeto ngumgaqo wokukhankanywa kokuqala. Isifundo awasikhethayo sachaza ukuba umsebenzi waKhe wawubandakanya ukuvakalisa “umhla wempindezelo yeNkosi.” Oko ngokukaIsaya kukwangulo “unyaka weembuyekezo ngenxa yembambano yeZiyon.”

KwakuseNazarete apho uKristu waqalisa ubulungiseleli baKhe basesidlangalaleni waza wazazisa njengoMesiya. Kwakulapho ke apho abo balivayo ilizwi laKhe, kodwa bengaqondi, bazama ukumbulala ngokumphosa entabeni. Ukuqala kobulungiseleli baKhe kwaphawulwa ngabantu besixeko sakowabo bezama ukumbulala, yaye ukuphela kobulungiseleli baKhe kwaphawulwa ngokuba abantu baKhe bambulala. Ubulungiseleli baKhe babungobokuzazisa njengoMesiya, awaba nguYe ekuthanjisweni kwaKhe ekubhaptizweni kwaKhe. Ekubhaptizweni kwaKhe, umfuziselo wobuthixo wehla ukuqinisa ukuzaliseka kwesiprofeto sokufika kukaMesiya. NgoAgasti 11, 1840 umfuziselo wobuthixo wehla ukuqinisa isiprofeto sesigidimi sovavanyo saloo mbali. Kanti ngoSeptemba 11, 2001 umfuziselo wobuthixo wehla ukuqinisa isigidimi esaxelwa kwangaphambili saloo mbali, esisisigidimi semvula yamva.

“Emva kokusebenza iintsuku ezimbini namaSamariya, uYesu wabashiya ukuze aqhubeke nohambo lwakhe oluya eGalili. Akazange alibazise eNazarete, apho wayechithe khona ubutsha bakhe nobudoda bakhe bokuqala. Ukwamkelwa kwakhe kwisinagoge apho, xa wayezazisa njengoMthanjiswa, kwakungeluhle kangokuba wagqiba kwelokuba afune amasimi aneziqhamo ngakumbi, ashunyayele ezindlebeni ezazisa kumamela, nakwiintliziyo ezazisa kwamkela isigidimi sakhe. Waxelela abafundi bakhe ukuba umprofeti akanakubekwa ndili ezweni lakowabo. Esi sithetho sibeka phandle olo thandabuza lwendalo abanalo abantu abaninzi lokuvuma nakuphi na ukuphuhliswa okumangalisayo nokuncomekayo kumntu oye waphila ngokungazibonakalisi phakathi kwabo, nalowo baye bamazi ngokusondeleyo ukususela ebuntwaneni. Kwangaxeshanye, aba bantu banye bangavuseleleka ngokugqithisileyo ngenxa kwamabango omhambi nowongxowankulu.” The Spirit of Prophecy, volume 2, 151.

Kwesiqendu samashumi amabini ananye kuLuka, uKristu uchaza ikhulu elinamashumi amane anesine amawaka, isizukulwana sokugqibela esingafiyo. Oku ukwenze ngokubeka imbali eyaqala ngotyelelo lwaKhe lokugqibela kuloo nto eyayikade iyindlu kaYise, kodwa ngelo xesha eyayisele iyindlu yamaYuda. Kwingxelo yembali uYesu aqalisa ukuyiveza wafikelela kwinqanaba apho iYerusalem, netempile abafundi ababenqwenela ukwazi ngayo, yayiza kutshatyalaliswa (70 AD). Wabuchaza obo butshalalalo njengeentsuku zempindezelo, obabuyinxalenye yesibhengezo saKhe sokuqala sobulungiseleli baKhe. “Iintsuku zempindezelo” zazingameli kuphela ukutshatyalaliswa kweYerusalem ngonyaka ka-70, kodwa kwanexesha lomsindo kaThixo njengoko limelwe zizibetho ezisixhenxe zokugqibela.

Kuba olu lusuku lweNkosi uThixo wemikhosi, imini yempindezelo, ukuze aziphindezelele kwiintshaba zakhe; yaye ikrele liya kudla, lihluthe, lize linxilise ligazi lazo; kuba iNkosi uThixo wemikhosi inombingelelo ezweni lasentla ngasemlanjeni iYufra. Yereimiya 46:10.

“imini yempindezelo” phezu kweBhabheli, emelwe “lidini ezweni lasentla ngasemlanjeni iYufrathe,” iqala ngomthetho weCawa oza kufika kungekudala.

Ngenxa yomsindo kaYehova aliya kuhlalwa, koko liya kuba yinkangala ephelileyo; wonke odlula ngaseBhabheli uya kumangaliswa, aze amtswine ngenxa yazo zonke izibetho zalo. Zibekeni ngokoluhlu lokulwa nijikeleze iBhabheli macala onke; nonke nina nitshonisa isaphetha, mdubuleni, ningasindisi zitolo; kuba lonile kuYehova. Memelelani nxaanye nalo macala onke; linikile isandla salo; iziseko zalo ziwile, iindonga zalo zidilizwe; kuba le yimpindezelo kaYehova; ziphindisele kulo; njengoko lenzayo, yenzani kwalo. Sikelani umhlwayeli eBhabheli, nalowo uphatha irhengqa ngexesha lokuvuna; ngenxa yokoyika ikrele locinezelo baya kubuyela eluntwini lwakhe, elowo, babaleke elizweni lakhe, elowo. USirayeli uyigusha ethe saa; iingonyama zingxothile; kuqala ukumkani waseAsiriya umdle; ekugqibeleni lo Nebhukadenetsare, ukumkani waseBhabheli, uwatyumze amathambo akhe. Ngenxa yoko utsho uYehova wemikhosi, uThixo kaSirayeli ukuthi, Yabonani, ndiya kumohlwaya ukumkani waseBhabheli nelizwe lakhe, njengoko ndamohlwayayo ukumkani waseAsiriya. Ndiya kumbuyisela uSirayeli endaweni yakhe yokuhlala, adle eKarmeel naseBhashan, umphefumlo wakhe waneliswe entabeni yakwaEfrayim naseGiliyadi. Ngaloo mihla nangelo xesha, utsho uYehova, ubugwenxa bukaSirayeli buya kufunwa, bungabikho; nezono zakwaYuda, zingafunyanwa; kuba ndiya kubaxolela abo ndibasindisayo. Nyukani nilwe nelizwe laseMeratahim, nalo, nabemi basePekodi; liphangeni, nibatshabalalise ngokupheleleyo emva kwabo, utsho uYehova, nenze ngokwako konke endiniyale ngako. Isandi sedabi sisezweni, nesentshabalalo enkulu. Hayi, indlela esityunyuziwe nesophukileyo ngayo isando sehlabathi liphela! Hayi, indlela iBhabheli ethe yaba yinkangala ngayo phakathi kweentlanga! Ndibeke umgibe ngenxa yakho, nawe ubanjwe, Bhabheli, ube ungazi; ufundenwe, wabanjwa kananjalo, ngenxa yokuba usukuzene noYehova. UYehova uvule uvimba wakhe wezixhobo, wakhupha izikhali zengqumbo yakhe; kuba lo ngumsebenzi weNkosi uYehova wemikhosi ezweni lamaKaledi. Yizani kulo, nisuka kowona mda ukude, nivule oovimba balo; liqweqwediseni libe ziimfumba, nilitshabalalise ngokupheleleyo; makungasali nto yalo. Xhelani zonke iinkunzi zalo; maze zehlele ekuxhelweni; yeha kubo! kuba ifikile imini yabo, ixesha lokuvelelwa kwabo. Lizwi labo basabayo besinda ezweni laseBhabheli, lokuvakalisa eZiyon impindezelo kaYehova uThixo wethu, impindezelo yetempile yakhe. Bizani ndawonye abatoli ngokuchasene neBhabheli; nonke nina nitshonisa isaphetha, misani inkampu ngakuwo macala onke; makungasindi namnye wabo; mbuyekezeni ngokomsebenzi walo; ngokwako konke elikwenzileyo, yenzani kwalo; kuba liye lazingca ngokuchasene noYehova, ngokuchasene noLowo Ungcwele kaSirayeli. Yeremiya 50:13–29.

Ukutshatyalaliswa kweYerusalem ngonyaka wama-70 AD kumela isigwebo sokuphunyezwa sehenyukazi laseBhabheli, esiqalisa ngomthetho weCawa oza kungekudala eUnited States. UYesu wayesazi ukuba wayechonga unyaka wama-70 AD njengomthetho weCawa oza kungekudala, kuba unguMbhaleli weLizwi laKhe, yaye unguLizwi. Kubalulekile ukuqonda imeko yesiprofeto uYesu asibeka phambili kuLuka isahluko samashumi amabini ananye, ukuze kuqondwe ukuba luphi uphawu oluchaza ukuba isizukulwana sokugqibela sifikelele.

Siya kuya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ukuza kukaKristu kuya kwenzeka kwelona xesha limnyama embalini yalo mhlaba. Imihla kaNowa nekaLote ibonisa imeko yehlabathi kanye ngaphambi kokuza koNyana womntu. IZibhalo, zikhomba phambili kweli xesha, zivakalisa ukuba uSathana uya kusebenza ngamandla onke, ‘nangayo yonke inkohliso yobugwenxa.’ 2 Tesalonika 2:9, 10. Ukusebenza kwakhe kutyhilwa ngokucacileyo bubumnyama obanda ngokukhawuleza, ziimpazamo ezininzi, iimfundiso ezilahlekisayo, neenkohliso zale mihla yokugqibela. USathana akakhokeli ihlabathi kuphela ekuthinjweni, kodwa neenkohliso zakhe ziyabuvundisa ubucawa obuzibiza ngegama leNkosi yethu uYesu Kristu. Uwexuko olukhulu luya kukhula lube bubumnyama obunzulu njengaphakathi kobusuku. Kubantu bakaThixo luya kuba bubusuku bovavanyo, ubusuku bokulila, ubusuku bentshutshiso ngenxa yenyanyiso. Kodwa phakathi kwabo obo busuku bobumnyama, ukukhanya kukaThixo kuya kukhanya.

NguYe obangela ukuba “ukukhanya kukhanye kuphume ebumnyameni.” 2 Korinte 4:6. Xa “umhlaba wawungenakumila, ulilize; yaye ubumnyama babuphezu kobuso bamanzi anzonzobila,” “uMoya kaThixo wandanda phezu kobuso bamanzi. Wathi uThixo, Makubekho ukukhanya; kwaza kwabakho ukukhanya.” Genesis 1:2, 3. Ngokunjalo, ebusuku bobumnyama bokomoya, ilizwi likaThixo liyaphuma lisithi, “Makubekho ukukhanya.” Kubantu baKhe uthi, “Phakama, ukhanye; ngokuba ukukhanya kwakho kufikile, nozuko lukaYehova lukuphumele.” Isaya 60:1.

“‘Yabonani,’ itsho iSibhalo, ‘ubumnyama buya kugubungela ihlabathi, nesithokothoko sobumnyama abantu; kodwa uYehova uya kuphuma phezu kwakho, nobuqaqawuli baKhe buya kubonakala phezu kwakho.’ Ivesi 2. UKristu, ukumenyezela kobuqaqawuli bukaYise, weza ehlabathini njengokukhanya kwalo. Weza ukuze amele uThixo ebantwini, yaye kubhaliwe ngaYe ukuba wathanjiswa ‘ngoMoya oyiNgcwele nangamandla,’ yaye ‘wahambahamba esenza okulungileyo.’ IZenzo 10:38. Kwindlu yesikhungu yaseNazarete Wathi, ‘UMoya weNkosi uphezu kwaM, ngokuba Indithambisele ukuba ndivakalise iindaba ezilungileyo kumahlwempu; Indithume ukuba ndiphilise abantliziyi zaphukileyo, ndivakalise inkululeko kubathinjwa, nokubuyiselwa kokubona kwiimfama, ndikhulule abatyumkileyo, ndivakalise umnyaka owamkelekileyo weNkosi.’ Luka 4:18, 19. Lo yayingumsebenzi awawugunyazisa abafundi baKhe ukuba bawenze. ‘Nina nilukhanyiso lwehlabathi,’ watsho. ‘Makukhanye ngokunjalo ukukhanya kwenu phambi kwabantu, ukuze bayibone imisebenzi yenu emihle, bamzukise uYihlo osemazulwini.’ Mateyu 5:14, 16.” Abaprofeti nooKumkani, 217, 218.