

Incwadi kaDaniyeli - Inombolo Ikhulu Neshumi Nanhlanu

Ukwambulwa Kwezimpawu Zobuprofethi Zesizukulwane Sokugcina

Jeff Pippenger

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Esizukulwaneni sokugcina sabantu abadlulwayo, kubonakala izici ezithile ezingokwesiprofetho. Khona-ke bayisizukulwane sezinyoka ezinobuthi, ngokuba sebebumbé isimilo sikaSathane. Bayisizukulwane sabaphingi, ngokuba sebengene ezibophweni ezingangcweliswanga nezitha zikaNkulunkulu. Sebefinyelele esimweni lapho bebona khona, kodwa bengaqondi, bezwa, kodwa benganaki, ngokuba bengakaphenduki, okumelelwa njengezinhliziyó zabo zikhuluphele. UMose waqala ukukhuluma ngale nto uqobo.

UMose wabiza wonke u-Israyeli, wathi kubo: Nibonile konke iNkosi eyakwenza phambi kwamehlo enu ezweni laseGibhithe kuFaro, nakuzo zonke izinceku zakhe, nakulo lonke izwe lakhe; izilingo ezinkulu amehlo enu azibonile, izibonakaliso, nalezo zimangaliso ezinkulu; nokho iNkosi ayikaze ininike inhliziyó yokuqonda, namehlo okubona, nezindlebe zokuzwa, kuze kube namuhla. Duteronomi 29:2–4.

Ekuqaleni kokukhulunywa kwesimo saseLawodikeya sokubona nokuzwa, lokho abantu bakaNkulunkulu abangakwazi ukukubona kuyizibonakaliso nezimangaliso zomlando wabo oyisisekelo. UJeremiya ukhomba lesi simo njengophawu “Iwezintombi eziyiziwula” ezinsukwini zokugcina, nanjengesifaniso sokwenqaba kwezintombi eziyiziwula ukwamukela imiyalezo yezingelosi ezintathu, eqala ngesimemezelo sengwelelosi yokuqala sokwesaba uNkulunkulu onguMdali. Ngenxa yalokhu kuvukela abayamukeli imvula yokugcina.

Memezalani lokhu endlini kaJakobe, nikumemezele kwaJuda, nithi: Yizwani manje lokhu, nina bantu abayiziwula, abangenakuqonda; abanamehlo, kepha ababoni; abanamadlebe, kepha abezwa. Anangesabi yini na? usho uJehova; aningethuki yini ebukhoneni bami, mina engabeka isihlabathi saba ngumngcele wolwandle ngesimiso esiphakade, ukuze lungaleqi? Nakuba amagagasi alo eziphithizela, nokho awanqobi; nakuba ebhonga, nokho awakwazi ukuweqa. Kepha laba bantu banenhliziyó ehlobukayo nehlobukile; bahlubukile, bahamba. Futhi abasho enhliziyweni yabo ukuthi: Asesabe manje uJehova uNkulunkulu wethu, onika imvula, eyokuqala neyokugcina, ngesikhathi sayo; usigcinelela amasonto amisiwe okuvuna. Ububi benu buziphambanisile lezi zinto, nezono zenu zinibambe okuhle. Jeremiya 5:20–25.

UHezekeli ubakhomba labo ababonakalisa izimpawu ezifanekiselwa ukubona kodwa bengaqondi njengendlu evukelayo. Bayindlu evukelayo engeke iwubone umlando wezisekelo zayo, abayizintombi eziyiziwula, ezingaguqukile ngoba ziyenqaba umlayezo wengelosi yokuqala, okuwukuwenqaba konke, ngokuba uma ungawamukeli umlayezo wengelosi yokuqala, awunakuwamukela owesibili nowesithathu. Kulesi simo imvula yokugcina ibanjelwa kude nalezi zintombi ngesikhathi semvula yokugcina. Emva kokuba uJesu eselusingathile lolu phawu

ekulandiseni Kwakhe, wase eqhubeka wabeka umfanekiso womhlwanyeli.

Kepha abusisiwe amehlo enu, ngoba ebona; nezindlebe zenu, ngoba zizwa. Ngokuba iqiniso ngithi kini, abaprofethi abaningi nabantu abalungileyo babefisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga. Ngakho-ke zwanini umfanekiso womhlwanyeli. Uma noma ubani ezwa izwi lombuso, engaliqondi, kufika omubi, akuhlwithe lokho okuhlwanyelwe enhliziyweni yakhe. Nguye lo owamukela imbewu eceleni kwendlela. Kepha owamukela imbewu ezindaweni ezinamadwala nguyena olizwayo izwi, alwamukele masinyane ngentokozo; nokho akanampande kuye, kodwa uhlala isikhashana; ngokuba lapho kuvela usizi noma ukuhlushwa ngenxa yezwi, masinyane uyakhubeka. Nalo owamukela imbewu phakathi kwameva nguyena olizwayo izwi; kodwa ukukhathalela kwaleli zwe nenkohliso yengcebo kuklinya izwi, bese engabi nazithelo. Kepha owamukela imbewu emhlabathini omuhle nguyena olizwayo izwi, aliqonde; naye uthela izithelo, akhiqize, omunye ikhulu, omunye amashumi ayisithupha, omunye amashumi amathathu. Wabeka kubo omunye umfanekiso, ethi: Umbuso wezulu ufaniswa nomuntu owahlwanyela imbewu enhle ensimini yakhe. Kepha abantu belele, kwafika isitha sakhe, sahlwanyela ukhula phakathi kukakolweni, sase sihamba. Kepha lapho izithombo sezihlume, seziveza izithelo, khona kwabonakala nokhula. Ngakho izinceku zomninindlu zafika, zathi kuye: Nkosi, awuhlwanyelanga yini imbewu enhle ensimini yakho na? Pho ivela kuphi khona leli khula? Wathi kuzo: Lokhu kwenziwe yisitha. Izinceku zathi kuye: Uyathanda yini ukuba sihambe siluqoqe? Kepha wathi: Qha; funa kuthi lapho niqoqa ukhula, nisiphule kanye nalo nokolweni. Kuyekeni kukhule kokubili ndawonye kuze kube sekunqotshweni; ngesikhathi sokuvuna ngiyakuthi kwabavuni: Qoqani kuqala ukhula, nilubophe izinyanda ukuze lushiswe; kodwa ukolweni niwubuthele esibayeni sami. Mathewu 13:16–30.

Iziwula ziyinsungulo, kanti abahlakaniphileyo bayikolweni. Emfanekisweni wezintombi eziyishumi, ukuba namafutha yikho okuveza umehluko phakathi kwezigaba zombili; futhi endabeni kakolweni nezingungulu kusekelwe ekutheni imbewu, eyilizwi, iyaqondwa yini. Ukukhulunywa kokuqala kukaMose ngesigaba esingeke sibone, ngakho-ke singaqondi, kubeka umlayezo okufanele uqondwe njengezibonakaliso nezimangaliso zomlando oyisisekelo. Inkomba yokugcina yesiprofetho ka-Ellen White mayelana nezakhi zobumpumputhe bendlu evukelayo iveza ukuthi amehlo abusisiwe ukubona lokho wonke amadoda alungileyo ayefisa ukukubona kwakungumlando wenhlangano kaMillerite.

“Yonke imiyalezo eyanikezwa kusukela ngowe-1840 kuya kowe-1844 kumele yenziwe ibe namandla manje, ngoba baningi abantu asebelahlekelwe ukuqondisa kwabo. Leyo miyalezo kumele iye kuwo wonke amabandla.

“UKristu wathi, ‘Ayabusiwa amehlo enu, ngoba ebona; nezindlebe zenu, ngoba zizwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi nabantu abalungileyo bafisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Ayabusiwa amehlo abona izinto ezabonwa ngowe-1843 nango-1844.” Manuscript Releases, umqulu 21, 436, 437.

UJesu uhlala ebonisa ukuphela ngesiqalo, futhi ukubhekisela kokuqala kulabo abanamehlo, kodwa abangaboni noma abaqondi, kanye nokubhekisela kokugcina kukhomba ukuthi umlando oyisisekelo wendlu ehlubukayo yilokho okungabonwa, ngakho-ke okwaliwayo, futhi ngaleyo ndlela kuvimbele abayiziwula ekuboneni imvula yangemuva. Umlando ka-1840–1844 wawufanekiselwa ukukhululwa kuka-Israyeli wasendulo ebugqilini baseGibhithe. Ukwehluleka kuka-Israyeli wasendulo ukudlula esigabeni sokuqala sokuvivinywa kwabafikisa eKadeshi, lapho bamukela khona umbiko wamanga wezinhloli eziyishumi futhi bakhetha induna entsha ukuba ibaholele babuyele eGibhithe. Eminyakeni engamashumi amane kamuva babuyiselwa eKadeshi, futhi uMose wehluleka ngokushaya iDwala okwesibili.

Nakuba uMose ehluleka, uJoshuwa waqhubeka nokubahola ebangenisa eZweni Lesithembiso. Isivivinyo sokugcina eKadeshi sasihambisana nokuvukela okukhulu, ngokuba uJesu uhlale ebonisa ukuphela ngesiqalo, futhi ukuvukela kwezinhloli eziyishumi eKadeshi ekuqaleni kweminyaka engamashumi amane, kanye nasekupheleni kweminyaka engamashumi amane, nakho kufanekisa ukuvukela okukhulu eKadeshi. Nokho, naphezu kokuvukela kukaMose eKadeshi, umbono wokungena eZweni Lesithembiso wawungasabambezeleki.

Ekuhlubukeni kwango-1863, okwaholela ekuhlubukeni okwande kakhulu kwango-1888, okwabe sekuyaholela ekuhlubukeni okwande kakhulu kwango-1919, okwafinyelela esicongweni ekuhlubukeni kwango-1957, uJesu wabuyisela ubu-Adventisti baseLawodikeya eKadeshi. Wabuyisela bona emlandweni lapho ingelosi yesithathu yafika khona futhi yaqala inqubo yokuvivinywa eyagcina ibonakalise ukuhlubuka kwango-1863, kanye nokuxoshwa kokuzulazula ehlane laseLawodikeya. Ingelosi yesithathu yangena emlandweni wokugcina wobu-Adventisti baseLawodikeya ngoSeptemba 11, 2001, lapho ingelosi enamandla yesAmbulo isahluko 18, okuyiyona ngelosi yesithathu, yehla. Khona-ke yamemezela ukuthi iBabiloni liwile, njengoba kwakufanekiselwa ukudilizwa kombhoshongo kaNimrode, lapho imibhoshongo yaseDolobheni laseNew York idilizwa.

“Isigijimi sengelosi yesithathu asiyikuqondwa; ukukhanya okuyakukhanyisela umhlaba ngenkazimulo yako kuyobizwa ngokuthi kungukukhanya kwamanga yilabo abenqaba ukuhamba enkazimulweni yako eqhubekela phambili.” Review and Herald, Meyi 27, 1890.

Njengakwa-Israyeli wasendulo, kunjalo naku-Israyeli wanamuhla. Isizukulwane esifakaza uSeptemba 11, 2001 siyisizukulwane sokugcina. UJesu wathi kuLuka isahluko samashumi amabili nanye ukuthi “lesi sizukulwane,” futhi wasichaza leso sizukulwane njengalabo abaphila ngesikhathi amazulu nomhlaba kudlula, okwenzeka ekuBuyeni kwesibili. Leso sizukulwane esiphila size sibone ukubuya kukaKristu siyobe sesiqaphele isibonakaliso esibafakazela ukuthi bayisizukulwane sokugcina. Siyokwazi futhi siqonde ukuthi yibo abaphila ngesikhathi “umphumela wawo wonke umbono” ungasabe “ulibaziseka.”

Ngenkathi uJesu esuka ethempelini kanye nabafundi, bamcela ukuba abachazele lokho ayekusho ngokuchaza kwakhe ukubhujiswa kwethempeli. Leyo ngxoxo yayimelela ingxoxo abafundi bakhe abayoba nayo esizukulwaneni sokugcina. Abafundi babefisa ukuqonda lokho ayekusho lapho efundise ngokuphindaphindiwe ukuthi ibandla lama-Adventist laseLawodikeya lizokhukhulwa

ngumthetho weSonto osuzayo maduzane, njengoba abakhulekeli abakulo bekhafulelwa ngaphandle emlonyeni wakhe, futhi bengaseyibo labo abamkhulumelayo.

Ekuphenduleni abafundi, uJesu wachaza ukubhujiswa kweJerusalema kanye nomlando owalandela, kuze kuyofika ekupheleni kwezwe. Ngemva kokubeka obala umbono womlando kuze kube yivesi leshumi nesishiyagalolunye, wabe esekhuluma ngokubhujiswa kweJerusalema, ukubhujiswa okwakungase kwenzeka esiphambanweni, kodwa okwahlehliswa cishe iminyaka engamashumi amane ngomusa kaNkulunkulu nangokubekezela kwakhe okukhulu. Ekupheleni kwaleyo minyaka engamashumi amane kwakuyoba khona insali eyayiyophunyuka ekubhujisweni, kodwa kuphela uma yayisibonile isibonakaliso asesezinikile ngaleso sikhathi.

Ekuqaleni kuka-Israyeli wasendulo kwakukhona isikhathi seminyaka engamashumi amane, esaqala ngesahlulelo phezu kokuvukela kwezimpimpi eziyishumi, esahlehliselwa emuva iminyaka engamashumi amane ngenxa yokunxusela kukaMose. Ekupheleni kuka-Israyeli wasendulo kwakukhona isahlulelo phezu kokuvukela kwesiphambano, esahlehliselwa emuva iminyaka engamashumi amane ngenxa yokubekezela nokuhawukela kukaKristu. Kuzo zombili lezi zindaba zomlando kwakukhona insali eyaphunyuka. UJesu uhlale ebonakalisa ukuphela kwento ngokuqala kwento.

UJesu wakhuluma ngesibonakaliso esihambisana nokubhujiswa kweJerusalema, wasichaza ngokuthi “izinsuku zempindiselo.”

“Nxa nibona iJerusalema izungezwe ngamabutho, yazini khona ukuthi incithakalo yayo isiseduze. Khona-ke abaseJudiya mababalekele ezintabeni; nalabo abaphakathi kwayo mabaphume; nalabo abasemaphandleni mabangeni kuyo. Ngokuba lezi ziyizinsuku zokuphindisela, ukuze kugcwaliseke konke okulotshiweyo.” Luka 21:20–22.

“usuku lokuphindisela” yizinhlopho eziyisikhombisa zokugcina, futhi ngenxa yalesi sizathu uDade White uhambelanisa ukubhujiswa kweJerusalema nokwahlulela kukaNkulunkulu kokuphoqelela ezinsukwini zokugcina.

Sondelani, nina zizwe, ukuze nizwe; lalelani, nina bantu: makulizwe umhlaba, nakho konke okukulo; izwe, nakho konke okuvela kulo. Ngokuba ulaka lweNkosi luphezu kwazo zonke izizwe, nokufutheka kwayo kuphezu kwawo wonke amabutho azo: iwabhuhise nya, iwanikele ekuhlathshweni. Nababuleweyo bawo bayakuhlwa, nephunga elibi lezidumbu zawo liyakwenyuka liphume kuzo, nezintaba ziyakuncibilika ngegazi lawo. Lonke ibutho lasezulwini liyakuhlakazwa, namazulu agoqwe ndawonye njengomqulu; lonke ibutho lawo liyakuwa, njengokuwiswa kweqabunga emvinini, nanjengomkhiwane owileyo emkhiwaneni. Ngokuba inkemba yami iyakucwiliswa ezulwini: bhekani, iyakwehlela phezu kwe-Idumiya, naphezu kwabantu besiqalekiso sami, ekwahlulelweni. Inkemba yeNkosi igcwele igazi, ikhuluphaliswe ngamafutha, nangezazi lamawundlu nelembuzi, nangamafutha ezinso zezinqama; ngokuba iNkosi inomhlatshelo eBhozira, nokuhlathshwa okukhulu ezweni lase-Idumiya. Nezinyathi ziyakwehla kanye nabo, namathole kanye nezinkunzi; nezwe labo liyakumanziswa ngegazi, nothuli lwabo lukhuluphaliswe ngamafutha. Ngokuba yilusuku lwempindiselo yeNkosi, nomnyaka wokubuyisela ngenxa yembango yaseSiyoni. U-Isaya

34:1–8.

UJesu wanikeza ukwethulwa Kwakhe kokuqala emphakathini eNazaretha, ezimemezela njengoMesiya. Lokho kwethulwa kwakulawulwa ngokwesiprofetho ngumthetho wokukhulunywa kokuqala. Ukufundwa Akukhethayo kwabonisa ukuthi umsebenzi Wakhe wawuhlanganisa ukumemezela “usuku lwempindiselo lweNkosi.” Okungukuthi, ngokuka-Isaya, futhi “ngumnyaka wezimpindiselo ngenxa yempikiswano yeZiyoni.”

KwakuseNazaretha lapho uKristu aqala khona inkonzo yaKhe yasobala futhi wazimemezela njengoMesiya. Kwaba yileso sikhathi lapho labo ababezwa amazwi aKhe, kodwa bengaqondi, bazama ukumubulala ngokumphonsa bevela entabeni. Ukuqala kwenkonzo yaKhe kwaphawulwa ngabantu bomuzi wakubo bezama ukumubulala, kanti ukuphela kwenkonzo yaKhe abantu baKhe bamubulala. Inkonzo yaKhe yayiwukuzazisa njengoMesiya, aba yikho lapho egcotshwa ekubhaphathizweni kwaKhe. Ekubhaphathizweni kwaKhe kwehla uphawu lobuNkulunkulu ukuze kuqinisekise ukugwaliseka kwesiprofetho sokufika kukaMesiya. Ngo-Agasti 11, 1840 kwehla uphawu lobuNkulunkulu ukuze kuqinisekise isiprofetho somlayezo wokuhlolwa walowo mlendo. Futhi ngoSeptemba 11, 2001 kwehla uphawu lobuNkulunkulu ukuze kuqinisekise umlayezo walowo mlendo owawubikezelwe, okuwumyalezo wemvula yokugcina.

“Ngemva kokusebenza izinsuku ezimbili namaSamariya, uJesu wabashiya ukuze aqhubeke nohambo lwakhe oluya eGalile. Akazange abambezeleke eNazaretha, lapho ayichitha khona intsha yakhe kanye nobudala bakhe bokuqala bobudoda. Ukwamukelwa kwakhe esinagogeni lapho, ngesikhathi ezimemezela njengoGcotshiwe, kwakungathandeki kakhulu kangangokuba wanquma ukufuna amasimu athela kakhulu, ukushumayela ezindlebeni ezazizolalela, nasezinhliziyweni ezazizokwamukela isigijimi sakhe. Wamemezela kubafundi bakhe ukuthi umprofethi akanadumo ezweni lakubo. Lesi sisho siveza lokho kunqikaza kwemvelo abantu abaningi abanako ukuvuma noma yikuphi ukukhula okumangalisayo nokufanele ukubongwa komunye oye waphila ngokungazigqaji phakathi kwabo, futhi abamaziyo eduze kusukela ebuntwaneni. Ngesikhathi esifanayo, labo bantu abafanayo bangase bathatheke ngokweqile ngenxa kwezisho zokuziphakamisa zomfokazi nezomuntu ongumzuli.” The Spirit of Prophecy, volume 2, 151.

KuLuka isahluko samashumi amabili nanye, uKristu ukhomba abayizinkulungwane eziyikhulu namashumi amane nane, isizukulwane sokugcina esingafi. Lokhu ukwenza ngokwethula umlando owaqala ngokuhambela kwakhe kokugcina lokho okwakukade kuyindlu kaYise, kodwa okwase sekuyindlu yamaJuda. Endabeni yalowo mlendo uJesu aqala ukuwethula wafinyelela lapho iJerusalema, nethempeli abafundi ababefuna ukwazi ngalo, kwakuzobhujiswa khona (70 AD). Wachaza lokho kubhujiswa njengezinsuku zokuphindisela, okwakuyingxenye yesimemezelo sakhe sokuqala senkonzo yakhe. “Izinsuku zokuphindisela” zazingamele kuphela ukubhujiswa kweJerusalema ngonyaka ka-70, kodwa futhi nesikhathi solaka lukaNkulunkulu njengoba lumelwe ezinhlekeleleni eziyisikhombisa zokugcina.

Ngokuba lolu usuku lweNkosi uJehova wamabandla, usuku lwempindiselo, ukuze aziphindise ezitheni zakhe; nenkemba iyakudla, isuthe, idakwe yigazi lazo; ngokuba iNkosi uJehova wamabandla inomhlatshelo ezweni lasenyakatho ngasemfuleni i-Ewufrathe. Jeremiya

46:10.

“Usuku lokuphindisela” phezu kweBabiloni, olumeleke “ngomhlatshelo ezweni lasenyakatho ngasemfuleni i-Ewufathe,” luqala ngomthetho weSonto osuzofika maduzane.

Ngenxa yolaka lweNkosi alisayikuhlalwa muntu, kodwa liyakuba yincithakalo ngokupheleleyo; yilowo nalowo odlula ngaseBhabhiloni uyakwethuka, ahlengezele ngenxa yazo zonke izinhluho zalo. Zihleleni ukumelana neBhabhiloni nxazonke; nonke enigotsha umnsalo, lidubuleni, ningagodli misho: ngokuba sonile eNkosini. Memenezeleni nxazonke; selinikele isandla salo; izisekelo zalo ziwile, izindonga zalo zidilizwiwe; ngokuba lokhu kuyimpindiselo yeNkosi; ziphindiseleni kulo; njengoba lenzile, yenzani kulo. Nqumani umhlwanyeli eBhabhiloni, naye ophethe isikela ngesikhathi sokuvuna; ngenxa yokwesaba inkemba ecindezelayo bayakuphendukela, yilowo nalowo kubantu bakhe, babaleke, yilowo nalowo ezweni lakhe. U-Israyeli uyimvu ehla kaze kileyo; izingonyama zimxoshile; kuqala inkosi yase-Asiriya imdlile; ekugcineni lo Nebukhadinezari inkosi yaseBhabhiloni imphule amathambo. Ngakho usho kanje uJehova Sebawoti, uNkulunkulu ka-Israyeli: Bheka, ngiyakumjezisa inkosi yaseBhabhiloni nezwe layo, njengalokho ngamjezisa inkosi yase-Asiriya. Ngiyakubuyisela futhi u-Israyeli endaweni yakhe yokuhlala, adle eKarmeli naseBashani, nomphfumulo wakhe waneliseke entabeni yakwa-Efrayimi naseGileyadi. Ngalezo zinsuku, nangaleso sikhathi, usho uJehova, ububi buka-Israyeli buyakufunwa, bube bungasekho; nezono zakwaJuda, zingafunyanwa; ngokuba ngiyabathethelela labo engibagcinayo. Khuphukela ezweni laseMerathayimi, yebo, ulwe nalo, nabakhileyo ePekodi; chitha, ubabhuhise ngokupheleleyo emva kwabo, usho uJehova, wenze ngokukho konke engikuyalile. Kuzwakala umsindo wempi ezweni, nowokubhujiswa okukhulu. Isando somhlaba wonke sinqunywe kanjani, sephukile kanjani! IBhabhiloni selibe yincithakalo kanjani phakathi kwezizwe! Ngikubekele ugibe, nawe ubanjiwe, Bhabhiloni, ungazi lutho; utholakele, wabanjwa futhi, ngokuba ulwile neNkosi. INkosi ivule isikhali sayo, yakhipha izikhali zolaka lwayo; ngokuba lo ngumsebenzi weNkosi uJehova Sebawoti ezweni lamaKhaledi. Zani kulo nisuka emngceleni wokugcina, nivule izinqolobane zalo; liqoqeni libe yizindunduma, nilibhuhise ngokupheleleyo; makungasali lutho kulo. Bulalani zonke izinkunzi zalo; maziye ekuhlatshweni; maye kuzo! ngokuba usuku lwazo selufikile, isikhathi sokuhanjelwa kwazo. Izwi lababalekayo nabaphunyukayo ezweni laseBhabhiloni, lokumemezela eSiyoni impindiselo yeNkosi uNkulunkulu wethu, impindiselo yethempeli layo. Bizelani ndawonye abacibisheli ukumelana neBhabhiloni; nonke enigotsha umnsalo, misani ngasekamu nxazonke kwalo; makungaphunyuki noyedwa kulo; niliphindisele ngokomsebenzi walo; njengakho konke elikwenzileyo, yenzani kulo; ngokuba lizikhukhumezile limelene neNkosi, limelene noNgcwele ka-Israyeli. Jeremiya 50:13–29.

Ukubhujiswa kweJerusalema ngonyaka ka-70 AD kumele isahlulelo esisebenzayo sesifebe saseBhabhiloni, esiqala emthethweni weSonto osondelayo e-United States. UJesu wayekwazi ukuthi wayehlonza unyaka ka-70 AD njengomthetho weSonto osondelayo, ngoba ungumbhali weZwi laKhe, futhi unguZwi. Kubalulekile ukuqaphela isimo sesiprofetho uJesu asibeka kuLuka isahluko samashumi amabili nanye, ukuze kuqondwe ukuthi yisiphi isibonakaliso esiveza ukuthi isizukulwane sokugcina sesifikile.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ukuza kukaKristu kuyokwenzeka esikhathini esimnyama kakhulu emlandweni waleli zwe. Izinsuku zikaNowa nezikaLoti ziveza isimo sezwe ngaphambi nje kokuza kweNdodana yomuntu. ImiBhalo, ibhekise phambili kulesi sikhathi, imemezela ukuthi uSathane uyosebenza ngawo wonke amandla nangakho ‘konke ukukhohlisa kokungalungi.’ 2 Thesalonika 2:9, 10. Ukusebenza kwakhe kwembulwa ngokucacile ubumnyama obanda ngokushesha, amaphutha amaningi, izihlubuki, nezinkohliso zalezi zinsuku zokugcina. Akusikho kuphela ukuthi uSathane uthumba izwe alenze isigqila, kodwa nezikhohliso zakhe zifaka imvubelo emabandleni ethu eNkosi uJesu Kristu azibiza ngokuthi awayo. Ukuhlubuka okukhulu kuyokhula kube ngubumnyama obujule njengaphakathi kwamabili. Kubantu bakaNkulunkulu kuyoba ubusuku bokulingwa, ubusuku bokukhala, ubusuku bokushushiswa ngenxa yeqiniso. Kodwa kulobo busuku bobumnyama ukukhanya kukaNkulunkulu kuyokhanya.”

“Wenza ‘ukukhanya kukhanye kuphume ebumnyameni.’ 2 Korinte 4:6. Ngenkathi ‘umhlaba wawungenasimo, ungenalutho; futhi ubumnyama babuphezu kobuso botwa,’ ‘uMoya kaNkulunkulu wahamba phezu kobuso bamanzi. UNkulunkulu wayesethi: Makube khona ukukhanya: kwase kuba khona ukukhanya.’ UGenesis 1:2, 3. Kanjalo nasebusuku bobumnyama bokomoya, izwi likaNkulunkulu liyaphuma lithi, ‘Makube khona ukukhanya.’ Kubantu Bakhe uthi, ‘Sukuma, ukhanye; ngokuba ukukhanya kwakho sekufikile, nenkazimulo kaJehova ikuphumele.’ U-Isaya 60:1.

“‘Bhekani,’ kusho uMbhalo, ‘ubumnyama buyakumboza umhlaba, nesigayegaye sobumnyama abantu; kepha uJehova uyakuphakama phezu kwakho, nenkazimulo yaKhe iyakubonakala phezu kwakho.’ Ivesi 2. UKristu, ukukhazimula kwenkazimulo kaYise, weza emhlabeni njengokukhanya kwawo. Weza ukuzomela uNkulunkulu kubantu, futhi ngaye kulotshiwe ukuthi wagcotshwa ‘ngoMoya oNgcwele nangamandla,’ futhi ‘wahambahamba enza okuhle.’ Izenzo 10:38. ESinagogeni laseNazareth wathi, ‘UMoya weNkosi uphezu kwaMi, ngokuba Ingigcobile ukuba ngishumayelevangeli kwabampofu; Ingithumile ukuba ngiphulukise abanenhliziyozaphukileyo, ngimemezele ukukhululwa kwabathunjiweyo, nokubuyiselwa kokubona kwabimpumpithe, ngikhulule abacindezelweyo, ngimemezele umnyaka owamukelekayo weNkosi.’ Luka 4:18, 19. Lokhu kwakungumsebenzi awathuma abafundi baKhe ukuba bawenze. ‘Nina ningukukhanya kwezwe,’ kusho Yena. ‘Ukukhanya kwenu makukhanye kanjalo phambi kwabantu, ukuze babone imisebenzi yenu emihle, bakhazimulise uYihlo osezulwini.’ Mathewu 5:14, 16.” Abaprofethi naMakhosi, 217, 218.