

Incwadi kaDaniyeli - Inombolo Eyikhulu Neshumi Nesithupha

*Ukwembulwa Kwezinsuku Zempindiselo: Ukuhlola Ngokwesiprofetho
Isixwayiso SikaJeremiya Nesizukulwane Sokugcina*

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Esihlokweni esedlule besicabangela uJeremiya isahluko samashumi amahlanu, futhi kuleso siqephu ukwahlulelwa kweBabiloni kuqala ngomthetho weSonto ozayo maduze e-United States kuphele ngolaka lukaNkulunkulu. Ukwahlulela kokugcina kuwusuku lokuphindisela lweNkosi olwamelwa ukubhujiswa kweJerusalema ngonyaka ka-70 AD. Ukubhujiswa kweJerusalema okwenziwa yiRoma ngo-70 AD kwakufanekiswe ngaphambili ukubhujiswa kweJerusalema okwenziwa nguNebukadinesari. Ngokuhlangene kwanikeza ofakazi ababili boKwahlulela Kokugcina kwesifebe saseThire, esiyisifebe futhi sesiAmbulo isahluko seshumi nesikhombisa.

UJeremiya uyasazisa ukuthi lapho impindiselo yeNkosi isifezekisiwe phezu kweBhabhiloni lanamuhla, iqala ngomthetho weSonto ozayo maduzane, khona-ke “Ngalezo zinsuku nangaleso sikhathi, usho uJehova, ububi buka-Israyeli buyakufunwa, kungabikho; nezono zakwaJuda, zingatholakali; ngokuba ngiyakubathethelela labo engibasindisileyo.” Ngalezo zinsuku, ukubekwa uphawu kwabakhulu abayikhulu namashumi amane nane ezinkulungwane kuyobe sekufeziwe kakade.

“Nenzani, bazalwane, emsebenzini omkhulu wokulungiselela? Labo abazihlanganisa nezwe bamukela isimo sezwe futhi balungiselela uphawu lwesilo. Labo abangazethembi, abazithobayo phambi kukaNkulunkulu futhi abahlanza imiphefumulo yabo ngokulalela iqiniso, laba bamukela isimo sasezulwini futhi balungiselela uphawu lukaNkulunkulu emabunzini abo. Lapho isimemezelo sesiphumile futhi isigxivizo sesibekiwe, isimilo sabo siyohlala simsulwa singenasici kuze kube phakade.” Testimonies, volume 5, 216.

Ukwahlulela kokugcina kuqala ngezwi lesibili lesAmbulo isahluko seshumi nesishiyagalombili, elibiza amadoda nabesifazane ukuba babaleke eBhabhiloni, futhi uJeremiya uthi, “usuku lwabo selufikile, isikhathi sokubahambela. Izwi lalabo ababalekayo nabaphunyukayo ezweni laseBhabhiloni, ukumemezela eSiyoni impindiselo kaJehova uNkulunkulu wethu, impindiselo yethempeli lakhe. Bizani ndawonye abacibisheli ukuba bahlasele iBhabhiloni: nonke enigobisa umnsalo, akanise nilizungeze nxazonke; makungaphunyuki noyedwa kulo: niphindisele kulo njengokomsebenzi walo; njengakho konke elikwenzileyo, yenzani kulo.” Ukwahlulela kwalo kufezwa “abacibisheli.” Ukubhekiselwa kokuqala kumcibisheli emiBhalweni kumayelana no-Ishmayeli.

UNkulunkulu walizwa izwi lomfana; ingelosi kaNkulunkulu yabiza uHagari isezulwini, yathi kuye: “Yini ekukhathazayo, Hagari? Ungesabi; ngokuba uNkulunkulu ulizwile izwi lomfana lapho ekhona. Sukuma, uphakamise umfana, umbambe ngesandla sakho; ngokuba

ngiyakumenza isizwe esikhulu.” UNkulunkulu wase evula amehlo akhe, wabona umthombo wamanzi; wayeseya, wagcwalisa isikhwama ngamanzi, wamphuzisa umfana. UNkulunkulu wayenomfana; wakhula, wahlala ehlane, waba ngumcibisholo. Genesis 21:17–20.

“Thora lokuzamazama okukhulu komhlaba” encwadini yeSambulo isahluko seshumi nanye libonisa ukuqala kwesahlulelo esisebenzayo phezu kwesifebe saseRoma, esiqala ngomthetho weSonto ozayo maduze e-United States. Kulelo “hora” “usizi lwesithathu luyeza masinyane. Ingelosi yesikhombisa yase ikhala.” Usizi lwesithathu luyicilongo lesikhombisa. Ngabacibisheli bamaSulumane abasetshenziswayo ukuletha ukwahlulela kwaKhe phezu kwalabo abaphoqelega uphawu lwegunya likapapa (ukukhonza ngeSonto), futhi bahlukumeza labo abagcina uphawu lwegunya likaNkulunkulu (ukukhonza ngeSabatha).

KuLuka isahluko samashumi amabili nanye, uJesu, ekuphenduleni imibuzo yabafundi mayelana nokubhujiswa kweJerusalema nethempeli, unikeza ukulandisa komlando okuphinde kumelele umlando wezinsuku zokugcina. Ubhekisa “ezinsukwini zempindiselo,” okwakuyisici esiyisisekelo esingokwesiprofetho senkonzo yaKhe njengoMesiya, asichaza esimemezelweni saKhe sokuqala senkonzo yaKhe ngokufunda kumprofethi u-Isaya ebandleni laseNazaretha. Leso simemezelo saseNazaretha, kanye naleso siqephu esivela ku-Isaya, kwakungameleli inkonzo yaKhe kuphela, kodwa nomlayezo wabafundi baKhe, futhi ngokukhethekile umsebenzi nenkonzo yenhlangano yabayizinkulungwane eziyikhulu namashumi amane nane.

UMoya weNkosi uJehova uphezu kwami; ngokuba uJehova ungicobile ukuba ngitshumayeze izindaba ezinhle kwabamnene; ungithumile ukuba ngibophe abaphukileyo enhliziyweni, ngimemezele inkululeko kwabathunjiweyo, nokuvuleka kwejele kwababoshiweyo; ukumemezela umnyaka owamukelekayo weNkosi, nosuku lokuphindisela lukaNkulunkulu wethu; ukududuzela bonke abalilayo; ukumisela abalila eSiyoni, ukubanika ubuhle esikhundleni somlotha, amafutha entokozo esikhundleni sokulila, nengubo yokudumisa esikhundleni somoya wobunzima; ukuze babizwe ngokuthi bayizihlahla zokulunga, ukutshala kweNkosi, ukuze ikhazinyuliswe. Bayakwakha amanxiwa amadala, bavuse izincithakalo zangaphambili, balungise imizi echithekileyo, izincithakalo zezizukulwane eziningi. Abokufika bayakuma beluse imihlambi yenu, namadodana abezizwe ayakuba ngabalimi benu nabalimi bezivini zenu. Kepha nina niyakubizwa ngokuthi ningabaPristi beNkosi; abantu bayakunibiza ngokuthi ningabaKhonzi bakaNkulunkulu wethu; niyakudla ingcebo yezizwe, nizegabise ngenkazimulo yazo. Esikhundleni sehlazo lenu niyakuba nokuphindwe kabili; nasesikhundleni sokudideka bayakuthokoza ngesabelo sabo; ngalokho-ke ezweni labo bayakudla ifa eliphindwe kabili; intokozo ephakade iyakuba ngeyabo. Ngokuba mina Jehova ngiyakuthanda ukwahlulela, ngiyakuzonda ukuphanga ngenxa yomnikelo wokushiswa; ngiyakuqondisa umsebenzi wabo ngeqiniso, ngenze isivumelwano esiphakade nabo. Inzalo yabo iyakwaziwa phakathi kwezizwe, nabantwana babo phakathi kwabantu; bonke abababonayo bayakubavuma, ukuthi bayinzalo ayibusisile iNkosi. Ngiyakuthokoza kakhulu eNkosini, umphefumulo wami uyakujabula kuNkulunkulu wami; ngokuba ungembathisile izingubo zensindiso, ungisibekele ngengubo yokulunga, njengomyeni ezihlobisa ngemihlobiso, nanjengomlobokazi ezihlobisa ngamatshe akhe ayigugu. Ngokuba njengokuba umhlaba uveza ihlumela lawo, nanjengensimu ibangela ukuba okutshaliweyo kuyo kuhlume; kanjalo iNkosi uJehova iyakubangela ukulunga

nokudumisa kuhlume phambi kwezizwe zonke. Isaya 61:1–11.

Abayizinkulungwane eziyikhulu namashumi amane nane abekwa uphawu kuHezekeli isahluko sesishiyagalolunye, yilabo abalilela izono ezisebandleni nasezweni. “Umnyaka owamukelekayo weNkosi, nosuku lokuphindisela lukaNkulunkulu wethu,” yisikhathi lapho abaduduzwayo labo abalilayo eZiyoni, bese beba “yizihlahla zokulunga” ukuze “bakhazimulise iNkosi.”

Bakhazimulisa iNkosi, ngokuba “ngalezo zinsuku nangaleso sikhathi, usho uJehova, ububi buka-Israyeli buyakufunwa, bungabikho.” Labo abalilayo yilabo abebekwe uphawu, futhi yilabo “abayakwakha izincithakalo zasendulo,” “abayakuvusa amanxiwa okuqala, futhi” “abayakulungisa imizi echithiwe, amanxiwa ezizukulwane eziningi.” Bayakuthiwa “abaPristi beNkosi,” futhi abantu bayakubabiza ngokuthi “abaKhonzi bakaNkulunkulu wethu.”

Ukulunga balabo abayizinkulungwane eziyikhulu namashumi amane nane kuzaku “hluma phambi kwezizwe zonke,” lapho bephakanyiswa babe yisibonakaliso ngesikhathi sokuzamazama komhlaba okukhulu. Ukulunga kwabo kubangelwa kancane kancane, ngoba “njengokuba umhlaba uveza ihlumela lawo, nanjengokuba insimu iveza kuhlume okutshalwe kuyo; ngokunjalo iNkosi uJehova iyakwenza kuhlume ukulunga nokudumisa.” Ukubekwa uphawu kwalabo abayizinkulungwane eziyikhulu namashumi amane nane kwaqala ekufikeni kwemvula yokugcina ngo-September 1, 2001. Yilapho-ke amahlumela omhlaba avezwa khona. U-Isaya ukhomba isikhathi lapho amahlumela ahluma khona.

Ngesilinganiso, lapho sihluma, uyakuphikisana naso; ubamba umoya wakhe onamandla ngosuku lomoya wasempumalanga. Ngakho-ke ngalokhu ububi bukaJakobe buyakuhlalulelwa; futhi lesi yiso sonke isithelo sokususa isono sakhe: lapho enza wonke amatshe e-altare abe njengamatshe eshoki aqhekezwa abe yizicucu, ama-Ashera nezithombe akuyikuma. Isaya 27:8, 9.

“ngosuku lomoya wasempumalanga” ongowakhe “umoya onamandla” “awuvimbayo,” “ukuhluma” kwamahlumela kuyoqala lapho imvula “ilinganiswa.” “Awuvimbayo” kusho ukujinjwa. Lapho imimoya emine ivinjelwa yizingelosi ezine zesAmbulo isahluko sesikhombisa, kuqala ukubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane. Ngaleso sikhathi imvula yokugcina iqala “ukufafaza” ngokulinganisela, ngokuba igama elithi “ukulinganisa” kulelo vesi lisho ukulinganisela. Ekuqaleni kwesikhathi sokubekwa uphawu kwabaliyikhulu namashumi amane nane ezinkulungwane imvula yokugcina iyalinganiswa, kanti ekupheleni kwaleso sikhathi ayisenamkhawulo.

“Ukuthululwa okukhulu koMoya kaNkulunkulu, okukhanyisa umhlaba wonke ngenkazimulo yakhe, ngeke kufike size sibe ngabantu abakhanyiselwe, abazi ngokuhlangenwe nakho ukuthi kusho ukuthini ukusebenza kanye noNkulunkulu. Lapho sesinokuzinikela okuphelele, kwenhliziyo yonke, enkonzweni kaKristu, uNkulunkulu uyolivuma lelo qiniso ngokuthululwa koMoya wakhe ngaphandle kwesilinganiso; kodwa lokhu ngeke kwenzeke ngesikhathi ingxenye enkulu yebandla ingasebenzi kanye noNkulunkulu. UNkulunkulu angeke awuthulule uMoya wakhe lapho ubugovu nokuzitika kubonakala ngokusobala kangaka; lapho kubusa umoya okuthi, uma ubungafakwa emazwini, uveze leyo mpendulo kaKhayini,—‘Ngingumgcini womfowethu na?’ Uma iqiniso lalesi sikhathi, uma izibonakaliso

ezanda nhlangothi zonke, ezifakazela ukuthi ukuphela kwezinto zonke sekusondele, zinganele ukuvusa amandla alele alabo abavuma ukuthi bayalazi iqiniso, khona-ke ubumnyama obulingana nokukhanya obekukhanya buyobehlela le miphefumulo. Akukho ngisho nokufana kwesizathu sokuzithethelela ngokunganaki kwabo abayokwazi ukusethula kuNkulunkulu ngosuku olukhulu lokwahlulela kokugcina. Ngeke kube khona sizathu abangasinikela sokuthi kungani bengaphilanga, bengahambanga, bengasebenzanga ekukhanyeni kweqiniso elingcwele lezwi likaNkulunkulu, ngaleyo ndlela beveza ezweni elimnyama ngenxa yesono, ngokuziphatha kwabo, ngozwelo lwabo, nangokushisekela kwabo, ukuthi amandla neqiniso levangeli kwakungenakuphikiswa.” Review and Herald, Julayi 21, 1896.

Isikhathi sokuvinjanywa semvula yangasekupheleni nokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane siqala ngokulinganiswa kokuthululwa kukaMoya oNgcwele, ngoba ukolweni nokhula sekufikile esikhathini sokuvuna. Imvula iletha womabili la maqembu ekuvuthweni, bese kuthi ekugcineni kwesikhathi sokuvinjanywa ukolweni nokhula kwehlukaniswe, futhi ukolweni uyobe uswazi “ngokuhlangenwe nakho ukuthi kusho ukuthini ukuba yizisebenzi kanye noNkulunkulu” Khona-ke bayoba “nokuzinikela okuphelele, kwenhliziyo yonke, enkonzweni kaKristu, uNkulunkulu uyolivuma lelo qiniso ngokuthululwa kukaMoya wakhe ngaphandle kwesilinganiso.”

“Usuku lomoya onamandla wasempumalanga” lwafika ngo-September 11, 2001, kwaqala impikiswano kaHabakuki mayelana nomlayezo wamanga wokuthula nokulondeka womlayezo wemvula yokugcina, ngokuphambene nomlayezo okhomba usuku lokuphindisela lukaNkulunkulu. Ngaleso sikhathi izitshalo, kokubili ukolweni nokhula, zaqala ukuhluma nokuthela isithelo ezaziyakusibonakalisa ekwahlulelweni komthetho weSonto osuzayo maduze.

“Futhi, le mizekeliso ifundisa ukuthi akusayikuba khona isikhathi somusa ngemva kokwahlulela. Lapho umsebenzi wevangeli usuqediwe, kulandela ngokushesha ukwahlukaniswa phakathi kwabalungileyo nababi, futhi isiphetho seqembu ngalinye simiswa phakade.” Christ’s Object Lessons, 123.

Elinye iqembu likhothamela ilanga kuHezekeli isahluko sesishiyagalombili, kanti elinye lamukela uphawu lukaNkulunkulu kuHezekeli isahluko sesishiyagalolunye. KuLuka isahluko samashumi amabili nanye, uKristu ukhomba abayizinkulungwane eziyikhulu namashumi amane nane, futhi ubeka phambi kwethu isibonakaliso esiphawula isizukulwane sokugcina emlandweni womhlaba. Wakhomba isibonakaliso amaKristu okumelwe asiqaphele ukuze abaleke ekubhujisweni kweJerusalema.

Nxa lapho nibona iJerusalema livinjezelwe ngamabutho, khona yazini ukuthi incithakalo yalo isisondele. Khona-ke abaseJudiya mababalekele ezintabeni; nalabo abaphakathi kwalo mabaphume; futhi labo abasemaphandleni mabangangeni kulo. Ngokuba lezi ziyizinsuku zempindiselo, ukuze kugcwaliseke konke okulotshiweyo. Luka 21:20–22.

UJesu wabonisa, “umugqa phezu komugqa,” izimpawu ezengeziwe zesiprofetho zalesi sibonakaliso, ngoba amazwi Akhe aqoshwa hhayi nguLuka kuphela, kodwa nanguMathewu noMarku.

Futhi leli vangeli lombuso liyakushunyayelwa emhlabeni wonke, libe ngubufakazi ezizweni zonke; khona-ke ukuphela kuyakufika. Ngakho-ke nxa nibona isinengiso sokuchithwa, okwakhulunywa ngakho nguDanyeli umprofethi, simi endaweni engcwele, (ofundayo, akaqonde:) khona-ke abaseJudiya mababalekele ezintabeni. Mathewu 24:14–16.

Futhi ivangeli limelwe kuqala ukumemezelwa phakathi kwezizwe zonke. Kodwa nxa beselithatha, balinikela, lingakhathazeki ngaphambili ngalokho eliyakukukhuluma, njalo lingakucabangi kusengaphambili; kodwa loba yini eliyaphiwa ngalelohola, lokho yikho eliyakukukhuluma; ngoba akusini elikhulumayo, kodwa nguMoya oNgcwele. Manje umzalwane uzakunikela umzalwane ekufeni, loyise anikele indodana yakhe; labantwana bazavukela abazali babo, babenze babulawe. Njalo lizazondwa ngabantu bonke ngenxa yebizo lami; kodwa lowo ozakubekezela kuze kube sekupheleni, yena lowo uzasindiswa. Kodwa nxa selibona isinengiso sencithakalo, esakhulunywa nguDanyeli umprofethi, simi lapho okungafanelanga sime khona, (ofundayo akaqedisise,) lapho-ke abaseJudiya kababalekele ezintabeni. UMarko 13:10–14.

Ngaphambi kokuba izifo eziyisikhombisa zokugcina, okuyizona ukugwaliseka kokugcina nokuphelele “kwezinsuku zempindiselo,” zigwaliseke phezu kwezigaba ezimbili, ivangeli lombuso kufanele lishunyayelwe futhi limenyezelwe phakathi kwazo zonke izizwe. Umlayezo wevangeli unikezwa izizwe ngesikhathi somthetho weSonto ozayo maduzane e-United States, lapho izinkulungwane eziyikhulu namashumi amane nane ziphakanyiswa njengophawu. “Izinsuku zempindiselo” zimelela inkathi yoKwahlulela Kweziphathimandla kwesifebe saseBhabhiloni, eqala ngomthetho weSonto e-United States futhi iphela lapho uMikayeli esukuma khona, isikhathi somusa sabantu sivalwa, nentukuthelo kaNkulunkulu ithululwa ngezifo eziyisikhombisa zokugcina.

Isikhathi lesi “yihora” uMarku alikhombayo, futhi “yihora” “lokuzamazama komhlaba okukhulu,” futhi “yihora” lapho amakhosi ayishumi evumelana ukunikeza umbuso wawo wesikhombisa kubupapa. Lapho umphefumulo wokugcina usuwamukele ivangeli elishicilelwa kuzo zonke izizwe, isikhathi somusa siyavalwa, nolaka lukaNkulunkulu luthululwa ngaphandle kwesihe. Leso sikhathi siqala ngokumenyezelwa kwevangeli kuzo zonke izizwe lapho ibhanela liphakanyiswa, futhi siphela lapho umuntu wokugcina esabela emyalezweni wevangeli omenyezeliweyo, oshunyayelwayo, noshicilelwayo yilelo bhanela. Leso sikhathi “yizinsuku zokuphindisela.”

KuLuka, isahluko samashumi amabili nanye, uJesu ukhomba khona lowo mlandvo womlando, ngoba uchaza isizukulwane sokugcina, esingayikufa ngaphambi kokubuya Kwakhe kwesibili. Uchaza uphawu, olumele isinyanyiso sencithakalo esakhulunywa ngaso nguDanyeli umprofethi. Lolo phawu luyilapho isinyanyiso sencithakalo simi “endaweni engcwele,” nalapho “simi lapho kungafanele simi khona,” okuyisikhathi futhi lapho iJerusalema “izungezwe ngamabutho.”

Ngenkathi iJerusalema isizungezwe yizimpi ngonyaka ka-66 nguCestius, amaKristu aseJerusalema abaleka emzini, futhi uSister White uveza ukuthi akuzange kufe ngisho nomKristu oyedwa ngesikhathi sokubhujiswa okwagcina sekuphele ngonyaka ka-70. UCestius waqala ukujinjezelwa, wase ehoxa ngenxa yezizathu ezibonakala zingaziwa, futhi amaKristu ayekulo muzi abaleka ngokuvumelana nesixwayiso esihambisana naleso sibonakaliso. Ngonyaka ka-70 uTitus waqedela

ukubhujiswa ngokumisa futhi ukuvinjezelwa. Ukuvinjezelwa kukaCestius kwaba ukuqala kwalokho okubizwa ngokuthi iMpi Yokuqala YamaJuda NamaRoma, futhi ukuvinjezelwa nokubhujiswa okwenziwa nguTitus kwaba ukuphela kweMpi Yokuqala YamaJuda NamaRoma.

Wonke lowo mlando wahlala iminyaka emithathu nengxenye, waqala waphela ngokuvinjezelwa, futhi ekuqaleni kwakukho isibonakaliso sabantu bakaNkulunkulu. Lowo mlando wachazwa nguKristu njengezinsuku zokuphindisela kukaNkulunkulu, okuyisici esiqondile ayefanele ukusihlonza enkonzweni Yakhe. Lezo zinsuku zimelela ukwahlulela kokugcina okwehla phezu kwesifebe saseRoma okuqala ngomthetho weSonto osuzayo maduze, kuphele lapho kuvalwa umusa wesintu. Ekuqaleni kokwahlulela kokugcina kwesifebe saseBabiloni, abayikhulu namashumi amane nane ezinkulungwane baphakanyiswa njengophawu, okuyisibonakaliso. Lapho omunye umhlambi kaNkulunkulu ubona isibonakaliso, kufanele ubaleke uphume eBabiloni, okwachazwa ukubhujiswa kwalo ngokubhujiswa kweJerusalema.

Sizoqhubeka nokucabangela isahluko samashumi amabili nanye sikaLuka esihlokweni esilandelayo.