

# Incwadi KaDaniyeli - Inombolo Engamashumi Ayisikhombisa Nanhlanu

*Ukuhambisana Kweziprofetho: Kusukela Emyalezweni Ka-Isaya Kuya Ezambulweni Zezinsuku Zanamuhla*

Jeff Pippenger  
2024-02-08

Njengoba u-Isaya ethula umlayezo omelelwa yiminyaka engamashumi ayisithupha nanhlanu (isahluko sesikhombisa, ivesi lesishiyagalombili), kumholi omubi waseJerusalema, ukwenza lokho “ensimini yomfuli” nase “kupheleni komsele wechibi elingenhla,” ngonyaka ka-742 BC. U-742 BC umelela u-1863, ngokuba uJesu uhlale ebonisa ukuphela ngesiqalo. Ukuvukela kuka-1863 nakho futhi kumele umthetho weSonto e-United States, ngokuba uJesu uhlale ebonisa ukuphela kwento ngesiqalo sento. U-1863 wawuyisiqalo sebandla lama-Adventist aseLawodike elibhaliswe ngokomthetho, futhi lelo bandla lishiywa liyincithakalo “ekuzamazameni komhlaba okukhulu” komthetho weSonto. Inkampani ebuswa ngokomthetho nguMbuso (hhayi ukuphendulwa kokuthi iBandla lilawule uMbuso), ingaqhubeka kanjani ukugcina iSabatha losuku lwesikhombisa, ngesikhathi lapho lowo hulumeni ofanayo ngokomthetho enqabela ukukhonza ngosuku lwesikhombisa na?

Ekuqaleni nasekupheleni kwenkonzo kaKristu, wahlanza ithempeli. Ekuhlanzweni kwethempeli kokuqala uKristu wakhomba ukuthi abaholi babeyenze “indlu kaYise” yaba umhume wabaphangi, kodwa ekuhlanzweni kwethempeli kokugcina wakhomba ukuthi “indlu yabo” yayishiyelwe bona iyincithakalo. U-Israyeli wasendulo ufanekisa u-Israyeli wanamuhla. Wamisa walihlanza ithempeli labaMillerite ekuqaleni kobu-Adventist, kodwa ekuhlanzweni kokugcina, ukuhlanzwa kwabeyikhulu namashumi amane nane ezinkulungwane, ubu-Adventist baseLawodike buyakhafulelwa buphume emlonyeni wakhe, futhi “indlu yabo” isibe isishiywa iyincithakalo.

U-Isaya usensimini womhlanzi lapho ebhekana nenkosi u-Ahazi. Insimu yomhlanzi imelela ukuhlanzwa okwenziwa yiSithunywa seSivumelwano esiza masinyane ethempelini laso, futhi sihlanze amadodana kaLevi njengokungathi “ngensipho yomhlanzi.” Lokhu kuhlanzwa kwafezwa ekuqaleni kobu-Adventisti, futhi kuyafezwa futhi ekugcineni.

Bhekani, ngiyakuthuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; futhi iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yona kanye isithunywa sesivumelwano enithokoza ngaso; bhekani, siyakuza, usho uJehova Sebawoti. Kodwa ngubani ongamelana nosuku lokuza kwaso? Futhi ngubani oyakuma lapho sibonakala? Ngokuba sinjengomlilo womncibilikisi, nanjengensipho yowashayo; siyakuhlala njengomncibilikisi nomhlanzi wesiliva; siyakuhlanza amadodana kaLevi, siwahluze njengegolide nangesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakudala. Malaki 3:1–4.

U-Isaya uhlangana no-Ahazi, ephethe uphawu lwendodana yakhe, egama layo lifanekisela ukuthi ezinsukwini zokugcina “insali iyakubuya.” Insali yilabo “ababuyayo.” U-Isaya uhlangana nenkosi embi u-Ahazi ngesikhathi somlando wokuhlanjululwa kwethempeli, owaqala emlandweni wamaMillerite ngo-1844, wase ulethwa esiphethweni ngokungalaleli ngo-1863. Ezinsukwini zokugcina ukuhlanjululwa kungumlando wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Ukuba amaMillerite ayelandela ukuhola okuvulekileyo kukaNkulunkulu okwalandela u-1844, ayeyowuqeda umsebenzi.

“Ukuba ama-Adventist, emva kokudumala okukhulu ngo-1844, abambelela ngokuqinile ekukholweni kwawo futhi aqhubeka ngokubambana ekuholweni okuvulekile kukaNkulunkulu, emukela umlayezo wengelosi yesithathu futhi ewumemezela emhlabeni ngamandla kaMoya oNgcwele, ayeyobe ebone insindiso kaNkulunkulu, iNkosi yayiyosebenza ngamandla kanye nemizamo yawo, umsebenzi wawuyobe usuqediwe, futhi uKristu wayeyobe esefikile kudala ukwamukela abantu baKhe emvuzweni wabo. Kodwa esikhathini sokungabaza nokungaqiniseki esalandela lokho kudumala, abaningi kwabakholwayo ekufikeni kwesibili badela ukukholwa kwabo.... Ngaleyo ndlela umsebenzi wavinjwa, futhi umhlaba washiywa ebumnyameni. Ukuba wonke umzimba wama-Adventist wawubumbene phezu kwemiyalo kaNkulunkulu nokukholwa kukaJesu, umlando wethu ngabe wehluke kakhulu kangakanani!”  
Evangelism, 695.

Ukwehluleka “ukuqhubekela phambili ngokubambana ebuvulekweni bokuhlinzeka kukaNkulunkulu,” kwabaholela esimweni saseLawodikeya ngo-1856, futhi ukuhlubuka okwalandela ngo-1863 kwaphawula ukuqala kokuzula ehlane, okwakuboniswe ngu-Israyeli wasendulo lapho behluleka esivivinyweni sabo seshumi nesokugcina, base begwetshwa ukuba bafe ehlane phakathi neminyaka engamashumi amane eyalandela.

Indodana ka-Isaya inikeza isithembiso sokuthi ekuhlanjululweni kokugcina kwethempeli ezinsukwini zokugcina “insali iyakubuya.” Lokho “kubuyela” kwabo kuboniswa nguJeremiya, owathembiswa ukuthi uma “ebuyela,” wayezakuba umlindi kaNkulunkulu. Labo abayizinkulungwane eziyikhulu namashumi amane nane yibo ababuyile ekudumazekeni.

Labo abayizinkulungwane eziyikhulu namashumi amane nane baye babhekana nokudumazeka futhi balindela iNkosi yabo. Bafanekiswe izintombi ezihlakaniphileyo emlandweni wamaMillerite, futhi emlandweni womabili, owesiqalo nowokuphela, izinduku ezimbili zihlanganiswa zibe yisizwe esisodwa, ngesikhathi sokuthululwa koMoya oNgcwele ngesikhathi soKukhala Kwaphakathi Kwamabili.

Inkosi embi u-Ahazi imelela ubuholi bakwaJuda obuyobe buyizwile leli zwi, kodwa obenqaba umlayezo owethulwa ngu-Isaya, futhi ngokwenza kanjalo “bayokhubeka, bawe, baphulwe, babanjwe ngogibe, bathunjwe.” Yibo labo “abafuna kwabanemimoya yabafuleyo, nakwabathakathi abanyenzayo nabakhulumela phansi,” okumelela isipiliyoni sokusebenzelana nemimoya abawela kuso lapho bemukela inkohliso enamandla ka-2 Thesalonika. Ukwinqaba kuka-Ahazi umlayezo ka-Isaya ngonyaka ka-742 BC kuhambisana no-1863, lapho umlayezo kaMiller wenqatshwa. U-Isaya ufanekisela uMiller, futhi umlayezo ka-Isaya noMiller womabili wawusekelwe phezu “kwezikhathi eziyisikhombisa,” ezithola iphuzu lazo lokugxila evesini

lesishiyagalombili, ku-Isaya isahluko sesikhombisa. Indodana kaMiller (indodana ka-Isaya) imelela inhlango ka-Eliya efika ezinsukwini zokugcina.

Isimemezelo esamelana no-Ahazi ngenxa yokwenqaba kwakhe yahlanganisa nesiprofetho sokuthi wayeyonqotshwa yinkosi yasenyakatho, okuyiyo, ezinsukwini zokugcina, inyunyana ephindwe kathathu yeRoma yanamuhla, ebuswa ubupapa.

INkosi yabuye yakhuluma kimi, yathi, Ngenxa yokuthi lesi sizwe senqaba amanzi aseShiloha ageleza kancane, futhi sithokoza ngoRezini nendodana kaRemaliya; ngalokho-ke, bheka, iNkosi iyakwehlisela phezu kwaso amanzi omfula, anamandla futhi amaningi, okuyinkosi yase-Asiriya, kanye nenkazimulo yayo yonke; futhi iyakwenyukela phezu kwemifudlana yawo yonke, iphuphume phezu kwezindonga zawo zonke; iyakudabula kwaJuda; iyakukhukhula idlulele, ifinyelele kuze kube semqaleni; nokweluleka kwamaphiko ayo kuyakugcwalisa ububanzi bezwe lakho, O Emanueli. U-Isaya 8:5–8.

U-Isaya wahlangana nenkosi embi u-Ahazi ekugcineni komsele wedamu elingenhla, futhi nakuba kukhona ukungaqiniseki phakathi kwezazi-mlando zeBhayibheli nabavubukuli mayelana nokuthi idamu elingenhla laliyilo yini lelo damu elifanayo nedamu laseSilowama ngesikhathi sikaKristu, umongo wesiprofetho sika-Isaya ususa konke ukungabaza, ngokuba u-Isaya ukhomba ukuthi inkosi yasenyakatho yayizakufikela u-Ahazi, ngoba wayelahle amanzi aseShiloha ageleza kancane. “Shiloha” yigama leTestamente Elidala elisho “iSilowama” eTestamenteni Elisha.

Kwakusesechibini saseSilowama lapho uJesu aphulukisa khona indoda eyayiyimpumpethe, futhi inkosi embi u-Ahazi imela ubuholi obuyimpumpethe baseLawodikeya, kokubili ngo-1863 nangesikhathi somthetho weSonto osusondele ukufika, obenqaba ukuphulukiswa. “Shiloah” no-“Siloam” kokubili kusho ukuthi “othunyiweyo,” futhi umlayezo wathunyelwa uvela kuYise uya eNdodaneni, eyabe isiwudlulisela kuGabriyeli nasezingelosini ezingwele ukuba bawudlulisele ku-Isaya, owafika nomlayezo “owathunyelwa” uvela ezulwini uya kumholi oyimpumpethe waseLawodikeya.

Umjelo osuka echibini elingenhla lapho u-Isaya amemezela khona umlayezo umele indawo lapho imvula kaMoya oNgwele idluliselwa khona kubantu bakaNkulunkulu, njengoba futhi kufanekiswa ngamapayipi egolide embonweni kaZakariya, noma ngesitebhisi sephupho likaJakobe.

“Lokho uNkulunkulu asilungiselele kona kumelwe kuZakariya, izahluko 3 no-4, naku-4:12–14: ‘Ngase ngiphendula futhi, ngathi kuye, Ziyini lezi ziqephu ezimbili zomnqumo, okuthi ngemibhobho emibili yegolide zithulule amafutha egolide aphuma kuzo? Wayesephendula kimi wathi, Kawazi yini ukuthi ziyini lezi? Ngase ngithi, Qha, Nkosi yami. Wayesethi, Laba bangabagcotshiweyo ababili, abemi ngakuJehova womhlaba wonke.’”

“INkosi igcwele izinsiza. Ayisweli nhlobo izindlela noma amathuluzi. Kungenxa yokuntula kwethu ukholo, ukugxila kwethu emhlabeni, amazwi ethu ayize nangenamgogodla, ukungakholwa kwethu, okubonakaliswa ezingxoxweni zethu, ukuthi izithunzi ezimnyama ziyasibuthela. UKristu akavezwa ngezwi noma ngesimilo njengaLowo othandeka ngokupheleleyo, noMkhulu phakathi kwezinkulungwane eziyishumi. Lapho umphefumulo

weneliseka ukuziphakamisa uye ezeni, uMoya weNkosi ungenza okuncane kuwo. Umbono wethu omfushane ubona isithunzi, kodwa awukwazi ukubona inkazimulo engale. Izingelosi zibambe imimoya yomine, emelwe njengehashi elithukuthele elifuna ukuqaqa likhululeke, ligijime phezu kobuso bomhlaba wonke, lithwale ukubhujiswa nokufa endleleni yalo.”

“Ingabe sizolala khona kanye emaphethelweni omhlaba waphakade na? Ingabe sizoba buthakathaka, sibande, sifile na? O, sengathi emabandleni ethu kungaba khona uMoya nokuphefumula kukaNkulunkulu okuphefumulelwe kubantu baKhe, ukuze beme ngezinyawo zabo, baphile. Sidinga ukubona ukuthi indlela iminyene, nesango lincane. Kodwa lapho sidlula esangweni elincane, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 216, 217.

“Amafutha egolide” ayimilayezo yoMoya kaNkulunkulu eyehla ivela echibini elingehla ngomsele, okuyiwona amashubhu amabili egolide angofakazi ababili beBhayibheli noMoya Wokuprofetha, noma iTestamente Elidala neleLisha, noma umthetho nabaprofethi, noma uMose no-Eliya.

“Abagcotshiwe abemi ngakuJehova womhlaba wonke banesikhundla esake sanikwa uSathane njengokerubi elimbozayo. Ngezidalwa ezingcwele ezizungeze isihlalo sakhe sobukhosi, iNkosi iqhubekisela phambili ukuxhumana okungaphezi nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo zinikezwe okuqhubekayo, ukuze zingacwayizi zicime. Ukube bekungesikho ukuthi lawa mafutha angcwele athululwa evela ezulwini ngemiyalezo yoMoya kaNkulunkulu, amandla obubi abeyokuba nokulawula okuphelele phezu kwabantu.”

“UNkulunkulu uyadelelwa lapho singamukeli ukuxhumana asithumela kona. Ngaleyo ndlela siyala amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho isimemo sifika, ‘Bhekani, umkhwenyana uyeza; phumani nimhlangabeze,’ labo abangawamukelanga amafutha angcwele, abangazange baligcine emoyeni wabo umusa kaKristu, bayothola, njengezintombi eziyiziwula, ukuthi abakukulungeli ukuhlangana neNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuthola amafutha, futhi izimpilo zabo ziyaphahlazeka. Kodwa uma kucelwa uMoya oNgcwele kaNkulunkulu, uma sincenga, njengoba kwenza uMose, ‘Ngibonise inkazimulo yakho,’ uthando lukaNkulunkulu luyothululwa ezinhliziyweni zethu. Ngemibhobho yegolide, amafutha egolide ayodluliselwa kithi. ‘Akusikho ngamandla, noma ngobuqhawe, kodwa kungoMoya wami, usho uJehova Sebawoti.’ Ngokwamukela imisebe ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bakhanya njengezibani emhlabeni.” Review and Herald, July 20, 1897.

Umlayezo u-Ahazi ayewenqaba kwakuwumlayezo Wokukhala Kwaphakathi Kwamabili, owawuyofinyelela esicongweni ekuBuyeni kwesibili kukaKristu, ukuba ubuholi baseLawodisiya babemukele umlayezo oya eLawodisiya “owathunyelwa” kubo ngowe-1856. Lowo mlayezo wawuyobe usukhukhumale waba ukukhala okukhulu, futhi abantu bakaNkulunkulu babeyowuqeda umsebenzi babe nokuthula. Kunalokho, babuyela emhlanzweni ababekhululiwe kuwo.

U-Isaya no-Ahazi bavezwa njengabasekugenqulweni kwenqubo yokuhlazwa ensimini yomhlanzi wezingubo, ezezwa yiSithunywa Sesivumelwano kuMalaki isahluko sesithathu.

Ngokwesifanekiselo babekwe lapho “uwoyela” (umyalezo) uthululwa khona embonweni kaZakariya, futhi ezinsukwini zokugcina, umyalezo ka-Isaya ku-Ahazi ungumyalezo we-Islam weMaye sesithathu; ungumyalezo womlando ofihlekile wezidumo eziyisikhombisa; ungumyalezo wokuthi owesishiyagalombili ungowabayisikhombisa; ungumyalezo wesivini; ungumyalezo “weQiniso,” okuyizakhi zonke zeSambulo sikaJesu Kristu, esikhiqiza ezinsukwini zokugcina ukuhlanzwa okufanekiselwa insimu yomhlanzi wezingubo.

Kwakuyilo futhi okuwumyalezo “wezikhathi eziyisikhombisa,” oquka usuke etsheni lesisekelo likaMiller, ube yinhloko yegumbi, ngokuba wawuyiqiniso lokuqala, ngakho-ke kumele futhi ube yiqiniso lokugcina. Unyaka ka-1863 waphawula ukuphetha kwenqubo yokuhlanzwa eyaqala ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844, futhi ekugcineni yafinyelela ekukhanyeni “kwezikhathi eziyisikhombisa” ngo-1856. Ngo-1844 ukukhanya kweminyaka eyizinkulungwane ezimbili namakhulu amathathu kwaphawula isiqalo esaholela ekupheleni okwaphawulwa yiminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Nokho, ubumpumpu the baseLawodikeya ekuqaleni nasekupheleni, buyenqaba ukubona ubudlelwane bale mibono emibili. U-1863 umelela ukuphetha kwenqubo yokuhlanzwa ehlala yenzeka lapho umyalezo uvulwa uphawu, futhi umyalezo wengelosi yesithathu wavulwa uphawu ngo-Okthoba 22, 1844.

Ukukhanya kwengelosi yesithathu okwembulwa ngo-1844 kwakungesikho ukukhanya okukodwa nje kuphela; kwakuyikho lokho uDade White akubhekisela kukho ngokuthi “ukukhanya okuqhubekela phambili kwengelosi yesithathu.” Ukukhanya okuqhubekela phambili kwengelosi yesithathu kwaqala ngo-1844, futhi kuyaqhubeka kuqhubekela phambili kuze kвалwe isikhathi somusa; kodwa lapho kufika okokuqala, nalapho ekugcineni kufinyelela ekupheleni kwako, kukhona isikhathi esithile sokuvivinywa sengelosi yesithathu. Lezo zikhathi zokuvivinywa, ekuqaleni nasekupheleni, futhi zimelela inqubo yokuvivinywa emelwe nguDaneyeli ngokuthi “ukwanda kolwazi,” okuyikho futhi ukukhanya okuqhubekela phambili kwengelosi yesithathu.

Inqubo yokuhlolwa ekuqaleni yaqala ngo-1844, futhi ukukhanya okwakwande phambili kwakhula olwazini kwaze kwafinyelela esiphethweni sako ngo-1856. Ukukhanya kwasekuqaleni nokukhanya kokuphela kwesikhathi sokuhlolwa kuyimibono emibili kaDaneyeli isahluko sesishiyagalombili, amavesi eshumi nantathu neshumi nane, emele isisekelo nensika emaphakathi yobu-Adventist.

Isikhathi sokuvivinywa sengelosi yokuqala saqala ngo-Agasti 11, 1840, saphela ekudumazekeni kokuqala ngo-Ephreli 19, 1844. Khona-ke kwaqala isikhathi sokuvivinywa sengelosi yesibili, saqhubeka kwaze kwaba ngu-Okthoba 22, 1844. Ngaleso sikhathi ingelosi yesithathu yafika, futhi isikhathi sokuvivinywa sengelosi yesithathu saqhubeka kwaze kwaba yilapho ubu-Adventism baseLawodikeya benqaba ukukhanya kwengelosi yesithathu ngo-1863.

Isikhathi sokuvivinywa sengelosi yesithathu kuMillerite Adventism saba nesiqalo nesiphetho, futhi isiqalo nesiphetho kumele kumelwe into efanayo, ngoba uJesu ngaso sonke isikhathi ufanekisa ukuphela kwento ngesiqalo sento. Ukuvuleka kokukhanya okuqhubekela phambili kwengelosi yesithathu kwakungukukhanya kokubonakala (umbono we-“mareh”), wevesi leshumi nane

lesahluko sesishiyagalombili sikaDaniyeli. Ukuphela kokukhanya okuqhubekela phambili kwengelosi yesithathu kwakungukhanya kokunyathelwa phansi kwendlu engcwele nebandla (umbono we-“chazon”), wevesi leshumi nantathu. Le mibono yomibili ixhumene ngokwesiprofetho.

Khona-ke uyakwenza ukuba kuzwakale icilongo lejubili ngosuku lweshumi lwenyanga yesikhombisa; ngosuku lokubuyisana niyakwenza ukuba icilongo lizwakale kulo lonke izwe lenu. Levitikusi 25:9.

Icilongo okwakufanele sikhale ngoSuku Lokubuyisana, olwalungu-October 22, 1844, kwakuyicilongo loNyaka weJubili, elimelela umjikelezo ongcwele weminyaka eyisikhombisa, ohlanganisa izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. INkosi yayihlose ukuhola u-Israyeli wasendulo ngokuqondile amngenise eZweni Lesithembiso, kodwa ukuhlubuka kwabo kwavimbela lokho ukuba kwenzeke. INkosi yayihlose ukuhola u-Israyeli wanamuhla ngokuqondile amngenise eZweni Lesithembiso, kodwa ukuhlubuka kwavimbela lokho ukuba kwenzeke. Ukuba u-Israyeli wanamuhla wayelalele ukukhanya okuqhubekela phambili kwengelosi yesithathu, babeyawuxwayisile umhlaba futhi iNkosi yayiyobe isibuyile eminyakeni engaphezu kwekhulu edlule.

Ukuze lokho kwenzeke iNkosi yayiyodinga ukusebenza uguquko phakathi kwamaMillerite, futhi lolo guquko lukhonjiswa emiBhalweni njengemfihlakalo kaNkulunkulu. Ukuba ubu-Adventism babulandele ukukhanya okuqhubekela phambili kwengelosi yesithathu, khona-ke icilongo leJubili laliyobe lazwakala laqhubeka kwaze kwaba sekupheleni, ngokuba kusezinsukwini lapho icilongo lesikhombisa likhala khona, lapho imfihlakalo kaNkulunkulu ipheleliswa khona. EsAmbulweni seshumi, lelo cilongo, eliyicilongo leJubili, futhi eliyicilongo lomaye wesithathu, laqala ukukhala ngo-Okthoba 22, 1844.

Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo ezulwini, yafunga ngaye ophila kuze kube phakade naphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi akusayikuba khona isikhathi; kepha ezinsukwini zezwi lengelosi yesikhombisa, lapho isizakukhala, imfihlakalo kaNkulunkulu iyakupheleliswa, njengalokhu ayimemezela ezincekwini zakhe abaprofethi. IsAmbulo 10:5-7.

Inqubo yokuhlanzwa ngokuvivinywa eyaqala ngo-Okthoba 22, 1844, eyayiyikukhanya okuqhubekela phambili kwengelosi yesithathu, yaqala ngokukhanya kukaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nane, futhi yaphela ngokukhanya kukaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nantathu. Yaqala ngempendulo yevesi leshumi nane, yaphela ngombuzo wevesi leshumi nantathu.

Leyo minyaka eyishumi nesishiyagalolunye yavezwa ngokufanekiselwa ukufika komlayezo wesixwayiso ka-Isaya ku-Ahazi, inkosi yakwaJuda ongokoqobo, ngesikhathi sempu yombango phakathi kweningizimu nenyakatho. Leyo minyaka eyishumi nesishiyagalolunye yaphetha ngenkosi yasenyakatho ithumba u-Israyeli liyise ebugqilini. Leyo minyaka eyishumi nesishiyagalolunye yayifanekisela ukufika kwengelosi yesithathu ngo-1844, kuze kufike

ukuhlubuka kwango-1863. Ukukhanya okuqhubekela phambili kwengelosi yesithathu kwakumelwe ngumlayezo ka-Isaya.

Ukwaliwa kwalokho kukhanya okuqhubekela phambili kwaletsa ukuphela komzabalazo wamaMillerite, futhi ngaleso sikhathi sokuvivinywa uMnyakazo wamaMillerite waseFiladelfiya washintshela eBandleni laseLawodikeya. Iminyaka eyishumi nesishiyagalolunye eyaqala ngo-742 BC, kanye neminyaka eyishumi nesishiyagalolunye eyaqala ngo-1844, yomibili imelela inqubo yokuvivinywa nokuhlazwa ezinsukwini zokugcina, okungukuthi isikhathi sokugcina sokuvivinywa kokukhanya okuqhubekela phambili kwengelosi yesithathu.

Kuleyo nqubo yokugcina yokuvivinywa imfihlakalo kaNkulunkulu iyakuqedwa. Abayizinkulungwane eziyikhulu namashumi amane nane yibo abalindayo, ababuyayo futhi abekwa uphawu.

Bopha ubufakazi, unamathisele umthetho phakathi kwabafundi bami. Mina-ke ngizakulinda eNkosini, efihlela indlu kaJakobe ubuso bayo, ngiyibheke. Bhekani, mina kanye nabantwana engibaphiwe yiNkosi siyizibonakaliso nezimangaliso kwa-Israyeli, zivela eNkosini yamabandla, ehlala entabeni iZiyoni. U-Isaya 8:16–18.

Isikhathi sokugcina sokuvivinywa sokukhanya okuqhubekela phambili kwengelosi yesithathu ezinsukwini zokugcina, saqala lapho isikhathi sokuqala sokuvivinywa saqala khona. Saqala lapho uJesu ephakamisela isandla saKhe ezulwini futhi ememezela ukuthi “kungabe kusaba khona isikhathi.” Leso simemezelo senzeka ngo-Okthoba 22, 1844, lapho icilongo lesikhombisa limemezela iJubili ekupheleni komjikelezo ongwele wesikhombisa. Umjikelezo weminyaka eyisikhombisa, ophindwe kasikhombisa, wawuyiminyaka engamashumi amane nesishiyagalolunye ngokoqobo, noma izinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili.

U-1989 uphawula “isikhathi sokuphela” enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane, futhi u-1989 uphawula ukuphetha kweminyaka eyikhulu namashumi amabili nesithupha eyaqala ekuhlubukeni kuka-1863. Inhlango yabayizinkulungwane eziyikhulu namashumi amane nane yaqala “ngesikhathi sokuphela,” inophawu “lwezikhathi eziyisikhombisa,” ngokuba ikhulu namashumi amabili nesithupha liyisishiyagalombili sengxenye yeshumi sika-1260, lona futhi eliyingxenye ka-2520.

UJesu njalo umelela ukuphela kwento ngokuqala kwento, futhi ukuqala komnyakazo wabayizinkulungwane eziyikhulu namashumi amane nane kwaphawulwa ngophawu lwe-“zikhathi eziyisikhombisa,” njengalokhu kunjalo nasekupheleni komnyakazo. Izinsuku zokukhala kwengelosi yesikhombisa, lapho imfihlakalo kaNkulunkulu isipheleliswa, zaqala ekupheleni kwezinsuku “ezintathu nengxenye” zesAmbulo isahluko seshumi nanye. Icilongo Lesikhombisa, eliphinde libe nguMaye wesithathu, lakhala inothi lalo lesibili ngo-Okthoba 7, 2023, futhi imfihlakalo kaNkulunkulu isiyapheleliswa manje, njengokuba “eyimemezele ezincekwini zakhe abaprofethi.” Ukuphela komnyakazo kuphawulwa ngophawu lwe-“zikhathi eziyisikhombisa,” njengoba kwakunjalo ekuqaleni kwalowo kanye umnyakazo.

Ngesikhathi sokuphela ngo-1798, “izikhathi eziyisikhombisa” zokuthukuthela kukaNkulunkulu ngokumelene nombuso wasenyakatho zaphela, futhi ekupheleni komnyakazo wamaMillerite, ukwenqatshwa kwamaqiniso ahlobene “nezikhathi eziyisikhombisa” kwaphawula ukuhlubuka kwango-1863. UJesu uhlale ebonakalisa ukuphela kwento ngokuqala kwento, futhi umnyakazo wengelosi yokuqala (amaMillerite), ufanekisa umnyakazo wengelosi yesithathu (abayizinkulungwane eziyikhulu namashumi amane nane). Yomibili le minyakazo iqala futhi iphela “ngezikhathi eziyisikhombisa.” Lezi zinto azinakusungulwa ngumuntu nje.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Labo abasezikhundleni zemfanelo akumelwe baguqukele ezimisweni zomhlaba zokuzitika, nezokuchichima ngokweqile, ngokuba abanakukukhokhela; futhi noma bebengakukhokhela, izimiso ezinjengoKristu bezingeke zikuvumele. Kudingeka ukufundisa okuningi okuhlukahlukene. ‘Uyofundisa bani ulwazi na? uyakumqondisa bani imfundiso na? labo abalunyuliweyo ebisini, nabasuswayo emabeleni. Ngokuba isiyalo siyakuba phezu kwesiyalo, isiyalo phezu kwesiyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalapho okuncane.’ Kanjalo izwi leNkosi limelwe ukulethwa phambi kwabantwana ngesineke, futhi ligcinwe njalo liphambi kwabo, ngabazali abakholwa izwi likaNkulunkulu. ‘Ngokuba uyakukhuluma kulesi sizwe ngezindebe ezingingizayo nangolunye ulimi. Abebethe kubo: Lokhu kungukuphumula eningumphumuzisa ngakho okhathelayo; nalokhu kungukuqabuleka; nokho abazange balalele. Kepha izwi leNkosi laba kubo isiyalo phezu kwesiyalo, isiyalo phezu kwesiyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalapho okuncane; ukuze bahambe, bawele emuva, baphuke, babanjwe ogibeni, bathathwe.’ Kungani?—ngokuba abalalelanga izwi leNkosi elafika kubo.

“Lokhu kusho labo abangazange bamukele ukufundiswa, kodwa ababambelele ekuhlakanipheni kwabo siqu, futhi abakhetha ukuzisebenzela ngokwemibono yabo siqu. INkosi ibanika lokhu kuvivinywa, ukuze bathathe isikhundla sabo balandele iseluleko saYo, noma benqabe benze ngokwemibono yabo siqu, bese iNkosi ibayekele emphumeleni oqinisekileyo. Kuzo zonke izindlela zethu, kuyo yonke inkonzo yethu kuNkulunkulu, ukhuluma kithi athi, ‘Nginike inhliziyi yakho.’ Umoya ozithobayo, ofundisekayo, yiwo uNkulunkulu awufunayo. Okunikeza umkhuleko ubuhle bawo yilokhu, ukuthi uphefumulelwa enhliziyweni enothando, elalelayo.”

“UNkulunkulu ufuna izinto ezithile kubantu baKhe; uma bethi, Angiyikunikela inhliziyi yami ukuba ngenze le nto, iNkosi iyabayeka baqhubeka ekwahluleleni kwabo abacabanga ukuthi kuhlakaniphile, kodwa kungekho ukuhlakanipha kwasezulwini, kuze kugcwaliseke lo mbhalo [Isaya 28:13]. Akumelwe nithi, Ngiyakulandela ukuqondisa kweNkosi kuze kufike endaweni ethile evumelana nokwahlulela kwami, bese nibambelela ngokuqinile emibonweni yenu, nenqaba ukubunjwa ngokufana neNkosi. Umbuzo mawubuzwe uthi, Ingabe lokhu kuyintando yeNkosi na? hhayi, Ingabe lokhu kungumbono noma ukwahlulela kuka—?” Testimonies to Ministers, 419.