

# Ikusasa LeMelika noJulayi 18, 2020 - Inombolo Yesine

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## 1863

Umlayezo wezihluko zesishiyagalombili nesesishiyagalolunye zikaDaniyeli, ezimelelwa nguMfula i-Ulai, wavulwa ngo-1798. Isiprofetho sesahluko sesishiyagalombili sachazwa esahlukweni sesishiyagalolunye nguGabriyeli, kodwa hhayi ngaphambi kokuba uDaniyeli ethule umthandazo, othathwa njengomunye wemithandazo yabantu ebaluleke kakhulu eBhayibhelini. Kulowo mthandazo uDaniyeli uveza ukuthi wayeseqaphele ukuthi incithakalo yaseJerusalema yayiyohlala iminyaka engamashumi ayisikhombisa ngokwalokho ayekuthole encwadini kaJeremiya.

Ngomnyaka wokuqala kaDariyu indodana ka-Ahashiveroshi, wenzalo yamaMede, owabekwa ukuba abe yinkosi phezu kombuso wamaKaledi; ngomnyaka wokuqala wokubusa kwakhe mina Daniyeli ngaqonda ngezincwadi isibalo seminyaka, okwafika ngayo izwi leNkosi kuJeremiya umprofethi, lokuthi yayizakugcwalisa iminyaka engamatshumi ayisikhombisa ekuchithekeni kweJerusalema. Daniyeli 9:1, 2.

UJEREMIYA wabuye waveza ukuthi ekupheleni kwaleyo minyaka engamashumi ayisikhombisa uBelishasari wayeyofa ngesikhathi uKoresi, uJenene kaDariyu, enqoba iBhabhiloni.

Leli zwe lonke liyakuba yincithakalo, libe yinto emangalisayo; futhi lezi zizwe ziyakukhonza inkosi yaseBabiloni iminyaka engamashumi ayisikhombisa. Kuyakuthi, lapho iminyaka engamashumi ayisikhombisa isiphelile, ngiyijezise inkosi yaseBabiloni, naleso sizwe, usho uJehova, ngenxa yobubi bazo, kanye nezwe lamaKalediya, ngilenze libe yizincithakalo zaphakade. Jeremiya 25:11, 12.

UDaniyeli naye waqaphela ukuthi leyo minyaka engamashumi ayisikhombisa yencithakalo yayiyikugcwaliseka kwesiprofetho esabhalwa nguMose.

Yebo, wonke u-Israyeli weqe umthetho wakho, yebo, ngokuphambuka, ukuze bangalaleli izwi lakho; ngalokho-ke isiqalekiso sichithwe phezu kwethu, nesifungo esilotshiwe emthethweni kaMose inceku kaNkulunkulu, ngoba sonile kuye. Waqinisa amazwi akhe awakhuluma ngathi, nangabahluleli bethu abasahlulela, ngokusehlisela ububi obukhulu; ngokuba phansi kwezulu lonke akukaze kwenziwe njengalokhu okwenziwe phezu kweJerusalema. Njengokuba kulotshiwe emthethweni kaMose, bonke lobu bubi bubehlele; kepha asenzanga ukunxusa kwethu phambi kukaJehova uNkulunkulu wethu, ukuze siphenduke ebumini bethu, siqonde iqiniso lakho. Daniyeli 9:11–13.

“Isifungo” u-Israyeli ayesiphulile esaveza “isiqalekiso” kwakuyile “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Igama elihunyushwe ngokuthi “izikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha liyilo kanye igama lesiHeberu elihunyushwe ngokuthi “isifungo,” kuDaniyeli isishiyagalolunye. Isifungo sikaMose esimelwe

yigama elihunyushwe ngokuthi “izikhathi eziyisikhombisa” siyisiprofetho sokuqala sesikhathi esatholwa nguWilliam Miller, futhi sasiyiqiniso lokuqala lezisekelo zakhe elabekwa eceleni ngo-1863. UWilliam Miller wayemele u-Eliya, futhi lokhu kuqinisekiswa nguMoya Wesiprofetho.

“Izinkulungwane zaholelwa ekwamukeleni iqiniso elashunyayelwa nguWilliam Miller, futhi izinceku zikaNkulunkulu zavuselwa emoyeni nasemandleni ka-Eliya ukuba zimemezele umlayezo.” Early Writings, 233.

Ngo-1863 inhlango yamaMillerite yaphela lapho labo ababekade bekuleyo nhlango beqala ibandla lamaSeventh-day Adventist. Lapho sebeqala njengebandla, inhlango yaphela. Yaphela lapho bebulala uMose njengoba kufanekisiwe “ezikhathini eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, nalapho ngesikhathi esifanayo bebulala u-Eliya, isithunywa esasethule “isifungo” sikaMose kule nhlango. UMose no-Eliya bobabili babulawa ngo-1863 futhi babengeke bavuswe kuze kube ngemva kukaSeptemba 11, 2001, lapho uNkulunkulu ebuyisela khona inhlango i-Future for America ezindleleni zakudala.

I-Future for America yaqaphela uSeptemba 11, 2001 njengokufika kukamaye wesithathu, futhi lokho okwaqinisa ukuhlonzwa kokuhlasela kuka-Islam ngoSeptemba 11 kwakuyimlandvo kamaye amabili okuqala njengoba ahlonzwa ngamaMillerite, okumelelwe ngokucacile kuwo womabili amashadi amaphayona ka-1843 no-1850. Ngokubuyela emlandweni wamaMillerite ukuze kusekelwe indima yesimanje ka-Islam, iNkosi yase ivulela i-Future for America ukuqonda “izikhathi eziyisikhombisa” zikaLevitikusi 26, ezimelelwe ngomfanekiso kuwo womabili amashadi kukholomu emaphakathi. Futhi kuwo womabili amashadi, inkaba yekholomu emaphakathi yisiphambano. Lapho uNkulunkulu eqondisa ekukhiqizweni kwawo womabili amatafula kaHabakuki, waqinisekisa ukuthi “isifungo” sikaMose, “izikhathi eziyisikhombisa” zikaLevitikusi 26, sibe yisikhungo sazo zonke ezinye izibonakaliso zesiprofetho nokuthi kuwo womabili amatafula uKristu wabekwa phakathi nendawo impela.

Lokhu kwavumelana nenkathi yesikhathi etholakala kwesinye isiprofetho esachazwa nguGabriyeli esahlukweni sesishiyagalolunye sikaDaniyeli, esakhomba ukuthi uKristu wayeyoqinisa isivumelwano nabaningi isonto elilodwa.

Futhi uyakuqinisa isivumelwano nabaningi isonto elilodwa; phakathi nalo lelo onto uyakubangela ukuba umhlathshelo nomnikelo kuphele, futhi ngenxa yokwanda kwezinqingiso uyakwenza kube yincithakalo, kuze kube sekupheleni; nalokho okumisiwe kuyakuthululelwa phezu kwaleyo ncithakalo. Daniyeli 9:27.

Isonto elingokwesiprofetho liyizinsuku ezingokomfanekiso eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi isiprofetho uGabriyeli ayesichaza sabonisa ukuthi “phakathi” noma maphakathi kwalezo zinsuku ezingokomfanekiso eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili uKristu wayezobethelwa. UKristu uyisikhungo se-‘twenty-five twenty’ kuwo womabili amatafula kaHabakuki, futhi uyisikhungo nasesontweni aqinisa ngalo isivumelwano nabaningi.

Ngo-1863 ubu-Adventism baqala njengebandla, futhi inhlangotho yamaMillerite eyayiphiwe amandla ngomoya ka-Eliya yabulawa. Inhlangotho yamaMillerite yayiqonda ukuthi, esimweni samabandla ayisikhombisa eSambulo, yona yayiyibandla laseFiladelfiya. Labo abehlukana nayo emva kokuDumala Okukhulu kwango-1844 base bechazwa njengebaseLawodikeya. Ngo-1856 uJames White waqala uchungechunge lwezihloko ku-Review and Herald echaza ukuthi inhlangotho eyaqala njengeFiladelfiya yayisiphenduke iLawodikeya nokuthi amalungu kwakudingeka khona-ke afune ikhambi elanikezwa ibandla laseLawodikeya. Ngawo lowo nyaka, kulolo shicilelo olufanayo, uJames White washicilela uchungechunge lwezihloko ezabhalwa nguHiram Edson mayelana nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili seLevitikusi amashumi amabili nesithupha. Lezo zihloko azizange ziphothulwe.

Lapho iNkosi ihola inhlangotho i-Future for America ukuba ibuyele ezindleleni zakudala ngemva kukaSeptemba 11, 2001, izihloko zika-Edson zaphinde zatholwa, futhi ngokokuqala ngqá emlandweni zombili izikhathi zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili zaqashelwa njengeziqalekiso ezimbili. Esinye simelene nezizwe eziyishumi zasenyakatho, kanti esinye simelene nezizwe ezimbili zaseningizimu. UMiller wayehlonze izikhathi eziyisikhombisa ezimelene nombuso waseningizimu wakwaJuda, kodwa u-Edson wahlonza izikhathi eziyisikhombisa ezimelene nombuso wasenyakatho wakwa-Israyeli. I-Future for America yabona ukuthi zombili kwakumelwe zisetshenziswe. Lapho lokhu kuhlakazeka okubili kuhlangotho, kuveza ukukhanya kwesiprofetho okwakungakaze kuqashelwe nguMiller noma ngu-Edson.

Lapho iNkosi ibuyisela i-Future for America ezindleleni zasendulo ngemva kuka-2001, “isifungo” sikaMose sabuye saphila sama ngezinyawo zaso. Umlayezo ohlobene “nesifungo” wabe usethulwa yizithunywa zengelosi yesithathu njengoba wawethulwe futhi wafanekiswa yizithunywa zengelosi yokuqala. I-Future for America yayingumnyakazo owamemezela umlayezo omelwe ngu “Mose” ngamandla ka “Elija,” futhi uElija wanikeza ngokusobala ubufakazi bukaMose kwaze kwaba sekupheleni kochungechunge lwezethulo olwalunesihloko esithi Habakkuk’s Tables olwaphothulwa cishe ngonyaka ka-2012. Lapho lolo chungechunge lwezethulo luphela, isilo esivela emgodini ongenamkhawulo sakhuphuka ukuze silwe noMose noElija. Leyo mpi yaqala lapho i-Future for America inquma ukumisa umsebenzi eyayiwenzile kusukela ngo-1996, bese iqala isikole, yona ekuzigqajeni kwayo eyasibiza ngokuthi, The School of the Prophets. Kwakungaba ngcono ukusibiza lesi sikole ngokuthi, isikole sabaprofethi bamanga!

Isiphithiphithi nokudideka okwalandela lapho isikole siqala ukuvumela labo ababengakaze baqinisekise yiNkosi njengezithunywa zayo ukuba bangenise imibono yabo kwaqeda ngokufa kwe-Future for America ngoJulayi 18, 2020. Ngaleso sikhathi uMose no-Eliya base bebulewe emigwaqweni.

Futhi lapho sebeqedile ubufakazi babo, isilo esenyuka siphuma kwalasha siyakulwa nabo, sibanqobe, futhi sibabulale. Futhi izidumbu zabo ziyakulala emigwaqweni womuzi omkhulu, okuthi ngokomoya ubizwe ngokuthi iSodoma neGibhithe, lapho futhi iNkosi yethu yabethelwa esiphambanweni. IsAmbulo 11:7, 8.

Ubufakazi obuthembekile, ngubufakazi obaphela ekuphethweni kochungechunge olunesihloko esithi Amatafula KaHabakuki. Kwase kuhlasela isilo. Anginawo umqondo wokuthi ubani olandela lezi zihloko zamanje, kodwa ngicabanga ukuthi zakhiwe ngezitha ze-Future for America ngendlela efanayo nalabo abasazama ukubhekana nokudumazeka kwangoJulayi 18. Ngakho-ke ngilindele ukuthi labo abasesigabeni engisichaza njengezitha bayoveza ukuthi lokhu kusetshenziswa komlando wesiprofetho kubonakala kuyindlela yokuzizuzela ngokwemicabango yabo. Makube njalo. Isikhathi sifushane kakhulu ukuba kwenziwe sengathi umlando we-Future for America awukhonjwanga ngokucacile njengomnyakazo owafaniswa nomnyakazo wamaMillerite, futhi sifushane kakhulu ukuba kwenziwe sengathi isithunywa somuntu esinephutha saseLawodisiya esavuswa ukuba sihole kulowo mnyakazo sasingafaniswanga noWilliam Miller.

UMiller wayengowaseFiladelfiya, futhi mina ngafika ebu-Adventist ngivela ezweni ngonyaka ka-1975; ngalokho-ke ngingum-Adventist waseLawodikiya oqinisekisiwe. Umlando wempilo yami ufakazela lelo qiniso. Nokho-ke, uNkulunkulu onomusa wasezulwini usanda kungiyala ukuba ngibhale phansi umlayezo asewembula manje, ngiwuthumele emabandleni. Umyalo waKhe wafika kanye nesithembiso sokuthi lapho evusa uMose no-Eliya, bayovuswa bengabaseFiladelfiya, hhayi bengabaseLawodikiya. Inhlango eyaqala emlandweni wamaMillerite yayiyisikhathi saseFiladelfiya, esagcina sesedlulela eLawodikiya ngonyaka ka-1856 lapho iqala inqubo yokwenqaba izisekelo ezabekwa amaMillerite. Lokho kwenqaba kwaqala ngokubeka eceleni intuthuko entsha yokukhanya eyayinikelwa ngosiba lukaHiram Edson. Eminyakeni eyisikhombisa kamuva, ngo-1863, inhlango ka-Eliya eyayethule umlayezo kaMose yabulawa. Ngesikhathi esifanayo lapho inhlango ibulawa khona, kwethulwa ibandla ukuba lithathe indawo yenhlango. UMose no-Eliya babulawa ekuqaleni kobu-Adventist, futhi babulawa futhi ekupheleni kobu-Adventist.

Ekupheleni kweLaodisiya yesiprofetho, ngo-1989 umbono womfula iHiddekel wavulwa, kwaqala inhlango eyazalwa ngumama waseLaodisiya. INkosi ayizange ibanjwe ingalindele, futhi Yayazi ukuthi Yayizowuqeda umsebenzi waYo wezingelosi ezintathu njengoba Yawuqala. Yayizowuphetha ngenhlango yabaseFiladelfiya, njengoba Yawuqala, futhi ukuze ikwenze lokhu kwakudingeka ukuba le nhlango eyayingeyelaodisiya ngokuzalwa ibulawe bese ivuswa njengabaseFiladelfiya. Ngokwenza kanjalo, le nhlango eyakhishwa ebandleni laseLaodisiya yayizoba eyesishiyagalombili ephuma kwabayisikhombisa, kuwo lowo mlando uqobo lapho inyunyana ephindwe kathathu yayizoba eyesishiyagalombili ephuma kwabayisikhombisa. Futhi kuwo lowo mlando ofanayo uphondo lweRiphabhulikhanizimu nalo luyakuzwa ukuvuka kwesishiyagalombili esasingesabayisikhombisa futhi esase sibulewe yi-“woke-ism” yaseGibhithe naseSodoma, kodwa lowo mugqa wesiprofetho uzocatshangelwa kamuva ezihlokwini.

Futhi abantu, nemindeni, nezilimi, nezizwe bayakubona izidumbu zabo izinsuku ezintathu nengxenyane, futhi abayikuvuma ukuba izidumbu zabo zibekwe emathuneni. Futhi abahlala emhlabeni bayakuthokoza ngabo, bajabule, bathumelelane iziphos; ngokuba laba baprofethi ababili babahlupha ababehlala emhlabeni. Kwathi emva kwezinsuku ezintathu nengxenyane uMoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; kwase kwehlela ukwesaba okukhulu phezu kwababebabona. IsAmbulo 11:9–11.

I-Future for America ayizange ifakwe ethuneni; yamane yalala lapho emgwaqweni eyayibulelwe khona, kuyilapho izitha zayo zazijabulela ukufa kwayo okwakubonakala. Nokho “emva kwezinsuku ezintathu nengxenye uMoya wokuphila ovela kuNkulunkulu wangena kuzo, zase zime ngezinyawo zazo.” Isikhathi asisekho, ngakho izinsuku ezintathu nengxenye ziyisifanekiso sezinsuku noma iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, okuthi kuSambulo isahluko 12 amavesi 6 no-14 zimelele ihlane lapho indawo engcwele nebandla lezimpi kwakunyathelwe phansi khona. Ukuba zazifakwe ethuneni, bezingeke zibe semgwaqweni lapho bezinganyathelwa khona phansi. Ukunyathelwa phansi kwe-Future for America akusona nje kuphela isikhathi esiyisifanekiso, kodwa kuyilesi sikhathi esiyisifanekiso somlayezo “wezikhathi ziyisikhombisa” omelelwa yisifungo sikaMose.

Futhi bayakuwa ngomphetho wenkemba, bathunjwe bayiswe kuzo zonke izizwe; futhi iJerusalema liyakunyathelwa phansi ngabeZizwe, kuze kugcwaliseke izikhathi zabeZizwe. Luka 21:24.

Kukhona izikhathi ezintathu lapho iJerusalema lichotshozwe khona. Okokuqala kwaba yiBabiloni kusukela ngo-677 BC kwaze kwaba ngu-607 BC. Okwesibili ukuchotshozwa kwaba yiRoma yabahedeni kusukela ngo-66 AD kwaze kwaba ngu-70 AD. Okwesithathu kwaba yiRoma engokomoya kusukela ngo-538 kwaze kwaba ngu-1798. Ukuchotshozwa kweJerusalema ngabezizwe okukhunjwa kuLuka amashumi amabili nanye kwakuyiminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa. ISambulo ishumi nanye, lapho sithola khona ubufakazi bukaMose no-Eliya, sivulwa ngokukhunjwa kwaleyo nkathi yesikhathi.

Nganikwa umhlanga onjengenduku; ingelosi yema, ithi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, nalabo abakhonza kulo. Kepha igceke elingaphandle kwethempeli uliyeke, ungalilinganisi; ngokuba linikwe abeZizwe: futhi bayakunyathela ngomlenze umuzi ongcwele izinyanga ezingamashumi amane nambili. ISambulo 11:1, 2.

Umyalo kuJohane wokuba alinganise ithempeli nabakhuleka kulo umelela ukuvulwa kokwahlulela ngo-1844, ngoba amavesi amabili angaphambili aveza uJohane njengowayezwe ubuhlungu boKudumala Okukhulu ngo-1844; khona-ke, emva kokutshelwa ukuthi kumelwe aphinde enze umsebenzi wokumemezela umlayezo, ivesi lokuqala lesahluko seshumi nanye liveza ukuthi lokho kwahlulela kwase kuqalile.

“Isikhathi sesifikile lapho konke okunganyakaziswa kuyakunyakaziswa, ukuze lezo zinto ezingeke zanyakaziswa zihlale. Yonke indaba isiza ekuhlolweni phambi kukaNkulunkulu; ngokuba ulinganisa ithempeli likaNkulunkulu, nabakhulekeli abakulo. ‘Lokhu kusho yena ophethe izinkanyezi eziyisikhombisa esandleni sakhe sokunene, ohamba phakathi kwezinti zezibani zegolide eziyisikhombisa; Ngiyayazi imisebenzi yakho.... Kepha nginalokho engikuphikisayo ngawe, ngokuba usulahlekelwe luthando lwakho lokuqala; ngakho khumbula lapho uwe khona, uphenduke, wenze imisebenzi yokuqala; uma kungenjalo ngizakuza kuwe masinyane, ngisuse uthi lwesibani endaweni yalo.’ ‘Phenduka; uma kungenjalo ngizakuza kuwe masinyane, ngilwe nawe ngenkemba yomlomo wami. Onendlebe makezwe lokho akushoyo uMoya emabandleni: Onqobayo ngiyakumnika ukuba adle imana efihliweyo, ngimnike itshe elimhlophe, nase tshebeni kubhalwe igama elisha, okungekho muntu olaziyo

ngaphandle kwalowo olamukelayo.” The 1888 Materials, 1116.

Njengoba uJohane emele ukuvulwa kokwahlulelwa kophenyo ngo-1844, uyatshelwa ukuba ayeke igceke lethempeli, ngokuba linikelwe kwabeZizwe ababeyakunyathela phansi umuzi ongcewele iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. ULuka amashumi amabili nanye uveza ukuthi abeZizwe babeyakunyathela phansi iJerusalema kuze kugcwaliseke “izikhathi” zabeZizwe. UJohane esahlukweni seshumi nanye usanda kuveza ukuthi isikhathi sokunyathelwa phansi kweJerusalema ngabeZizwe sasiyimbali ka-538 kuze kube ngu-1798. UJohane usikhomba lesi sikhathi kabili esahlukweni seshumi nambili njengenkangala, isikhathi ibandla elabalekela kuso ukuze ligweme ukushushiswa okwalethwa upapa.

Lapho uMose no-Eliya bebulawe bese beshiywa emgwaqweni ukuba banyathelwe phansi isikhathi esiyizinsuku ezintathu nengxenye, lezo zindaba zomlando ezintathu ezandulelayo lapho iJerusalema lanyathelwa phansi kufanele ziqondwe njengokufanekisela lesi sikhathi. KuLuka amashumi amabili nanye abeZizwe bayakunyathela phansi umuzi ongcewele kuze kugcwaliseke “izikhathi” zabeZizwe.

Ngakho, uLuka ukhomba isikhathi esingaphezu kwesisodwa sabeZizwe, kodwa siyazi ukuthi isikhathi sabeZizwe sokugcwaliseka sasingu-1798. “Isikhathi sabeZizwe” sokuqala saqala ngo-723 BC lapho umbuso wasenyakatho wakwa-Israyeli unyathelwa phansi yi-Asiriya. Lokho kunyathelwa phansi kwaqala ukunyathela ngamandla obuqaba futhi kwaqhubeka kwaze kwaba ngu-538 lapho amandla obupapa eqhubekisela phambili lowo msebenzi kwaze kwaba ngu-1798. Ubuqaba bahlakaza futhi banyathela phansi u-Israyeli ongokoqobo, kanti ubupapa bahlakaza futhi banyathela phansi u-Israyeli ongokomoya. “Izikhathi” sabeZizwe zimelela iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yeLevitikusi amashumi amabili nesithupha emele izikhathi ezimbili zokunyathela phansi. Esokuqala senziwa ubuqaba njengoba bumeleke yi-Asiriya, kwalandela iBabiloni, kwase kuba yiRoma lobuqaba. Khona-ke amandla esibili okwenza incithakalo uMiller awabona ohlakeni olungcewele lwesiprofetho alusebenzisa, kwakungubupapa obabuzoqhubekisa ukunyathela phansi kuze kube ngu-1798. Ukunyathela phansi kokubili kobuqaba nobupapa yikho kanye umbuzo ophakanyiswayo engxoxweni yasezulwini ekhiqiza impendulo eyisisekelo nensika emaphakathi ye-Adventism.

Khona-ke ngezwa ongcewele othile ekhuluma, kwase kuthi omunye ongcewele kulowo ongcewele othile owayekhuluma: Kuyakuba kuze kube nini umbono omayelana nomnikelo wansuku zonke, nesiphambeko sencithakalo, sokunikela kokubili indawo engcewele nebutho ukuba kunyathelwe ngezinyawo? Wathi kimi: Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcewele iyakuhlazwa. Daniyeli 8:13, 14.

Ingelosi uGabriyeli nezinye izingelosi zaholela uMiller ekuqondeni ukuthi “okwemihla ngemihla” kwakumele ubuqaba nokuthi “isiphambeko sencithakalo” sasimele upapa. Kokubili ubuqaba nopapa kwakuyonyathela phansi indlu engcewele nebutho. Ngakho-ke “izikhathi” zabeZizwe uLuka akhuluma ngazo ziyizikhathi ezimbili zokunyathela phansi zeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, zona ndawonye eziyizikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha.

Umlayezo “wesifungo” sikaMose wabulawa ngo-1863, kanye nesithunywa u-Eliya esasethule umlayezo kaMose. Kokubili umlayezo kaMose nesithunywa u-Eliya kwavuswa ngemva kukaSeptemba 11, 2001. Ngemva kokuba umlayezo kaMose usuphinde wamemezela ngu-Eliya, bobabili babulawa futhi base beshiywa emgwaqweni bengangcwatshwanga izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, okuwukuxhumana okuqondile nomlayezo “wezikhathi eziyisikhombisa” uDaniyeli awubiza ngokuthi “isifungo” sikaMose. Inhlango kanye nesithunywa esiphinda umlayezo kaMose ka-Eliya, njengoba kufanekiswe ngoMiller nabaMillerite, kuyogcina kumile ngezinyawo zako futhi kuvuswe.

Kwathi ngemva kwezinsuku ezintathu nengxenye uMoya wokuphila ovela kuNkulunkulu wangena kubo, bema ngezinyawo zabo; kwase kwehlela ukwesaba okukhulu phezu kwalabo abababona. Bezwa izwi elikhulu livela ezulwini lithi kubo: Yenyukelani lapha. Benyukela ezulwini ngefu; izitha zabo zababona. IsAmbulo 11:11, 12.

Sizobhekana naleli qiniso esihlokweni esilandelayo.