

Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Engamashumi Amabili Nanhlanu

Hezekeli Inombolo Yesithupha

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Bengilokhu ngicaphuna endimeni etholakala ku-Testimonies enikeza imigqa ehluhahlukene yeqiniso mayelana nokuhlangenwe nakho kukaHezekeli, u-Isaya noJohane ngaphakathi kwendlu engcwele. UJohane waphenduka ukuze abone izwi elalingemva kwakhe kusAmbulo isahluko sokuqala.

NgangikuMoya ngosuku lweNkosi, ngezwa emuva kwami izwi elikhulu, elinjengecilongo, lithi: Mina ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi, Lokho okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa ase-Asia; e-Efesu, naseSmirna, nasePergamoni, naseThiyathira, naseSardisi, naseFiladelfiya, naseLawodikeya. Ngase ngiphenduka ukuba ngibone izwi elalikhuluma nami. Futhi sengiphendukile, ngabona izibani zegolide eziyisikhombisa. IsAmbulo 1:10–12.

Kusukela esiqhingini sasePatmose kwaze kwangena ethempelini lasezulwini, lapho uJohane ebona khona umbono kaKristu uDade White asitshela ngawo, kuwona kanye lowo mbono uDaniyeli awubona esahlukweni seshumi sencwadi yakhe.

“Ngalezo zinsuku mina Daniyeli ngangilila amasonto amathathu aphelele. Angidlanga sinkwa esimnandi, futhi inyama newayini akungangenanga emlonyeni wami, futhi angizange ngizigcobe nhlobo.... Khona-ke ngaphakamisa amehlo ami, ngabheka, bheka, nansi indoda ethile yembethe ilineni, okhalweni lwayo kuboshwe igolide elihle lase-Ufhazi. Nomzimba wayo wawunjengeberuli, nobuso bayo bunjengokubenezela kombani, namehlo ayo enjengezibani zomlilo, nezingalo zayo nezinyawo zayo zinjengombala wethusi elicwebezeliwe, nezwi lamazwi ayo linjengezwi lesixuku esikhulu’ (Daniyeli 10:2–6).”

“Le ncwadi iyafana naleyo eyanikezwa nguJohane ngesikhathi uKristu embulwa kuye esiQhingini sasePhatmose. Akekho ongaphansi kweNdodana kaNkulunkulu owabonakala kuDaniyeli. INkosi yethu iza nesinye isithunywa sasezulwini ukufundisa uDaniyeli lokho okwakuyokwenzeka ezinsukwini zokugcina.” Sanctified Life, 49.

Amavesi ayisishiyagalolunye okuqala abonisa indlela iSambulo sikaJesu Kristu esivulwa ngayo kancane ngaphambi kokuvalwa komusa wokuhlolwa kwabantu. Lesi sambulo sanikwa uJesu nguNkulunkulu, yena wasinika uGabriyeli, owabe esesinika uJohane enomyalo wokuba uJohane athumele umlayezo kula mabandla ayisikhombisa. U-Isaya wamukela umyalo wakhe wokwenza okufanayo esahlukweni sesithupha, kanti uHezekeli wamukela lowo myalelo ofanayo ezahlukweni zesibili nezesithathu. UJohane uyisiboshwa ngesikhathi emukela umyalo wakhe; uHezekeli

noDaniyeli bayizithunjwa eBhabhiloni, kanti u-Isaya uphila emlandweni wenkosi embi u-Ahazi wakwaJuda.

“Kwakukhona amasondo phakathi kwamasondo, ehlelwe ngendlela eyayiyinkimbinkimbi kangangokuthi ekuqaleni uHezekeli wabona sengathi konke kwakusesiphithiphithini. Kodwa lapho ehamba, kwakuhamba ngobunono obuhle nangokuvumelana okuphelele. Izidalwa zasezulwini zazishukumisa lawo masondo, futhi, ngaphezu kwakho konke, phezu kwesihlalo sobukhosi esikhazimulayo sesafire, kwakuhlezi uPhakade; kanti nxazonke zesihlalo sobukhosi kwakukhona umnyama ogoqayo, uphawu lomusa nothando. Ehlulwe yinkazimulo eyesabekayo yaleso sigameko, uHezekeli wawa ngobuso phansi, lapho izwi limyalela ukuba asukume futhi ezwe izwi leNkosi. Khona-ke wanikwa umlayezo wesixwayiso ku-Israyeli.” Testimonies, 751.

Ngasizwa futhi izwi leNkosi lithi: Ngizathuma bani, njalo ngubani ozasihambela? Ngasengisithi mina: Nangu mina; ngithume. U-Isaya 6:8.

“Lo mbono wanikwa uHezekeli ngesikhathi lapho ingqondo yakhe yayigcwele ukwesaba okumnyama ngezinto ezizayo. Wabona izwe lawoyise lilele liyincithakalo...”

“Ngokufanayo, lapho uNkulunkulu esezovulela uJohane othandekayo umlando webandla wezikhathi ezizayo, wamnika isiqinisekiso sothando nokunakekela koMsindisi abantu baKhe ngokumembulela ‘Othile onjengeNdodana yomuntu,’ ehamba phakathi kwezinti zezibani, ezazifanekisela amabandla ayisikhombisa. ...”

“Lezi zifundo zingezethu ukuze zisizakale. Sidinga ukumisa ukholo lwethu kuNkulunkulu, ngoba khona kanye phambi kwethu kukhona isikhathi esiyovivinya imiphefumulo yabantu. ...”

“Simi embundwini bezigameko ezinkulu nezinesizotha. Isiprofetho sigcwaliseka ngokushesha. INkosi isisemnyango. Kuseduze ukuvuleka phambi kwethu inkathi enentshisekelo enkulu neyesabekayo kubo bonke abaphilayo. Izingxabano zesikhathi esidlule ziyovuselelwa; izingxabano ezintsha ziyovela. Izigcawu eziyodlalwa emhlabeni wethu azikakaphuphiwa ngisho. USathane usebenza ngamathuluzi abantu. Labo abazama ukuguqula uMthethosisekelo futhi baqinisekise umthetho ophoqelela ukugcinwa kweSonto, baqonda kancane kakhulu ukuthi umphumela uyoba yini. Inhlekelele isisondelene nathi.”

“Kodwa izinceku zikaNkulunkulu akufanele zithembele kuzo uqobo kulolu bungozi olukhulu. Emibonweni eyanikwa u-Isaya, noHezekeli, noJohane sibona ukuthi izulu lixhumene kangakanani eduze nezehlakalo ezenzeka emhlabeni nokuthi ukunakekela kukaNkulunkulu kukhulu kangakanani kulabo abathembekile kuye. Izwe alinambusi. Uhlelo lwezehlakalo ezizayo lusezandleni zeNkosi. Ubukhosi bezulu bunokugcinwa kwesiphetho sezizwe, kanye nezindaba zebandla laKhe, ngaphansi kwesandla saBo uqobo. ...”

“Embonweni kaHezekeli uNkulunkulu wayenesandla saKhe ngaphansi kwamaphiko amakherubi. Lokhu kungukufundisa izinceku zaKhe ukuthi amandla avela kuNkulunkulu yiwo azinika impumelelo. Uyosebenza nazo uma ziyokulahla ububi zibe msulwa enhliziyweni nasekuphileni.”

“Ukukhanya okukhazimulayo okuhamba phakathi kwezidalwa eziphilayo ngokushesha kombani kumela ijubane umsebenzi lo oyogcina uqhubekele phambili ngalo uze ufinyelele ekuphelelisweni. ...”

“Bazalwane, akusiso isikhathi manje sokukhala nokuphelelwa yithemba, akusiso isikhathi sokuvumela ukungabaza nokungakhulwa. UKristu akaseyena manje uMsindisi ose ethuneni elisha likaJosefa, elivalwe ngetshe elikhulu futhi eliqiniswe ngophawu lwamaRoma; sinoMsindisi ovukileyo. UyiNkosi, iNkosi yamabandla; uhlezi phakathi kwamakherubi; futhi phakathi kombango nomsindo wezizwe usalondoloza abantu baKhe. Lowo obusa emazulwini unguMsindisi wethu. Ulinganisa zonke izivivinyo. Uqaphela umlilo wesithando okumelwe uvivinye yonke imiphefumulo. Lapho izinqaba zamakhosi ziyakudilizwa, lapho imicibisholo yolaka lukaNkulunkulu iyakuhlaba ize inqamule ezinhliziyweni zezitha zaKhe, abantu baKhe bayakuphepha ezandleni zaKhe.” Testimonies, volume 5, 752–754.

OFakazi abane baseBhayibheli bafakazela iqiniso lokuthi umyalezo weSambulo sikaJesu Kristu unikezwa labo bantu abavezwa ngokomfanekiso yilokhu abahlangabezana nakho laba baprofethi endlini engcwele. Kungesikhathi singena endlini engcwele yasezulwini lapho sinikezwa khona umyalezo esimiselwe ukuwumemezela. “Umlilo wesithando somlilo” ovivinya “yonke imiphefumulo” ungumthando wesithando okukhulunywa ngawo kuMalaki 3.

Kepha ngubani ongamelana nosuku lokufika kwakhe na? futhi ngubani oyokuma lapho ebonakala na? ngokuba unjengomlilo womncibilikisi, futhi unjengensipho yomhlanzi wezindwangu; uyakuhlala njengomncibilikisi nomhlanzisi wesiliva; uyakubahlanza amadodana kaLevi, abahluze njengegolide nesiliva, ukuze banikele kuJehova umnikelo ngokulunga. Khona umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zakudala, nanjengaseminyakeni yakuqala. Malaki 3:2–4.

Umcwengi uyazi ukuthi isiliva sesibe sesithandweni isikhathi esifanele lapho isiliva sesimsulwa kangangokuba sibonakalisa ubuso bomcwengi. Leli qiniso mayelana nendlela isiliva elalicwengwa ngayo endulo lihambisana nesenzo esibangela umphumela esithi “marah” uDaniyele asibona esahlukweni seshumi. Kulezi zinsuku zokugcina iNkosi ihola abantu Bayo ibangenise engcwele ukuze ivivinye, ibacwengisise, futhi ibahlambulule labo abangabazongenela ukuba babe yingxenye yesibhengezo sabayizinkulungwane eziyikhulu namashumi amane nane. Kulesi sikhathi, “Uyosebenza nathi,” “uma” “siyekisa ububi futhi sibe msulwa enhliziyweni nasempilweni.” Abanye, njengakukuDaniyele isahluko seshumi, bayabaleka kulokho okuhlangenwe nakho; kodwa labo, abafanekiselwa nguDaniyele, ababona umbono omkhulu wesibuko wesambulo sikaJesu Kristu, bayothi, njengoba u-Isaya ebonisa, izindebe zabo zithintwe ngehlahle elivela e-altare, futhi bayocwengwa balungiselwe ukunikeza umlayezo kokubili ebandleni elihlubukile, bese kuthi kamuva emhlabeni.

Umyalezo wethulwa kuleyo miphefumulo ethembekile esendaweni engcwele. ULevitikusi amashumi amabili nantathu, uma uqondaniswa nesikhathi sePhentekhoste, wenzelwe ukubonakalisa uMphongolo wesivumelwano eNdaweni Engcwelengcwele. Ngokukholwa, ukwakheka kwemyalezo yalesi sahluko kukhomba izimpawu zendlela ezintathu ngaphakathi komlando ongcwele lapho ukuhlolwa kwesithando kufezwa khona. Kunobujula

obungokobunkulunkulu—ukwakheka kwesiprofetho kwesahluko samashumi amabili nantathu kuvumela umfundi wesiprofetho ukuba athole uHezekeli evesini lokuqala lesahluko sokuqala.

Kwathi ngomnyaka wamashumi amathathu, ngenyanga yesine, ngosuku lwesihlanu lwenyanga, ngisaphakathi kwabathunjiweyo ngasemfuleni iKhebhari, amazulu avuleka, ngabona imibono kaNkulunkulu. Ngosuku lwesihlanu lwenyanga, okwakungumnyaka wesihlanu wokuthunjwa kwenkosi uJehoyakini. Hezekeli 1:1, 2.

Njengompristi ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, uHezekeli useminyakeni wamashumi amathathu womjikelezo weJubili weshumi nesikhombisa, iminyaka emihlanu ngaphambi kowesithathu kwezintathu ukuvinjezelwa kweJerusalema nguNebukadinesari ngo-587 BC. Unyaka wamashumi amathathu kuleli vesi uyiminyaka engamashumi amathathu emva kwemvuselelo enkulu kunazo zonke emlandweni weTestamente Elidala, futhi kusewusuku lwesihlanu lonyaka wesihlanu, ngaleyo ndlela kubekwa inombolo yesihlanu phezu kobufakazi bukaHezekeli. Emavesini amabili okuqala sithola amashumi amathathu ekhonjwe kanye, nenombolo yesihlanu ishiwo kathathu. Esakhiweni sikaLevitikusi amashumi amabili nantathu esihambisana nesikhathi sePentekoste, uvivinyo lwesibili olumelelwa ngamashumi amathathu lufinyelela emkhosini wamacilongo, izinsuku ezinhlanu ziye ekwenyukeni kukaKristu, bese kuba izinsuku ezinhlanu ziye osukwini lokubuyisana, bese kuba izinsuku ezinhlanu ziye kuphawu lwendlela olumele kokubili imvula yokuqala (iPentekoste) neyokugcina (amaDili). Isakhiwo siveza amashumi amathathu, kulandelwe yizinyathelo ezintathu zesihlanu. UHezekeli usethempelini, futhi isakhiwo sikaLevitikusi amashumi amabili nantathu siyiMphongolo.

Umlando ufakazela iqiniso lokuthi uHezekeli kulelo qophelo useminyakeni emihlanu ngaphambi kokuvinjezelwa okungokomfanekiso okuphetha ngokufanekisela umthetho weSonto onondelayo, njengoba umelelwe ukubhujiswa kweJerusalema. Inombolo ethi “isihlanu” iyisici esiyinhloko sohlelo lukaLevitikusi amashumi amabili nantathu, njengokunjalo nenombolo ethi amashumi amathathu.

Kulezi zihloko kukhonjisiwe ukuthi lapho amavesi angamashumi amabili nambili okuqala esahluko ehambisana namavesi angamashumi amabili nambili okugcina, bese kuthi leyo migqa emibili yamavesi angamashumi amabili nambili ihambisane nesikhathi sePhentekoste, khona-ke inqubo yokuvivinywa yezigaba ezintathu, engumlilo wesithando kaMalaki, ibonakaliswa ngokucacile. Lezi zigaba ezintathu zine-alpha ne-omega esigabeni sokuqala nesesithathu, okuqukethe uchungechunge lwezimpawu ezine ezimele isinyathelo esisodwa.

Iphasika, elandelwa ngumkhosi wezinkwa ezingenamvubelo, ilandelwe ngomnikelo wezithelo zokuqala webhali, bese kuba “izinsuku ezinhlanu” kuze kube sekupheleni komkhosi wezinkwa ezingenamvubelo. Lezo zimpawu zendlela ezine zakha uvivinyo lokuqala, futhi uJesu uhlala ebonisa ukuphela ngesiqalo, kanti uvivinyo lwesithathu nalo lwakhiwa yizimpawu zendlela ezine. Umkhosi wamacilongo, bese kuba ukukhuphuka kukaKristu kulandelwe usuku lokubuyisana, bese kuthi ezinsukwini ezinhlanu kamuva kufike kokubili iPentekoste neDwala. IPentekoste iwuphawu lwemvula yokuqala kanti iDwala liwuphawu lwemvula yokugcina. Emfanekisweni kaLevitikusi

amashumi amabili nantathu kokubili iPentekoste neDwala kuyavumelana.

Ngakho-ke thokozani, nina bantwana baseSiyoni, nijabule eNkosini uNkulunkulu wenu; ngokuba uniphe imvula yokuqala ngokwesilinganiso, futhi uyanehlisela nina imvula, imvula yokuqala nemvula yokugcina, ngenyanga yokuqala. Joweli 2:23.

Inqubo yokugcina yokuvivinywa nokuhlanzwa yaqala ngoDisemba 31, 2023. Isivivinyo sokuqala sasingesokusekelo, esifanekiselwa impikiswano “yabaphangi babantu bakho” eyahlukanisa iqembu elalike lavivinywa ngaphambilini ngokudumazeka kukaJulayi 18, 2020.

“Emlandweni naseziprofethweni iZwi likaNkulunkulu libonisa impi ende eqhubekayo phakathi kweqiniso nephutha. Leyo mpi isaqhubeka. Lezo zinto ebezikhona ziyakuphindwa. Izingxabano zakudala ziyovuselelwa, futhi kuyohlala kuvela izimfundiso ezintsha. Kodwa abantu bakaNkulunkulu, abathi ngokukholwa kwabo nangokugcwaliseka kwesiprofetho benza ingxenye ekumenyezelweni kwemiyalezo yezingelosi zokuqala, zesibili, nezesithathu, bayazi lapho bemi khona. Banolwazi olubaluleke kakhulu kunegolide elicwengekileyo. Kumelwe beme baqine njengedwala, bebambelele ngokuqinile ekuqaleni kokwethemba kwabo kuze kube sekupheleni.” Manuscript Releases, volume 1, 47.

KuLevitikusi amashumi amabili nantathu, isivivinyo sokuqala simelwa inhlanguanisela yesiprofetho yezinsuku ezintathu, okulandelwa emuva kwezinsuku ezinhlanu ukuphela komkhosi wesinkwa esingenamvubelo. IPhasika laliyisuku lokuqala, umkhosi wesinkwa esingenamvubelo wawuyisuku lesibili, nomnikelo wezithelo zokuqala wawuyisuku lesithathu. Ezinsukwini ezinhlanu kamuva, umkhosi wesinkwa esingenamvubelo waphela. Isakhiwo sesiprofetho sesokuqala kwezivivinyo ezintathu siphinde simelwe esivivinyweni sesithathu nesokugcina. Kuleyo waymark yesithathu, eyakhiwe ngama-waymark amathathu alandelwa yinye, umkhosi wamacilongo uyisuku lokuqala, futhi ukukhuphuka kukaKristu kusezinsukwini ezinhlanu kamuva, bese usuku lokubuyisana lulandela emuva kwezinsuku ezinhlanu, bese kuthi emuva kwezinsuku ezinhlanu kokubili iPentekoste nomkhosi wamaTabernakele kuphawule umthetho weSonto osuseduze, omelelwa encwadini kaHezekeli njengokubhujiswa kweJerusalema.

Phakathi kokuphela komkhosi wesinkwa esingenamvubelo nomkhosi wamacilongo kunezinsuku ezingamashumi amathathu, ezingameleli nje kuphela uphawu lompristi, kodwa futhi nesivivinyo sesibili ezivivinyweni ezintathu ezimelelwe ngaphakathi komfanekiso wobuNkulunkulu.

Ubhaphathizo lukaKristu lukhombisa izimpawu ezintathu zePhasika, zesinkwa esingenamvubelo nezithelo zokuqala, ngoba lezo zimpawu ezintathu zimelela ukufa, ukumbelwa, nokuvuka kukaKristu. Lezo zinyathelo ezintathu zilandelwa yizinsuku ezinhlanu eziya esinyathelweni sesine, esimelwe ukuphela komkhosi wesinkwa esingenamvubelo. Ubhaphathizo luletha lezo zinyathelo ezintathu ngomzuzwana owodwa omfishane lapho uJohane ebhaphathiza uMesiya wakhe. Imikhosi yasentwasahlobo ihlukanisa lezo zinyathelo ezintathu ngosuku olulodwa ngalunye, kanti imikhosi yasekwindla ihlukanisa lezo zinyathelo ezintathu ngezinsuku ezinhlanu.

Lapho sisebenzisa uvivinyo lokuqala lwemikhosi yasentwasahlobo njengokuhlanguaniswa kwezimpawu zendlela ezintathu ezilandelwa uphawu olulodwa lwendlela ezinsukwini ezinhlanu kamuva; bese sisebenzisa imikhosi yasekwindla njengezimpawu zendlela ezintathu ezilandelwa

ezinsukwini ezinhlanu kamuva uphawu olulodwa lwendlela, kusungulwa isakhiwo sesiprofetho esiqukethe uphawu lwendlela lwe-alpha lwezintathu olulandelwa izinsuku ezinhlanu, eselandelwa izinsuku ezingamashumi amathathu, kanye novivinyo lwesithathu lwemikhosi yasekwindla njengophawu lwendlela lwezintathu olulandelwa izinsuku ezinhlanu—isakhiwo siveza uvivinyo lokuqala njengoluhlanganisa izinsuku ezinhlanu sezizonke, olulandelwa uvivinyo lwesibili lwezinsuku ezingamashumi amathathu olufinyelela ophawini lwesithathu lwendlela lwezinsuku ezinhlanu. Okuhlanu kuhlanganiswa namashumi amathathu, kuhlanganiswe nokuhlanu, kuba ngamashumi amane ($5 + 30 + 5 = 40$).

Ukubhaphathizwa kukaKristu kwalandelwa ngokushesha yizinsuku ezingamashumi amane, ezaphetha ngezivivinyo ezintathu. Kuningi kakhulu okungabonakala esakhiweni sikaLevitikusi amashumi amabili nantathu uma sihlanganiswa nenkathi yePhentekoste, kodwa kwelinye izinga lesi sahluko simelela uMphongolo eNdaweni eNgcwelengcwele Kakhulu.

Imikhosi yasentwasahlobo neyasekwindla kuLevitikusi amashumi amabili nantathu ibekwe phakathi kwamaSabatha amabili. Lawo maSabatha amabili amele amakherubi amabili ambozayo, futhi izimpawu zendlela zenkathi yePentekoste ezihambisana noLevitikusi amashumi amabili nantathu zimele uMphongolo namakherubi amabili ambozayo. UHezekeli uyiswa ethempelini esahlukweni sokuqala, futhi lapho eyiswa khona, utholakala ezinsukwini ezinhlanu ngaphambi kokuvinjezelwa okuholela ekubhujisweni kweJerusalema, okufanekisela umthetho weSonto ozayo maduze. Umthetho weSonto umelwa yiPentekoste neMikhosi yamadokodo kuLevitikusi amashumi amabili nantathu. UHezekeli usemnyakeni wamashumi amathathu, futhi amashumi amathathu ayisikhathi sesivivinyo sesibili kwezintathu ezenza umlilo wesithando kaMalaki isahluko sesithathu. Isivivinyo sesibili simelwe yizinsuku ezingamashumi amathathu, njengoba nje uHezekeli esemnyakeni wamashumi amathathu womjikelezo weJubili weshumi nesikhombisa owaqala ngePhasika Elikhulu likaJosiya, njengoba izazi-mlando zibiza kanjalo. UHezekeli useminyakeni emihlanu ngaphambi kokuvinjezelwa okwathatha izinyanga eziyishumi nesishiyagalombili, futhi usethempelini, okuyisikhathi esiphakathi kwezivivinyo ezintathu zokugcina ezihlanza futhi zihlambulule insali. UPetru wayeseKhesariya Filiphi (Paniumi), naye futhi ephakathi kwezivivinyo ezintathu, njengoba kumelwe yiPaniumi (Khesariya Filiphi), intaba yoGuquko, nesiphambano.

Ngo-592 BC uHezekeli wenziwa isimungulu ngokungaphezu kwemvelo futhi wakhuluma kuphela lapho uNkulunkulu evula umlomo wakhe. Leso simo saqhubeka kwaze kwaba ukuwa kweJerusalema ngo-585/6 BC. UNkulunkulu wayemenze wakhuluma lapho ukuvinjezelwa kuqala, ngosuku “isifiso” “samehlo” akhe safa, kodwa wayengavunyelwe ukukhuluma ngokukhululeka kwaze kwaba yilapho iJerusalema, “isifiso” “samehlo” akwa-Israyeli, seliwile. Ukuwa kweJerusalema kufanekisela umthetho weSonto ozayo masinyane, futhi kulapho uyise kaJohane uMbhapathizi, umprihi wesigaba sesishiyagalombili, owenziwa isimungulu ngesikhathi ekhonza ethempelini, okuyilapho uHezekeli naye ayekhona khona (embonweni), naye futhi wenziwa isimungulu cishe izinyanga eziyisishiyagalolunye. Kwakungosuku lwesishiyagalombili emva kokuzalwa kukaJohane, lapho uJohane esokwa khona, lapho avunyelwa khona ukukhuluma. Abaprofethi ababili benziwa izimungulu besesendaweni engcwele. Umprofethi wesithathu

owenziwa isimungulu ngesikhathi ebuka uKristu endaweni engcwele kwakunguDaniyeli. Esahlukweni seshumi, uDaniyeli usendaweni engcwele, futhi njengoba nje ethintwa okwesibili kwezikhathi ezintathu wenziwa isimungulu. Phakathi nendawo uDaniyeli wenziwa isimungulu.

Kwathi esekhulume lawo mazwi kimi, ngabhekisa ubuso bami phansi, ngaba yisimungulu. Futhi, bheka, othile owayefana nesifaniso samadodana abantu wathinta izindebe zami; khona-ke ngavula umlomo wami, ngakhuluma, ngathi kuye owayemi phambi kwami: O nkosi yami, ngombono usizi lwami selungibuyel , futhi angisagcinanga mandla. Daniyeli 10:15, 16.

Ukukhuluma

Uphawu “lokukhuluma” luphawuleka emthethweni weSonto osusondele ukufika lapho i-United States ikhuluma njengodrako, imbongolo kaBhalami ikhuluma, nombono kaHabakuki ukhuluma, ungaqambi amanga. Abaprofethi abathathu abayizimungulu, abenziwa izimungulu besesendaweni engcwele, bakhuluma ekubhujisweni kweJerusalema. KuZakariya, uyakhuluma ukuze aqinisekise ukuthi igama elisha lendodana yakhe lilungile, ngaleyo ndlela efanekisa abaseFiladelfiya abanikwa igama elisha.

Onqobayo ngiyomenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma neze; futhi ngiyoloba phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyoloba phezu kwakhe igama lami elisha. IsAmbulo 3:12.

UZakariya wanikwa isibhebhe ukuba abhale kuso igama elisha lomndeni likaJohane.

Kwathi ngosuku lwesishiyagalombili beza ukuzosoka umntwana; base bethi igama lakhe nguZakariya, njengeloyise. Unina waphendula wathi: Qha, kodwa uyakuthiwa uJohane. Base bethi kuye: Akakho noyedwa ezihlotsheni zakho obizwa ngalelo gama. Base benza izimpawu kuyise, befuna ukwazi ukuthi yena uthanda ukuba abizwe ngokuthini. Wacela ipulangwe lokubhala, waloba wathi: Igama lakhe nguJohane. Bonke bamangala. Masinyane umlomo wakhe wavuleka, nolimi lwakhe lwakhululeka, wakhuluma, wamdumisa uNkulunkulu. Luka 1:59–64.

Igama elisha likaJohane lihambisana nebandla laseFiladelfiya, kanti igama elithi Zakariya lihambisana neLawodikeya, njengoba limelwe ukungakholwa kukaZakariya emlayezweni wengelosi yesithathu. Bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi izinsuku zokugcina ziyingxenye yomlando wengelosi yesithathu. Ngakho ingelosi eyaletha umlayezo kumele ibe yingelosi yesithathu. UZakariya wenqaba ukuqonda ukuthi iNkosi yayizolidlula ibandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya. Kusenokunye okufanele kushiwo mayelana nokubuyiselwa kwezwi kulaba baprofethi, kodwa sizoqhubeka siye ekuqondeni umugqa wesiprofetho kaJosiya.

Isondo LikaJosiya

Sesikhulume ngomjikelezo weJubili weshumi nesikhombisa owaqala ngePhasika likaJosiya ngo-622 BC, kodwa umugqa kaJosiya uqala kudala ngaphambi kuka-622 BC. Ukuvukela

kuka-Israyeli okwaletha uSawule esihlalweni sobukhosi njengenkosi yokuqala yakwa-Israyeli kwaphawula iminyaka engamashumi amane inkosi uSawule eyabusa, kwalandelwa iminyaka engamashumi amane inkosi uDavide eyabusa, kwase kulandela iminyaka engamashumi amane uSolomoni ayebusa. Ukwaliwa kukaNkulunkulu okwacasula kakhulu umprofethi uSamuweli kwenzeka ngo-1097 BC, futhi kuqala umugqa wesiprofetho wokuvukela owaphela esiphambanweni lapho amaJuda ememezela ukuthi ayengenankosi ngaphandle kukaKhesari.

Kodwa bamemeza bathi, Msuse, msuse, mbethele esiphambanweni. UPilatu wathi kubo, Ngimbethele yini esiphambanweni iNkosi yenu? Abapristi abakhulu baphendula bathi, Asinayo inkosi ngaphandle kukaKhesari. Johane 19:15.

Ngo-1097, amakhosi amathathu ayeyobusa iminyaka engamashumi amane ngamunye kwaze kwaba sekufeni kukaSolomoni ngo-977 BC, lapho umbuso wabe usuhlukaniswa waba enyakatho naseningizimu.

Emva kwalokho bafisa inkosi; uNkulunkulu wayesebanika uSawulu indodana kaKisi, umuntu wesizwe sakwaBenjamini, iminyaka engamashumi amane. IzEnzo 13:21.

UDavide wayeneminyaka engamashumi amathathu lapho eqala ukubusa, wabusa iminyaka engamashumi amane. EHebroni wabusa phezu kukaJuda iminyaka eyisikhombisa nezinyanga eziyisithupha; eJerusalema wabusa iminyaka engamashumi amathathu nantathu phezu kuka-Israyeli wonke noJuda. 2 Samuweli 2:4, 5.

Ukubusa kukaSolomoni kwaqala ngowe-971 BC; isisekelo seThempeli sabekwa ngonyaka wesine kaSolomoni (967 BC). Ukwakhiwa kwathatha iminyaka eyisikhombisa (1 AmaKhosi 6:37–38), futhi iThempeli laqedwa ngenyanga yesishiyagalombili ngonyaka weshumi nanye kaSolomoni. Ukunikezelwa kwalo okusemthethweni kwenzeka ngenyanga yesikhombisa (inyanga ka-Ethanimi), ngesikhathi soMkhosi Wezindlwana (1 AmaKhosi 8; 2 IziKronike 5–7). Amakhosi, iThempeli, nesizwe ngakunye kumelwe emlandweni ngenkathi yeminyaka engamakhulu amane namashumi ayisishiyagalolunye, ephawula ngokucacile isikhathi esingokwesiprofetho maqondana namakhosi, iThempeli, noma isizwe.

UDaniyeli wathunjwa ngo-607 BC, nakuba iningi lababhali bezikhathi zeBhayibheli likhomba ku-605 BC. Umlando obhaliwe kufanele uvumelane nobufakazi besiprofetho, futhi uphawu lwezehlakalo ezibekwe ngokomlando emgqeni womlando oqala ngesifiso sokuba nenkosi ngo-1097 BC lufuna, kubafakazi besiprofetho abaningana, ukuthi u-607 BC kube yikho ukusetshenziswa okunembile, hhayi u-605 BC. U-607 BC uphawula ukuphela kweminyaka engamakhulu amane namashumi ayisishiyagalolunye emgqeni wamakhosi, kodwa futhi uqala okunye kokumelwa okuyinhloko okuthathu kweminyaka engamashumi ayisikhombisa okwenzeka kulo mgqa. U-607 BC uphawula ukuphela kweminyaka engamashumi ayisikhombisa eyaqala ngokuthunjwa kukaManase ngo-677 BC. Ukumelwa kokuqala kophawu lweminyaka engamakhulu amane namashumi ayisishiyagalolunye (okunabafakazi abathathu emgqeni), kuphetha lapho omunye wabafakazi abathathu beminyaka engamashumi ayisikhombisa uphela khona, kanti omunye ufakazi weminyaka engamashumi ayisikhombisa uqala; ukwakheka kwezibalo kufakaza ngo-607 BC, naphezu komqondo wokuthi uDaniyeli wathunjwa ngo-605 BC.

Ngaphakathi komugqa oqukethe isikhathi seminyaka engu-490 esihlotshaniswa namakhosi kusukela ngo-1097 BC kuze kube ngu-607 BC, kukhona futhi iminyaka engu-490 kusukela ekungcwelisweni kweThempeli likaSolomoni kuze kube sekungcwelisweni kweThempeli langemva kokudingiswa nguZerubhabheli ngo-516 BC. Leyo minyaka engu-490 iqukethe iminyaka engu-420 kusukela ekungcwelisweni kukaSolomoni ngonyaka wakhe weshumi nanye, yanezelwa eminyakeni engu-70 iThempeli laliyincithakalo ngesikhathi sokuthunjwa, kwaba yiminyaka engu-490. Umthetho wesithathu ka-Artaxerxes wafika eminyakeni engu-59 kamuva ngo-457 BC, futhi uphawula ukuqala kweminyaka engu-490 “eyamiswa” (yanqunywa, Daniyeli 9:24) kubantu bakaNkulunkulu, eyaphetha ngonyaka ka-34 ekukhandelelweni ngamatshe kukaStefanu. Kunjalo, kukhona nabanye ofakazi abaningi abajulile bezikhathi emgqeni wesiprofetho oqala ngokuhlubuka okuyisisekelo kokwenqaba uNkulunkulu noMoya Wesiprofetho ngo-1097 BC, futhi uphela lapho uStefanu ebona uKristu emi ngakwesokunene sikaNkulunkulu. Ngaphakathi kwalobu bufakazi sithola isondo lesiprofetho likaJosiya.

Ngithi “ukuhlubuka okuyisisekelo,” ngoba ukuqala komugqa kubonakalisa isikhathi lapho u-Israyeli enqaba uNkulunkulu njengeNkosi, ngesifiso sabo sokuba nenkosi yezwe, ngaleyo ndlela kuphawulwe isisekelo sobukhosi babantu bakwa-Israyeli. Ngibhala lokhu futhi mayelana nesondo likaJosiya, elisho ukuthi “isisekelo sikaNkulunkulu,” eliwuphawu lwakho kokubili isisekelo nokuhlubuka okuyisisekelo kwabantu bakaNkulunkulu.

Kwathi uSolomoni esefile futhi izizwe eziyishumi nambili zahlukana zaba enyakatho naseningizimu, ukunikezelwa kukaJerobowamu kohlelo lokukhonza olungumgunyathi kwasolwa ngumprofethi ongalalelanga, futhi ukusola kwakhe kwaqukatha isiprofetho senkosi ezayo egama layo linguJosiya. Esisekelweni sokuhlubuka kukaJerobowamu nezizwe eziyishumi zasenyakatho, kwaprofethwa isiprofetho sikaJosiya nokuvuselelwa kwakhe okuphawulwa yiPhasika Elikhulu lika-622 BC. Lokho kuvuselelwa kwalethwa ukutholakala kwemibhalo kaMose kanye nokumenyezelwa kwesahlulelo phezu kwabantu bakaNkulunkulu ngenxa yokuhlubuka kwabo okuqhubekayo. Lapho amazwi emibhalweni kaMose efundelwa inkosi uJosiya, kwaveza ukuvuselelwa okukhulu kunakho konke emlandweni weTestamente Elidala. Isiprofetho somntwana wesikhathi esizayo owayezakuzalwa ogama lakhe linguJosiya sasiqukethe futhi ukulahlwa okungokwesiprofetho kokuhlubuka okuyisisekelo okwabhekiswa enkosini uJerobowamu ngumprofethi ongalalelanga.

Isiqalekiso sikaMose, njengoba uDaniyeli esibiza kanjalo, siyilezo “zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, futhi saba ukutholakala okuyisisekelo kukaWilliam Miller, oyisibonakaliso samaqiniso ayisisekelo e-Adventism. Ukunikezwa kwamandla komyalezo kaMiller ngo-Agasti 11, 1840, kwalethwa ngomsebenzi ka“Josiah” Litch ngo-1838 nango-1840. Ngo-1863 lezo zisekelo zabekwa eceleni, futhi “izikhathi eziyisikhombisa” zaba uphawu hhayi kuphela lwamaqiniso ayisisekelo amaMillerite asePhiladelphia, kodwa futhi zaba uphawu lokuvukela kweMillerism yaseLawodikeya ngokumelene nezisekelo. Umlando wamaMillerite wengelosi yokuqala neyesibili uqukethe uphawu luka“Josiah,” oluyophindwa ngokoqobo ngokuphelele emlandweni wezinkulungwane eziyikhulu namashumi amane nane. Isondo likaJosiah libuyela emuva ekuthakatheni kwenkosi uSawule, bese liqhubekela phambili kuze

kufike ekukhotshweni ngaphandle kwebandla lamaSeventh-day Adventist laseLawodikeya ngesikhathi somthetho weSonto. Isondo likaJosiah kuHezekeli manje selisemsebenzini wokwambulwa, njengomvuthwandaba wokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane.

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.