

ISambulo SikaJesu Kristu — Inombolo Yesikhombisa

*Usizi Lwesithathu nokuVuka koMbuso Wesikhombisa: Ukubaluleka
Kweziprofetho koMthetho weSonto*

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Esahlukweni seshumi nanye seSambulo, ofakazi ababili bayenyuselwa ezulwini njengophawu ngalo “Ielo hora” lapho “ingxenye yeshumi yomuza” iwa. Ngalelo hora “usizi lwesibili seludlulile; bhekani, usizi lwesithathu luza masinyane.” UbuSulumane buyicilongo lesikhombisa kanye nosizi lwesithathu oluza “ngehora” lokuthi “ukuzamazama komhlaba” komthetho weSonto.

Base bezwa izwi elikhulu livela ezulwini lithi kubo: Khuphukelani lapha. Base benyukela ezulwini ngefu; izitha zabo zababona. Ngalelo hora kwaba khona ukuzamazama komhlaba okukhulu, kwase kuwa ingxenye yeshumi yomuza; ekuzamazameni komhlaba kwabulawa abantu abayizinkulungwane eziyisikhombisa; abaseleyo besaba kakhulu, banika udumo kuNkulunkulu wezulu. Umaye wesibili usudlulile; bheka, umaye wesithathu uyeza masinyane. Ingelosi yesikhombisa yase ikhalisa icilongo; kwase kuba khona amazwi amakhulu ezulwini, athi: Imibuso yaleli zwe isiphenduke umbuso weNkosi yethu noweKristu wayo; futhi iyakubusa kuze kube phakade naphakade. Abadala abangamashumi amabili nane, ababehleti phambi kukaNkulunkulu ezihlalweni zabo zobukhosi, baqubuda ngobuso babo, bakhonza uNkulunkulu, bethi: Siyakubonga, Nkosi Nkulunkulu Somandla, okhona, nowayekhona, nozayo; ngokuba uthathile amandla akho amakhulu, wabusa. Izizwe zathukuthela, nolaka lwakho selufikile, nesikhathi sabafuleyo sokuba bahlulelwe, nokuba ubanike umvuzo izinceku zakho abaprofethi, nabangcwele, nalabo abesaba igama lakho, abancane nabakhulu; nokuba ubabhubhise ababhubhisa umhlaba. Ithempeli likaNkulunkulu lavulwa ezulwini, kwabonakala ethempelini lakhe umphongolo wesivumelwano sakhe; kwase kuba khona imibane, namazwi, nokuduma kwezulu, nokuzamazama komhlaba, nesichotho esikhulu. IsAmbulo 11:12–19.

Ofakazi ababili banyukela ezulwini ngefu, okuyinto emele ngokwesiprofetho iqembu lezingelosi. Njengoba sekushiwo ngaphambilini kulezi zihloko, futhi njengoba kutholakala emaThebuleni kaHabakuki, uDade White uveza ukuthi lapho imiyalezo ngayinye emelwe njengengelosi yokuqala, eyesibili neyesithathu ifika emlandweni wesiprofetho, ivezwe njengezingelosi ezizimele zodwa, kodwa umyalezo weSikhalo Saphakathi Kwamabili umelwa yizingelosi eziningi. Ofakazi ababili baphakanyiselwa ezulwini njengoba bememezela umyalezo weSikhalo Saphakathi Kwamabili ngebutho lezingelosi; ngalokho-ke bayiswa ezulwini “ngefu.”

“Sekusondele ekupheleni komlayezo wengelosi yesibili, ngabona ukukhanya okukhulu kuvela ezulwini kukhanyisa phezu kwabantu bakaNkulunkulu. Imisebe yalokhu kukhanya yabonakala ikhanya njengelangana. Futhi ngezwa amazwi ezingelosi zimemeza zithi, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze!’”

“Lokhu kwakuyisikhalo saphakathi kwamabili, esasizokwenezela amandla embikweni wengelosi yesibili. Izingelosi zathunywa zivela ezulwini ukuvusa abangcwele ababedangele nokubalungiselela umsebenzi omkhulu owawuphambi kwabo. Amadoda anekhono elikhulu kunawo wonke awabanga ngawokuqala ukwamukela lo mbiko. Izingelosi zathunyelwa kwabathobekileyo, abazinikeleyo, zabaphoqa ukuba baphakamise isikhalo, ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza!’ Labo ababebekelwe lesi sikhalo bashesha, futhi ngamandla kaMoya oNgcwele bamemezela umbiko, bavusa abafowabo ababedangele. Lo msebenzi awusekelwanga ekuhlakanipheni nasekufundeni kwabantu, kodwa emandleni kaNkulunkulu, futhi abangcwele Bakhe abasizwa lesi sikhalo abakwazanga ukusimelana naso. Abangokomoya kakhulu yibo abaqala ukwamukela lo mbiko, futhi labo ababekade behola emsebenzini ngaphambili baba ngabokugcina ukuwamukela nokusiza ekwandiseni isikhalo, ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza!’” Early Writings, 238.

Ngesikhathi sokuzamazama komhlaba, okubhubhisa ingxenye eyodwa kweyishumi yomuzi, kubulawa amadoda ayizinkulungwane eziyisikhombisa. Ukuzamazama komhlaba ngumthetho weSonto e-United States. Emphrofethweni, umuzi ungumbuso, futhi i-United States iyingxenye eyodwa kweyishumi yombuso wamakhosi ayishumi eSambulo 17. I-United States iyanqotshwa ekuzamazameni komhlaba komthetho weSonto futhi iyayeka ukuba ngumbuso wesithupha wesiphrofetho seBhayibheli, bese idlulela ekubeni yinkosi ephambili yamakhosi ayishumi, umbuso wesikhombisa wesiphrofetho seBhayibheli, ayovumelana ukunika upapa umbuso wawo, yena ongowesishiyagalombili, ovela kwabeyisikhombisa.

Futhi izimpondo eziyishumi ozibonileyo zingamakhosi ayishumi, angakabutholi umbuso; kepha amukela amandla njengamakhosi ihora elilodwa kanye nesilo. Lawa anhliziyonye, futhi azonika isilo amandla awo namandla awo amakhulu. Lawa ayakulwa neWundlu, neWundlu liyakuwahlula; ngokuba liyiNkosi yamakhosi, noMbusi wababusi; nalabo abakanye nalo babiziwe, bakhethiweyo, bathembekileyo. Wayesethi kimi: Amanzi owabonileyo, lapho kuhlezi khona isifebe, ayizizwe, nezixuku, nezizwe, nezilimi. Nezimpondo eziyishumi ozibonileyo esilweni, lezi ziyakusizonda isifebe, zisishiye siyincithakalo futhi sinqunu, zidle inyama yaso, zisishise ngomlilo. Ngokuba uNkulunkulu ukufakile ezinhliziyweni zazo ukwenza intando yakhe, nokuvumelana, nokunikela umbuso wazo esilweni, kuze kugcwaliseke amazwi kaNkulunkulu. Futhi owesifazane owabonileyo ungumuzi omkhulu, obusa phezu kwamakhosi omhlaba. IsAmbulo 17:12–18.

Amakhosi ayishumi eNhlango Yezizwe “ayavuma” “ukunika umbuso wawo womhlaba wonke isilo.” “Anhliziyonye,” njengoba “acebisana ngazwi linye,” kumaHubo amashumi ayisishiyagalombili nantathu. U-Ahabi wayeyinkosi yezizwe eziyishumi, owangena ebudlelwaneni obungemthetho bobufebe nesifebe saseTire ku-Isaya amashumi amabili nantathu. Ubudlelwane obungemthetho buka-Ahabi noJezebeli babuyisibonakaliso sangaphambili sobudlelwane obungemthetho bukaHerodi noHerodiya ngesikhathi sika-Eliya, emelwe njengoJohane uMbhapathizi. UHerodi wayengummeleli woMbuso wamaRoma, wona okuthi kuDanilyeli isikhombisa, uMbuso wamaRoma uqukethe izimpondo eziyishumi. Izimpondo eziyishumi zazifuzaniswe ngombuso ka-Ahabi wezizwe eziyishumi, futhi kokubili kunikeza ubufakazi ngamakhosi ayishumi eNhlango Yezizwe. Njengoba u-Ahabi noHerodi bemele umbuso kulobo

budlelwane obungemthetho, indima yabo kwakuwukufeza ukushushiswa kwezihlubuki ngenxa yesifebe saseTire, esicula izingoma zaso ekupheleni kweminyaka engamashumi ayisikhombisa engokomfanekiso.

“Amakhosi nababusi nabaphathi bazibeke phezu kwabo uphawu lomphikukristu, futhi bamelwe njengodrako ohamba eyokulwa nabangcwele—nalabo abagcina imiyalo kaNkulunkulu futhi abanokukholwa kukaJesu.” Testimonies to Ministers, 38.

Emthethweni weSonto, isilo somhlaba siyayeka ukubusa njengombuso wesithupha wesiprofetho seBhayibheli, ngoba sisanda ukuphinga noJezebeli, bese sithatha ubuholi beZizwe Ezihlangene. Khona-ke siphoka umhlaba wonke ukuba umise umfanekiso wesilo womhlaba wonke, njengoba ngaphambili babevele bekufeze lokho emthethweni weSonto esizweni sabo.

Futhi uyabakhohlisa abahlezi emhlabeni ngezibonakaliso lezo ayenamandla okuzenza phambi kwesilo; ethi kwabahlala emhlabeni makenzele isilo umfanekiso, sona esasinamanxeba enkemba, kodwa saphila. Wayesenamandla okunika umfanekiso wesilo ukuphila, ukuze umfanekiso wesilo ukhulume, wenze nokuthi bonke abangeke bawukhonze umfanekiso wesilo babulawe. Futhi ubangela bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nabayizigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo; nokuthi kungabikho muntu ongathenga noma athengise, ngaphandle kwalowo onophawu, noma igama lesilo, noma isibalo segama laso. IsAmbulo 13:14–17.

U-Ahabi, uHerode, amakhosi ayishumi oMbuso WaseRoma, namakhosi ayishumi eZizwe Ezihlangene, bamele udrako oya ukulwa nabangcwele, ngokuba ngaso sonke isikhathi isithandwa sikaJezebeli yiso esifeza ukuhlushwa kwalabo uJezebeli ababeka esigabeni sabahlubuki.

“Ngakho-ke, nakuba udrako, ngokuyinhloko, emele uSathane, futhi, ngomqondo wesibili, uwuphawu lweRoma yobuqaba.” The Great Controversy, 439.

Ekuzamazameni komthetho weSonto kunamadoda “ayizinkulungwane eziyisikhombisa” “abulewayo.” KuDanyeli isahluko seshumi nanye nevesi lamashumi amane nanye, “abaningi bayaketulwa.” Labo abaketulwayo lapho kufika umthetho weSonto bangama-Seventh-day Adventist aseLawodikeya angazange azilungiselele inhlekelele. Inani elithi “izinkulungwane eziyisikhombisa” limelela insali yabantu bakaNkulunkulu. UNkulunkulu watshela u-Eliya, ngesikhathi senhlekelele yaseNtabeni iKarmeli, emele inhlekelele yomthetho weSonto, ukuthi kwakukhona “izinkulungwane eziyisikhombisa kwa-Israyeli” ezingaguqanga ngedolo kuBhali. Umphostoli uPawulu uphawula ngalokhu.

Ngakho-ke ngithi: UNkulunkulu ubahlale yini abantu bakhe? Qha nakanye. Ngokuba nami ngingumIsrayeli, wenzalo ka-Abrahama, owesizwe sakwaBenjamini. UNkulunkulu akabalahlanga abantu bakhe ayebazi ngaphambili. Anikwazi yini lokho umBhalo okushoyo ngo-Eliya? ukuthi ukhalela kuNkulunkulu emelana no-Israyeli, ethi: Nkosi, bababulele abaprofethi bakho, badiliza ama-altare akho; mina ngisale ngedwa, futhi bafuna ukuphila kwami. Kodwa impendulo kaNkulunkulu yathini kuye? Ngizigcinele amadoda ayizinkulungwane eziyisikhombisa, angaguqanga ngedolo esithombeni sikaBhali. Kanjalo-ke nalesi sikhathi samanje kukhona insali ngokokukhethwa komusa. KwabaseRoma 11:1–5.

Amagama athi “izinkulungwane eziyisikhombisa” amele insali yabantu bakaNkulunkulu, kodwa umongo lapho ekhonjiswa khona ngokufanekisayo kufanele ucatsangelwe. Amadoda achithwa ekuzamazameni komhlaba komthetho weSonto ayinsali yamaSeventh-day Adventist angathembekanga okuthi lapho nalapho-ke, athunjwe yiBhabhiloni lesimanje elingokomoya. Emlandweni wesiprofetho ka-Israyeli wasendulo ongokoqobo, lapho iBhabhiloni lichitha iJerusalema okwesibili kwezikhathi ezintathu, kwakukhona insali “yezinkulungwane eziyisikhombisa” zamadoda “anamandla” “ezwe” athunjwayo.

Wayesethumba uJehoyakini eBhabhiloni, kanye nonina wenkosi, namakhosikazi enkosi, nezikhulu zakhe, namadoda anamandla ezwe; labo wabathumba wabakhipha eJerusalema wabayisa eBhabhiloni. Futhi wonke amadoda anamandla, ayizinkulungwane eziyisikhombisa, nabakhandi nezingcibi eziyinkulungwane, bonke ababenamandla nabefanele impi, yebo, labo inkosi yaseBhabhiloni yabathumba wabayisa eBhabhiloni. Inkosi yaseBhabhiloni yasimisa uMataniya, umfowabo kayise, ukuba abe yinkosi esikhundleni sakhe, yashintsha igama lakhe laba nguZedekiya. 2 AmaKhosi 24:15–17.

Lapho nje amadoda anamandla aseJerusalema esegumbuqelwe phansi ekuzamazameni komhlaba komthetho weSonto, “woza ngokushesha usizi lwesithathu. Ingelosi yesikhombisa yase ikhalisa icilongo.” Usizi lwesithathu luyicilongo lesikhombisa elikhaliswa ingelosi yesikhombisa. “Ngehora” “lokuzamazama komhlaba” komthetho weSonto—ubuSulumane buyahlasela!

Esinye sezici eziyinhloko zobuSulumane ekuhluphekeni kokuqala nakwesibili kwakuyiqiniso lomlando lokuthi indlela yabo yokulwa yayingafani namasu empini avamile asetshenziswa emlandweni ngesikhathi begcwalisa indima yabo yesiprofetho. Indlela yabo yokulwa kwakuwukuhlasela ngokuzumayo nangokungalindelekile. Igama elithi “assassin” lisuselwa emikhubeni yamaqhawe amaSulumane kuleso sikhathi somlando. Ukuhlasela kwawo kwakunjengokwamaKamikaze aseJapane eMpini Yesibili Yomhlaba. Amaqhawe amaSulumane ayelindele ukufa lapho ebulala inhloso yawo. Ngenxa yalesi sizathu, umkhuba ovamile wamaqhawe kwakuwukuzilungiselela ukufa ngokudakwa yi-hashish ngaphambi kokuhlasela kwawo ukuze kusizwe ukwehlisa ukwesaba ukufa. Lapho ehlasela izisulu zawo, kwakuba ngokuzumayo nangokungalindelekile, futhi ukuncika kwawo ku-hashish ukuze afinyelele isimo sengqondo esasifiswa, kuhlangele nokuhlasela okuyimfihlo, kwakha isisekelo sesimilo segama elithi “assassin,” ngenxa yokuxhumana kwalo negama elithi hashish.

Usizi lwesithathu necilongo lesikhombisa “luza masinyane.”

Ngokufanayo, ngo-Okthoba 22, 1844, isithunywa sesivumelwano safika “ngokuzumayo” ethempelini laso. USister White wachaza “ukuzuma” kokufika kwesithunywa sesivumelwano, ekhombisa ukuthi ukuza kwaso kwakungokuthi “kungalindelekile.” Ngakho-ke, konke ukuza okune “okwenzeka” ngo-Okthoba 22, 1844 kwakungalindelekile futhi kungokuzumayo.

“Ukuza kukaKristu njengomPristi wethu oMkhulu endaweni engcwele kakhulu, ngenjongo yokuhlazwa kwendlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwe kuDaniyeli 7:13; nokufika kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesenzakalo esisodwa; futhi

lokhu kuphinde kufanekiswe ukufika komkhwenyana emshadweni, okwachazwa nguKristu emzekelisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.

Umfanekiso wabantu abayizintombi eziyishumi uphindwa ngqo nhlobo, ngalokho-ke konke “ukuza” okune okwafezeka ngo-Okthoba 22, 1844, kuyophinde kufezeke ngqo nhlobo ekuzamazameni komhlaba okuyisikhathi somthetho weSonto. Ekhuluma ngomfanekiso wezintombi, uDade White unezela ebufakazini obukhomba ukushesha nokungalindelekile okufanekiselwa ekuzamazameni komhlaba komthetho weSonto, okuyikho ukugcwaliseka okuphelele kweMidnight Cry.

“Isimilo sembulwa yisikhathi sobunzima. Lapho izwi elinesizotha limemezela phakathi kobusuku, lithi, ‘Bhekani, umkhwenyana uyeza; phumani niyomhlangabeza,’ izintombi ezazilele zavuswa ebuthongweni bazo, kwase kubonakala ukuthi ngobani ababenzile amalungiselelo aleso senzakalo. Zombili lezi zinhlangothi zabanjwa zingalindele, kodwa olunye uhlangothi lwalulungele leso simo esiphuthumayo, kanti olunye lwatholakala lungenawo amalungiselelo. Isimilo sembulwa yizimo. Izimo eziphuthumayo zikhipha obala uhlobo lwangempela lwesimilo. Inhlekelele ethile engazelelwe nengalindelekile, ukushonelwa, noma ubunzima obuthile, ukugula okuthile okungalindelekile noma usizi, into ethile eletha umphefumulo ubhekane nokufa ubuso nobuso, iyoveza obala ingaphakathi langempela lesimilo. Kuyokwenziwa kubonakale ukuthi ngabe kukhona yini ukukholwa kweqiniso ezithembisweni zezwi likaNkulunkulu noma cha. Kuyokwenziwa kubonakale ukuthi ngabe umphefumulo usekelwa yini ngomusa, nokuthi ngabe kukhona yini amafutha esitsheni kanye nesibani.”

“Izikhathi zokuvivinywa zifika kubo bonke. Siziphatha kanjani thina ngaphansi kovivinyo nokuhlolwa kukaNkulunkulu? Ingabe izibani zethu ziyacima? noma sisazigcina zivutha? Ingabe silungele zonke izimo eziphuthumayo ngokuxhumana kwethu naYe ogcwele umusa neqiniso? Izintombi ezinhlanu ezihlakaniphileyo zazingeke zidlulisele isimilo sazo ezintendeni ezinhlanu eziyiziwula. Isimilo kumelwe sakhiwe yithi njengabantu ngabanye.” Review and Herald, October 17, 1895.

Ekuzamazameni komthetho weSonto, i-United States iyayeka ukuba umbuso wesithupha wesiprofetho seBhayibheli. Insali yezinkulungwane eziyisikhombisa zama-Adventist aseLaodicea angazange alungiselele inhlekelele, izobonakalisa isimilo esilungiselelwe uphawu lwesilo. Khona-ke ubuSulumane bufika ngokuzumayo nangokungalindelekile, ngokuba “umaye wesithathu uyeza masinyane” njengoba “ingelosi yesikhombisa” ikhala!

“Ukuza” okune okwagcwaliseka konke ngo-Okthoba 22, 1844, bese kuyaphindwa. Ukuza kokuqala kwakhomba ukuvulwa kokwahlulela, ekugcwalisekeni kukaDanilyeli isahluko sesishiyagalombili ivesi leshumi nane. Kwaqinisekisa umlayezo wengelosi yokuqala owamemezela ukuthi “ihora” lokwahlulela kwaKhe selifikile. Lokho kugcwaliseka kufanekisa “ihora” lokuzamazama komhlaba, eliqala emthethweni weSonto, futhi liyilo “hora” lapho ubuSulumane bulethela i-United States “ukwahlulela kwaKhe” ngenxa yokuphasiswa komthetho weSonto.

Isithunywa sesivumelwano kuMalaki isahluko sesithathu safika ngokuzumayo ethempelini ayelivusile eminyakeni engamashumi amane nesithupha kusukela ngo-1798 kuya ku-1844, ukuze singene esivumelwaneni nama“Levi” omlando wamaMillerite. Ekuzamazameni komhlaba komthetho weSonto, isithunywa sesivumelwano sifika ngokuzumayo ukuze singene ethempelini lamathambo omile abafuleyo avusiweyo, ukuze singene esivumelwaneni nama“Levi” omlando wabayizinkulungwane eziyikhulu namashumi amane nane.

Ekuzamazameni komthetho weSonto iNdodana yomuntu iza kuYise ukuba yamukele umbuso ekugcwalisekeni kukaDaniyeli isahluko sesikhombisa ivesi leshumi nantathu, njengoba Yenza ngo-Okthoba 22, 1844, ngoba “ngehora” lokuzamazama komhlaba kukhona “amazwi ezulwini,” amemezela ukuthi “imibuso yaleli zwe isiphenduke imibuso yeNkosi yethu, nekaKristu wayo; futhi iyakubusa kuze kube phakade naphakade. Nabadala abangamashumi amabili nane, ababehlezi phambi kukaNkulunkulu ezihlalweni zabo, bawa ngobuso babo, bakhonza uNkulunkulu, bethi, Siyabonga kuwe, O Nkosi Nkulunkulu Somandla, okhona, nowawukhona, nozayo; ngokuba uzithathele amandla akho amakhulu, wabusa.”

Ngehora lokuzamazama komhlaba, lapho ukwahlulela kwaKhe sekufikile, nalapho ofakazi ababili ababekade bevusiwe ngaphambili emgwaqweni lapho babebulewe khona besukuma. Khona-ke, njengebutho elinamandla, bayakhushulelwa ezulwini, kuyilapho insali eyizinkulungwane eziyisikhombisa zama-Adventist aseLawodikeya ichithwa. Ukolweni ohlakaniphileyo usuke lapho futhi ngaleso sikhathi wehlukani siwe nokhula oluyiziwula. Khona-ke uKristu wemukela umbuso waKhe, necilongo lesikhombisa likhala, nalo eliwumaye wesithathu, elifika masinyane nangokungalindelekile, bese “izizwe” “zithukuthela, nolaka lwakho selufikile.”

Ukuthukuthelisa kwezizwe kuyindima yesiprofetho yobu-Islamu, futhi kuqala ngehora lokuzamazama komhlaba kuqhubeka kuze kube sekupheleni komusa wokuhlolwa kwesintu nasezinhlophekweni eziyisikhombisa zokugcina, ezivezwa ngamazwi athi, “ulaka lwakho selufikile.” Phakathi komthetho weSonto e-United States nokuvalwa komusa wokuhlolwa, lapho ulaka lukaNkulunkulu lubonakaliswa khona ezinhlophekweni eziyisikhombisa zokugcina—umaye wesithathu, uphawu lobu-Islamu; icilongo lesikhombisa, uphawu lobu-Islamu; nokuthukuthelisa kwezizwe, uphawu lobu-Islamu; kunikeza ofakazi abathathu abangokwesibonakaliso bokuthi umlayezo Wokukhala Kwaphakathi Kwamabili uwukugcwaliseka kokufika kobu-Islamu emthethweni weSonto.

Njengasekuqaleni kwenhlangano yamaMillerite, umyalezo Wokukhala Kwaphakathi Kwamabili wawuyisilungiso sesiprofetho esahluleka. Emlandweni wamaMillerite kwakukhona ukwehluleka kwesenzakalo esasibikezelwe ukuba senzeke. Emlandweni wamaMillerite ekuqaleni, amaFiladelfiya aletha isibikezelo sawo esahluleka, ngoba uNkulunkulu wabamba isandla saKhe phezu kwephutha elalishesadini lika-1843.

Enhlanganweni yaseLawodikeya ekupheleni kwe-Future for America, uNkulunkulu akazange nanini afihle iphutha ngesandla saKhe. Kwakuyizandla zabantu ezamboza iqiniso lokuthi isikhathi sasingasamelwe ukusetshenziswa ekusetshenzisweni kwesiprofetho. Izandla zabantu zimelela imisebenzi yabantu.

Enyakazweni yokugcina yabayikhulu namashumi amane nane ezinkulungwane, iphutha lokusebenzisa isikhathi laliyisono, ngokuba ukusetshenziswa kwesikhathi sesiprofetho kwakungasafanele kusasetshenziswe. Ukusebenzisa isikhathi ngendlela eyisono kwafaniswa nguMose ngokungawunaki umyalo kaNkulunkulu wokuba asoke indodana yakhe, futhi kwafaniswa ngu-Uza ngokungawunaki umyalo kaNkulunkulu wokuthi umphongolo wawungaphathwa ngabapristi kuphela. Kwakungeyona intando yeNkosi ukuba noma yisiphi salezo zenzo noma ukungenzi okuyisono kufezwe ngabantu bakaNkulunkulu. Isono sinencazelo eyodwa kuphela, futhi siyisiphambeko somthetho. UMose weqa umthetho kaNkulunkulu wokusoka, u-Uza weqa umthetho kaNkulunkulu wesigodlo esingewele, futhi lenhlangano yeqa umthetho kaNkulunkulu wesiprofetho. U-Israyeli wasendulo wenziwa abagcini bomthetho kaNkulunkulu, futhi nenhlangano yama-Advent ekuqaleni kwayo nasekupheleni kwayo yaphinde yenziwa abagcini bamaqiniso kaNkulunkulu esiprofetho.

Ekucindezelekeni kwakhe, uZiphora ngokushesha wawenza yena mathupha umsebenzi wokusoka indodana yabo, ngaleyo ndlela emele ukuphenduka labo ababebandakanyekile kulo mnyakazo okwakufanele bakubonakalise ngokushesha ngenxa yokungasebenzi okuyisono kokuvumela ukusetshenziswa kwesikhathi ukuba kuhlangukile nomlayezo. NoDavide ngokunjalo ubonakalisa ukuphenduka okunzima ngenxa yesenzo sika-Uza. Ukuze umnyakazo uphikise ngokuthi ukusetshenziswa kwesikhathi ekubikezelweni kukaJulayi 18, 2020 kwakulunge ngandlela-thile, ukuthi ngandlela-thile kwakuyintando kaNkulunkulu, kuwukuphikisa ngokuthi uMose noZiphora babengadingi ngempela ukulalela imiyalo ecacile kaNkulunkulu, nokuthi uNkulunkulu wayengenandaba ngempela nokuthi u-Uza wathinta umphongolo. UJulayi 18, 2020 kwakuyisibikezelo samanga, futhi ingxenye eyayiyamanga kwakuyingxenye yesikhathi.

Lama maqiniso azocutshungulwa kabanzi esihlokwani esilandelayo.

“INkosi ingibonisile ukuthi isigijimi sengwezi yesithathu kufanele sihambe, futhi simenyezwe kubantwana beNkosi abahlakazekile, nokuthi akufanele sinamathelise isikhathini; ngokuba isikhathi asisoze saba luvivinyo futhi. Ngabona ukuthi abanye babethola ukuthokozela okungamanga okuvela ekushumayeleni isikhathi; ukuthi isigijimi sengwezi yesithathu sasinamandla kunalokho isikhathi esingaba yikho. Ngabona ukuthi lesi sigijimi singema phezu kwesisekelo saso uqobo, nokuthi asidingi isikhathi ukuba sisiqinise, nokuthi siyakhamba ngamandla amakhulu, senze umsebenzi waso, futhi siyakunqunywa sifushaniswe ekulungeni.” Experience and Views, 48.