

ISambulo SikaJesu Kristu - Inombolo Yeshumi Nane

Uphawu Lwesikhombisa

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Impi yokuvivinywa yezingelosi, eyaqala ngoLusifa ezulwini lesithathu elimelelwe kusAmbulo isahluko seshumi nambili, ifanekisa impi yokuvivinywa yabantu neyizingelosi, ephela ezulwini lokuqala. Ngenkathi uSathane nezingelosi zakhe bexoshwa ezulwini lesithathu, uSathane wavula inkundla entsha yempi ensimini yase-Edene. Njengasempi yezulu lesithathu noLusifa, uNkulunkulu wamisa futhi isikhathi sokuvivinywa sesintu. Impi esezulwini lokuqala eqala ngempela emthethweni weSonto osuzofika imelela ukuphela kwesikhathi sokuvivinywa kwesintu.

Ezambulweni izahluko zeshumi nambili nezeshumi nantathu kumelwe udrako, isilo, nomprofethi wamanga. Ngokwesiko, lawo mandla amathathu aqondwa njengamele ngokuyinhloko umlando owedlule walawo mandla amathathu, kodwa uJohane wayetshelwe ukuba alobe “izinto ezizakuba khona,” futhi yonke incwadi yeSambulo ikhuluma “ngezinsuku zokugcina,” ngakho sisebenzisa isimiso seBhayibheli sokuthi ukuphela kufanekiswa ngesiqalo, futhi sisebenzisa izimpawu zeSambulo njengeqiniso lamanje, hhayi iqiniso elidlule.

USathane ubonakaliswe, kokubili empini ayiqala ezulwini lesithathu nasemzabalazweni wokuqala awulethela abantu ensimini yase-Edene, njengosebenzisa “ukuhayiphintha” ukudlulisa imilayezo yakhe eyonakele ukuze afeze impi yakhe.

“USathane walinga u-Adamu wokuqala e-Edene, futhi u-Adamu waxoxisana nesitha, ngaleyo ndlela wasinika ithuba lokumnqoba. USathane wasebenzisa amandla akhe okulutha ngengqondo phezu kuka-Adamu no-Eva, futhi la mandla wazama ukuwasebenzisa phezu kukaKristu. Kodwa emva kokuba izwi loMbhala licashuniwe, uSathane waqonda ukuthi wayengenalo ithuba lokunqoba.

“Abesilisa nabesifazane akufanele bafunde isayensi yokuthi bangazithumba kanjani izingqondo zalabo abaxhumana nabo. Lena yisayensi efundiswa uSathane. Kumele simelane nakho konke kwalolu hlobo. Akufanele sizibandakanye nokumesmeriza nokuhayiphintha—*isayensi yalowo owalahlekelwa yisikhundla sakhe sokuqala futhi waxoshwa ezinkantolo zasezulwini.*” *Mind, Character and Personality*, 713.

“Isayensi uSathane ayifundisayo” iye yapheliswa ngabathengisi bomhlaba wonke, futhi yenziwa “ngomgwaqo omkhulu wolwazi” “ezinsukwini zokugcina.” USathane unguyise wamanga, futhi izikhondlakhondla zemithombo yezindaba azigcini nje ngokukhuthaza amanga kuphela, kodwa futhi zihluza iqiniso, zilandele labo ezibabheka njengabahlubuki, futhi zisebenzise uhlobo oluyinkimbinkimbi kakhulu lokuluthisa ingqondo oluke lwasetshenziswa emlandweni womhlaba. Impi eyaqala ezulwini lesithathu igcizelela lesi sici sempa kaSathane, ukuze abathembekileyo abaphila ngesikhathi impi yezulu lokuqala iqala baxwayiswe kusengaphambili ngokwazi

kusengaphambili. Lapho siqonda ukuthi isikhungo sokulawula iwebhu yomhlaba wonke, kanye “nomgwaqo omkhulu wolwazi,” siphathwa futhi silawulwa e-United States, siba nombono walokho okushiwo ukuthi i-United States yehlisa umlilo uvela ezulwini futhi ikhohlise umhlaba wonke. “Umlilo” encwadini yeSambulo umelela umlayezo.

Uphawu lwesAmbulo isahluko seshumi nantathu, nevesi leshumi nantathu, luthathwe empini yaseNtabeni iKarmeli lapho abaprofethi bakaBhali nabaprofethi bezixuku zezihlahla bengakwazanga ukubizela umlilo ukuba wehle uvela ezulwini ukuze uqinisekise ukuthi uBhali no-Ashitaroti babengonkulunkulu beqiniso. UBhali, engukulunkulu wesilisa, no-Ashitaroti engukulunkulukazi wesifazane, bamele umfanekiso wesilo, inhlanganisela engcwele engeyona phakathi kwebandla nombuso. Babengabaprofethi bakaJezebeli, owayesebudlelaneni obungcwele obungeyona no-Ahabi. Labo fakazi ababili abaprofethayo bomfanekiso wesilo endabeni yaseNtabeni iKarmeli, bakhomba indima ye-United States ekuqaleni ngokwakha umfanekiso wesimiso sobupapa e-United States, bese kuthi emva kwalokho emhlabeni. “Umlilo” waseKarmeli kwakufanele ube ubufakazi bokuthi uNkulunkulu weqiniso ngempela ungubani. Wawumele isambulo esivela ezulwini esikhomba uNkulunkulu weqiniso, futhi yona leyo ndaba ikhona nalapho i-United States ibizela umlilo ukuba wehle uvela ezulwini.

Encwadini ka-Isaya, uNkulunkulu owazisa ukuphela kusukela ekuqaleni ukhuluma ngendawo uqobo yeNtaba iKarmeli yasendulo, kanye nangesimo sesiprofetho esimelelwa lapho i-United States yehlisa umlilo uvela ezulwini.

Lethani udaba lwenu, kusho uJehova; nilethe izizathu zenu eziqinileyo, kusho iNkosi kaJakobe. Mabaletshwe, asibonise okuzakwenzeka; mabasibonise izinto zakuqala, ukuthi ziyini, ukuze sizicabangele, sazi isiphetho sazo; kumbe basitshela izinto ezizayo. Siboniseni izinto ezizakwenzeka emva kwalokhu, ukuze sazi ukuthi lingonkulunkulu; yebo, yenzani okuhle, kumbe lenze okubi, ukuze sesabe, sikubone kanyekanye. Khangelani, lina ningabalutho, lomsebenzi wenu uyize; uyisinengiso lowo olikhethayo. Ngivuse omunye ovela enyakatho, njalo uzakufika; kusukela ekuphumeni kwelanga uzakubiza ibizo lami; njalo uzafika phezu kwezikhulu njengakudakeni, lanjengombumbi enyathela ibumba. Ngubani owamemezela kusukela ekuqaleni, ukuze sazi? langaphambili, ukuze sithi, Ulungile? yebo, kakho obonisayo, yebo, kakho omemezelayo, yebo, kakho owezwa amazwi enu. Owokuqala uzakuthi eZiyoni, Khangela, khangela bona; njalo ngizanika iJerusalema oletha izindaba ezinhle. U-Isaya 41:21–27.

Empini yezulu lokuqala eqala ngokusebenza ngesikhathi somthetho weSonto osusondele, i-United States, kanye noSathane uqobo lwakhe, bayovunyelwa ukuba “bakhiphe” “udaba” lwabo, futhi bayobizela umlilo wehle ezulwini ngomzamo wokufakazela ukuthi unkulunkulu kaJezebeli unguNkulunkulu weqiniso. Izwe liyophoqwa ukuba lamukele uphawu losuku lokukhonza lwalowo nkulunkulu. Umlilo owehliswa uvela ezulwini, udluliswa “ngomgwaqo omkhulu wolwazi” uya kubo bonke abantu, ungumsebenzi “wencithakalo,” futhi lowo okhetha umlayezo odluliswa ngaleyo ndlela “uyisinengiso.”

Kuleyo mpi abantu abayizinkulungwane eziyikhulu namashumi amane nane, bese kuthi kamuva isixuku esikhulu, bayoba ngofakazi bakaNkulunkulu empikiswaneni yokuthi ubani uNkulunkulu

weqiniso. Imiyalezo edluliswa izinhlangothi zombili zempi imelwe “njengomlilo.” Zonke izizwe ziyobuthelwa ndawonye ukuze kunqunywe ukuthi ubani uNkulunkulu weqiniso, futhi kuyoba nezigaba ezimbili zofakazi ukuze kumiswe “iqiniso.”

Zonke izizwe mazibuthane ndawonye, nabantu baqoqwe; ngubani phakathi kwazo ongakumemezela lokhu, asibonise nezinto zangaphambili? Mabalethe ofakazi bazo, ukuze zilungisiswe; noma mabezwe, bathi: Kuyiqiniso. Nina ningofakazi bami, usho uJehova, nenceku yami engiyikhethileyo; ukuze nazi, ningikhohlewe, niqonde ukuthi nginguye; ngaphambi kwami akuzange kubunjwe uNkulunkulu, futhi emva kwami akuyikuba khona noyedwa. Mina, yebo mina, nginguJehova; futhi ngaphandle kwami akakho umsindisi. Ngimemezile, ngasindisa, ngabonisa, lapho kwakungekho nkulunkulu ongaziwayo phakathi kwenu; ngalokho nina ningofakazi bami, usho uJehova, ukuthi mina nginguNkulunkulu. Isaya 43:9–12.

Ukubonakaliswa kokugcina kweNtaba iKarmeli kunofakazi bakaSathane kanye nofakazi bakaNkulunkulu. Umbukiso uwukufakazela ukuthi ngubani uNkulunkulu weqiniso, kodwa ofakazi bakaNkulunkulu abathembekile kulindeleke ukuba bafakazele ini?

Isho kanje iNkosi, iNkosi ka-Israyeli, noMhlengi wayo, iNkosi yamabandla: Ngingowokuqala, futhi ngingowokugcina; ngaphandle kwami akukho Nkulunkulu. Futhi ngubani, onjengami, oyakubiza, akumemezele, akuhlele phambi kwami, selokhu ngamisa abantu basendulo na? Futhi izinto ezizayo, nalezo ziyakufika, mabanikhombise zona. Ningesabi, futhi ningethuki; angikutshelanga yini kusukela kuleso sikhathi, ngakumemezela na? Nina ningofakazi bami. Ukhona yini uNkulunkulu ngaphandle kwami? Yebo, akakho uNkulunkulu; angazi noyedwa. Ababaza isithombe esibaziweyo bonke bayize; nezinto zabo abazithokozelayo aziyikusiza ngalutho; futhi bona bangofakazi bazo; ababoni, futhi abazi; ukuze baphoxeke. Isaya 44:6–9.

Abathembekileyo ekungqubuzaneni kokugcina kweNtaba iKarmeli kufanele bafakaze ngeqiniso lokuthi uNkulunkulu ungowokuqala nowokugcina. UnguNkulunkulu “owamisa abantu basendulo,” ukuze abonakalise “izinto ezizayo.” Ofakazi bakaNkulunkulu kufanele bethule iSambulo sikaJesu Kristu esivulwe uphawu ngaphambi nje kwempi yokugcina yaseNtabeni iKarmeli.

Umlayezo kaSathane weNtaba iKarmeli ufanekiselwa njengomlilo owehla uvela ezulwini.

Futhi yenza izimangaliso ezinkulu, ize yenze nomlilo wehle ezulwini uye emhlabeni phambi kwabantu, IsAmbulo 13:13.

Leli vesi lichaza izimangaliso i-United States ezifeyayo ngesayensi yesimanye ye-hypnotism edluliselwa esintwini “emgwaqweni omkhulu wolwazi.” Kodwa leli vesi likhuluma futhi ngokubonakala kukaSathane uqobo lwakhe lapho ezenza uKristu.

“Ingelosi ehlangana ekumemezeleni umlayezo wengelosi yesithathu izokhanyisela umhlaba wonke ngenkazimulo yayo. Lapha kubikezelwa umsebenzi wobubanzi bomhlaba wonke nowamandla angavamile. Ukunyakaza kwe-Advent kwango-1840–44 kwaba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu; umlayezo wengelosi yokuqala wayiswa kuzo zonke iziteshi zobuMishinari emhlabeni, futhi kwamanye amazwe kwaba khona intshisekelo

enkulu kunazo zonke kwezenkolo eyake yabonwa kunoma yiliphi izwe selokhu kwaba noNguquko yekhulu leshumi nesithupha; kodwa lokhu kuyokwedlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengweleosi yesithathu.

“Umsebenzi uyofana nalowo woSuku lwePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kukaMoya oNgcwele ekuqaleni kwevangeli, ukuze kubangele ukuhluma kwembewu eyigugu, kanjalo ‘imvula yokugcina’ yonikezwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Khona siyokwazi, uma siphikelela ukumazi uJehova: ukuphuma Kwakhe kulungisiwe njengokusa; futhi Uyakuza kithi njengemvula, njengemvula yokugcina neyokuqala emhlabeni.’ Hosea 6:3. ‘Thokozani-ke, nina bantwana baseZiyoni, nijabule kuJehova uNkulunkulu wenu, ngokuba Uninike imvula yokuqala ngokwesilinganiso, futhi Uyokwehlisela nina imvula, imvula yokuqala, nemvula yokugcina.’ Joel 2:23. ‘Ezinsukwini zokugcina, usho uNkulunkulu, Ngiyakuthulula uMoya Wami phezu kwayo yonke inyama.’ ‘Kuyakuthi yilowo nalowo oyakukhuleka egameni leNkosi asindiswe.’ Acts 2:17, 21.”

“Umsebenzi omkhulu wevangeli awuyikuphetha ngokubonakaliswa kwamandla kaNkulunkulu okungaphansi kwalokho okwawuphawula ekuqaleni kwalo. Iziprofetho ezagcwaliseka ekuthululweni kwemvula yokuqala ekuqaleni kwevangeli ziyophinde zigcwaliseke emvuleni yokugcina ekupheleni kwalo. Nansi ‘izikhathi zokuvuselelwa’ umphostoli uPetru ayebheke phambili kuzo lapho ethi: ‘Ngakho-ke phendukani, niguquke, ukuze kusulwe izono zenu, lapho izikhathi zokuvuselelwa ziyakuza zivela ebukhoneni beNkosi; yona iyakuthuma uJesu.’ Izenzo 3:19, 20.”

“Izincedu zikaNkulunkulu, ubuso bazo bukhanyisiwe futhi bukhazimula ngokuzinikezela okungcwele, ziyophuthuma zisuke endaweni ziye kwenye ukuyomemezela umlayezo ovela ezulwini. Ngezinkulungwane zamazwi, emhlabeni wonke, isixwayiso siyokhishwa. Kuzokwenziwa izimangaliso, abagulayo bayophulukiswa, futhi izibonakaliso nezimanga kuyolandela abakholwayo. NoSathane uyasebenza futhi, ngezibonakaliso zamanga, aze ehlelise nomlilo uvela ezulwini phambi kwabantu. IsAmbulo 13:13. Ngaleyo ndlela abakhileyo emhlabeni bayolethwa ekuthatheni uhlangothi lwabo.” The Great Controversy, 611, 612.

Lapho sifinyelela esikhathini lapho uSathane ebiza khona umlilo wehle uvela ezulwini, “abakhileyo emhlabeni bayolethwa ukuba bathathe uhlangothi lwabo.” Ngaleso sikhathi, ufakazi kaNkulunkulu “uyophuthuma esuka endaweni eya kwenye ukumemezela umlayezo ovela ezulwini. Ngezinkulungwane zamazwi, kuwo wonke umhlaba, isixwayiso siyakunikezwa.” Umsebenzi ofezwa ofakazi bakaNkulunkulu “uyofana nowoSuku lwePhentekoste,” lapho “ingelosi ehlanganyela ekumemezeleni umlayezo wengelosi yesithathu izokhanyisa umhlaba wonke ngenkazimulo yayo.” EPhentekoste, umlilo wawuyisibonakaliso sokuthululwa kukaMoya oNgcwele, futhi umlilo futhi uyisibonakaliso sokuthululwa komoya kaSathane ongengcwele.

Emva kokuba uJohane emele abayizinkulungwane eziyikhulu namashumi amane nane kanye nesixuku esikhulu esahlukweni sesikhombisa sencwadi yeSambulo, ube esekhomba ukuvulwa kophawu lwesikhombisa nolokugcina. Uphawu lokugcina, noma olwesikhombisa, lumelela ukwambulwa kweSambulo sikaJesu Kristu, kanye nesiprofetho esisodwa kuphela encwadini

yeSambulo esasizovululwa nje ngaphambi kokuba isikhathi somusa sivalwe. Uphawu lwesikhombisa, izulu eziyisikhombisa, kanye neSambulo sikaJesu Kristu konke kuyizimpawu zeqiniso elifanayo, elivulwa nje ngaphambi kokuba isikhathi somusa sivalwe. ISambulo sikaJesu Kristu sigcizelela isimilo sikaKristu namandla akhe okudala njengo-Alfa no-Omega. Izulu eziyisikhombisa zikhomba umlando lapho abayizinkulungwane eziyikhulu namashumi amane nane bevalwa uphawu, kanti uphawu lwesikhombisa lukhomba ukuthululwa kukaMoya oNgcwele phakathi nomlando lapho ofakazi ababili bevuswa futhi bemukela amandla okudala “eqiniso” likaNkulunkulu, adluliselwa esuka kuYise, aye eNdodaneni, aye kuGabriyeli, aye kumprofethi, afike kulabo abakhetha ukufunda, ukuzwa nokugcina amandla aqukethwe kulo.

Kwathi esevule uphawu lwesikhombisa, kwaba nokuthula ezulwini cishe isikhathi esiyingxenywe yehora. Ngase ngibona izingelosi eziyisikhombisa ezimi phambi kukaNkulunkulu; zanikezwa amacilongo ayisikhombisa. Kwase kufika enye ingelosi yema e-altare, iphethe isitsha segolide sempepho; yanikwa impepho eningi, ukuze iyinikele kanye nemikhuleko yabo bonke abangcwele phezu kwe-altare legolide elaliphambi kwesihlalo sobukhosi. Intuthu yempepho, eyakhuphuka kanye nemikhuleko yabangcwele, yenyukela phambi kukaNkulunkulu ivela esandleni sengwe-losi. Ingelosi yathatha isitsha sempepho, yasigcwalisa ngomlilo wase-altare, yawuphonsa emhlabeni; kwase kuba khona amazwi, nokuduma kwezulu, nemibane, nokuzamazama komhlaba. IsAmbulo 8:1–5.

Emavesini, “izingelosi eziyisikhombisa” “zema phambi kukaNkulunkulu” ziphethe “amacilongo ayisikhombisa.” Lezo zingelosi eziyisikhombisa zamacilongo bezilokhu ziqondwa ngokufanele ngokwesiko njengezimele izahlulelo zikaNkulunkulu ezimelene neRoma ngenxa yokuphoqelelwa kokukhulekelwa kweSonto. IRoma yobuqaba, ngaphansi kukaConstantine, yamisa umthetho wokuqala weSonto ngonyaka ka-321, futhi ngonyaka ka-330, umbuso wakhe wahlukaniswa waba impumalanga nentshonalanga. Kusukela kuleso sikhathi amacilongo amane okuqala aqala ukukhala, futhi ayemele amandla omlando alethwa amelene nombuso wakhe, futhi okwathi ngonyaka ka-476, ashiya umuzi waseRoma usungasaphinde ube nombusi womRoma ophethe umuzi, owawuyisibonakaliso samandla nenkazimulo yeRoma. Ngesikhathi upapa emisa umthetho weSonto eMkhandlwini wase-Orleans ngonyaka ka-538, uMohammed wavuswa ukuba alethe isahlulelo phezu kwesonto laseRoma, njengoba kumelwe amacilongo esihlanu nelesithupha, ayeyilo futhi usizi lokuqala nolwesibili, futhi ayemele ubuSulumane. Nakuba ukuqonda kwendabuko kwalawo macilongo kulungile, achazwa endimeni lapho ethulwa khona kusAmbulo isahluko sesishiyagalolunye ngokuthi “izinhlupho.”

Abanye abantu, abangabulawanga yilezi zinhhlupho, abazange nokho baphenduke emisebenzini yezandla zabo, ukuze bangakhuleki kumademoni nasezithombeni zegolide, nezesiliva, nezethusi, nezelitshe, nezelokhuni, ezingakwazi nokubona, nokuzwa, nokuhamba. Futhi abazange baphenduke ekubulaleni kwabo, nasebuthakathini babo, nasebufebeni babo, nasekwebeni kwabo. IsAmbulo 9:20, 21.

Ukugcwaliseka okuphelele nokokugcina kwamacilongo ayisikhombisa yizinhlupho eziyisikhombisa zokugcina zesAmbulo isahluko seshumi nesithupha. Ngisho nokubukeza nje okuyisisekelo kwezimpawu zesiprofetho zamacilongo ayisikhombisa esAmbulo isahluko

sesishiyagalolunye kubonisa ukuthi anezimpawu ezihambisanayo nezinhlupho eziyisikhombisa zokugcina. Ukuvulwa kophawu lwesikhombisa kwenzeka emlandweni ngesikhathi lapho umnyango womusa ususeduze nokuvalwa nalapho ulaka lukaNkulunkulu, njengoba lumelwe yizinhlu eziyisikhombisa zokugcina, seluseduze nokuthululwa.

Lapho uKristu, njengeNgonyama yesizwe sakwaJuda, “evula uphawu lwesikhombisa,” ingelosi yeza yima e-altare, iphethe isitsha segolide sempepho; yanikwa impepho eningi, ukuze ayinikele kanye nemithandazo yabo bonke abangcwele phezu kwe-altare legolide elaliphambi kwesihlalo sobukhosi. “Kwase kukhuphuka intuthu yempepho, eyayihambisana nemithandazo yabangcwele, phambi kukaNkulunkulu, ivela esandleni sengwelosi.” Ukuthululwa kukaMoya oNgcwele ngePhentekoste kwandulelwa umthandazo wobunye wamakholwa ayehlangene eJerusema.

“Imvuselelo yokumesaba uNkulunkulu kweqiniso phakathi kwethu iyona enkulu kunazo zonke futhi ephuthuma kakhulu kuzo zonke izidingo zethu. Ukuyifuna kufanele kube umsebenzi wethu wokuqala. Kumelwe kube khona ukuzikhandla okuqotho ukuze kutholakale isibusiso seNkosi, hhayi ngoba uNkulunkulu engazimisele ukusinika isibusiso saKhe, kodwa ngoba thina singakalungeli ukusamukela. UBaba wethu osezulwini uzimisele kakhulu ukupha uMoya waKhe oNgcwele labo abamcelayo, kunokuba abazali basemhlabeni bezimisele ukupha abantwana babo iziphos ezinhle. Kodwa kuwumsebenzi wethu ukuba, ngokuvuma izono, ngokuzithoba, ngokuphenduka, nangomkhuleko oqotho, sigwalise izimo uNkulunkulu athembise ngaphansi kwazo ukusinika isibusiso saKhe. Imvuselelo kufanele ilindelwe kuphela njengempendulo yomkhuleko.” Selected Messages, incwadi 1, 121.

Ukuvulwa kophawu lwesikhombisa kukhomba ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Lokho kubekwa uphawu kuqalwa ngomkhuleko, kodwa akusikho nje ngomsebenzi womkhuleko kuphela, kunalokho ngomkhuleko othile oqondile. Lowo mkhuleko othile uqondiswa encwadini kaDaniyeli, okuyinto, kambe, nayo futhi eyincwadi yeAmbulo.

UJohane eSambulweni, kanye noDaniyeli encwadini yakhe, bamele abayizinkulungwane eziyikhulu namashumi amane nane “ezinsukwini zokugcina.” “Ezinsukwini zokugcina” labo abayoba ngofakazi bakaNkulunkulu ngesikhathi sempi yezulu lokuqala bayakufakaza ngesiprofetho esivulwa uphawu ngaphambi nje kokuba kuvalwe isikhathi somusa. Lokhu kumelwe njengophawu lwesikhombisa emavesini esiwacabangelayo manje. Imithandazo eza enganeni nalo “mthombo wegolide wokushunqisa” imelwe ngumkhuleko kaDaniyeli esahlukweni sesishiyagalolunye sencwadi yakhe. Lowo mkhuleko ungumkhuleko othile oqondile, owachazwa nguMose maqondana nesiprofetho “sezikhathi eziyisikhombisa.” Lowo mkhuleko unezingxenywe ezimbili, futhi uDaniyeli ubeka umongo womkhuleko wakhe onezingxenywe ezimbili ngamazwi athi “isiqalekiso” kanye “nesifungo” sikaMose. Izincwadi zikaDaniyeli neSambulo ziyincwadi efanayo, futhi imigqa efanayo yesiprofetho esencwadini kaDaniyeli iyaphinde ithathwe encwadini yeSambulo.

Umthandazo oletha ukuthululwa komlilo ongcwele ekunyakazeni kwengelosi enamandla yeAmbulo 18, ungumthandazo kaDaniyeli “wezikhathi eziyisikhombisa.” Ungumthandazo owehlisa ingelosi uGabriyeli ivela ezulwini ukuze ichazele uDaniyeli iziprofetho. Ekupheleni komthandazo wakhe, ohlanganisa amavesi angamashumi amabili okuqala kaDaniyeli 9, uGabriyeli

wehlela phansi cishe ngesikhathi somnikelo wakusihlwa. Imithandazo enyukayo eyamukelwa yingelosi ephethe isitsha segolide sempepho, iyimithandazo enyukayo njengoba ilanga lishona, kusihlwa “kwezinsuku zokugcina.”

Kwathi ngisakhuluma, ngikhuleka, ngivuma isono sami nesono sabantu bakithi u-Israyeli, futhi ngiletha ukunxusa kwami phambi kukaJehova uNkulunkulu wami ngenxa yentaba engcwele kaNkulunkulu wami; yebo, ngisakhuluma emthandazweni, kwafika indoda uGabriyeli, engangiyibonile embonweni ekuqaleni, indiza ngesivinini esikhulu, yangithinta cishe ngesikhathi somnikelo wakusihlwa. Daniyeli 9:20, 21.

Umkhuleko kaDaniyeli wawuyisivumo sezono zakhe siqu kuphela, kodwa futhi nowezono zabantu bakaNkulunkulu. Umkhuleko wakhe uyisibonelo esiyisisekelo somkhuleko wokuphenduka esihlobene “nezikhathi eziyisikhombisa” zikaLevitikusi 26.

Labo abaseleyo kini bayakuncipha ngenxa yobubi babo emazweni ezitha zenu; futhi ngenxa yobubi bawoyise bayakuncipha kanye nabo. Uma bevuma ububi babo, nobubi bawoyise, kanye nesiphambeko sabo abaphambukela ngaso kimi, nokuthi bahambe ngokuphambana nami; nokuthi nami ngahamba ngokuphambana nabo, ngabaletsa ezweni lezitha zabo; uma-ke izinhliziyo zabo ezingasokile zithobeka, bese bemukela isijeziso sobubi babo: khona ngiyakukhumbula isivumelwano sami noJakobe, nesivumelwano sami no-Isaka, nesivumelwano sami no-Abrahama ngiyakusikhumbula; futhi ngiyakulikhumbula izwe. Levitikusi 26:39–42.

Emva kokuba uMose ebeke obala isijeziso esihambisana “nezikhathi eziyisikhombisa,” asibiza ngokuthi “ingxabano yesivumelwano” sikaNkulunkulu, uveza lokho abantu bakaNkulunkulu okufanele bakwenze uma nalapho sebeya baqaphela ukuthi bayizigqila ezweni lesitha, njengoba kwakunjalo ngoDaniyeli. Kwakudingeka, njengoba uDaniyeli amela, ukuba bavume izono zabo, kanye nezono zawoyise babo.

Lapho lo mthandazo othize unikelwa yilabo ababizelwe ukuba babe yizinkulungwane eziyikhulu namashumi amane nane, ingelosi enesitsha segolide sempepho iyakuthatha “isitsha sempepho, yasigcwalisa” “ngomlilo we-altare, yasiphonsa emhlabeni: kwase kuba khona amazwi, nokuduma kwezulu, nokubaneka kwemibani, nokuzamazama komhlaba.” Umlilo ongcwele omelela isigijimi “seqiniso” ngokuphambene nesigijimi somgunyathi “somlilo,” i-United States noSathane abawubizayo wehle ezulwini, kwenzeka ngehora “lokuzamazama komhlaba” elingumthetho weSonto.

Encwadini kaZakariya, sitshelwa ukuthi uZerubhabhele wabeka kokubili isisekelo netshe lenhloko lethempeli emlandweni wokwakhiwa kabusha kwethempeli neJerusalema emva kokubuya ebugqilini uDaniyeli ayeyingxenye yabo.

Wasephendula wakhuluma kimi, wathi: Leli yizwi likaJehova kuZerubhabhele, lithi: Akungamandla, akusikho ngegunya, kodwa kungoMoya wami, usho uJehova Sebawoti. Ungubani wena, ntaba enkulu? Phambi kukaZerubhabhele uyakuba yithafa; yena uyakukhipha itshe eliyinhloko layo ngokumemeza, bethi: Umusa, umusa, makube kulo. Futhi izwi likaJehova lafika kimi, lathi: Izandla zikaZerubhabhele zibekile isisekelo sale ndlu; izandla

zakhe nazo ziyakuyiqeda; khona uyakwazi ukuthi uJehova Sebawoti ungithumile kini. Ngokuba ubani odelele usuku lwezinto ezincane na? Ngokuba bayakuthokoza, babone intambo yomthofu esandleni sikaZerubhabhele kanye nalabo abayisikhombisa; bangamehlo kaJehova, agijima ezulazula kuwo wonke umhlaba. Zakariya 4:6–10.

UZerubhabhele usho “inzalo yaseBhabhiloni,” futhi uwuphawu lomyalezo wengelosi yesibili, owathi, lapho uhlanganiswa nomyalezo Wokukhala Kwaphakathi Kwamabili, wabeka “isisekelo” ekuqaleni komnyakazo wobu-Adventist. UZerubhabhele futhi umelela ukuphindwa komyalezo wengelosi yesibili emnyakazweni wokuphela wobu-Adventist emnyakazweni we-Future for America, lapho “itshe eliyinhloko” libekwa khona.

Umhlaba wajabula ngenxa yabofakazi ababili ababebulewe esigodini samathambo afileyo emgwaqweni oyi-“information super highway.” Lapho labo bofakazi ababili bebuyiselwa ekuphileni umhlaba wesaba, namazulu ajabula. UZakariya, njengabo bonke abaprofethi, ukhomba “izinsuku zokugcina” lapho abantu bakaNkulunkulu bejabula khona. UZakariya usazisa ukuthi bajabula ekuvukeni kwabofakazi ababili, lapho bebona “labo abayisikhombisa.” “Labo abayisikhombisa” yigama elifanayo lesiHeberu elihunyushwe ngokuthi “izikhathi eziyisikhombisa” kuLevitikusi amashumi amabili nesithupha. Ukuhamba kwengelosi yokuqala kwabeka itshe lesisekelo lezikhathi eziyisikhombisa zikaMose, futhi lelo “qiniso” nalo limelwe ukuba libe yitshe legumbi eliphezulu lenhlangano yengelosi yesithathu, naphezu kokwaliwa kwalo ngo-1863.

Lapho sekuqashelwa futhi kugcwaliseka, futhi kwenziwa ngokomkhuleko ofanele onezingxenye ezimbili, umlilo weqiniso uyakuphonselwa emhlabeni, njengalokho okwenzeka ngePhentekoste.

Sizoqhubeka nokukhuluma ngokuvulwa kophawu lwesikhombisa esihlokweni esilandelayo.