

IsAmbulo SikaJesu Kristu - Inombolo Yeshumi Nesithupha

Ukwambulwa Kwezulu EziyisiKhombisa: Ukuhlaziywa Kweziprofetho kweSambulo kanye noMlando Ofihlekile

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2023-11-15

Besilokhu sibeka ngokulandelana uchungechunge lwezehlakalo zesiprofetho ezikhonjiswa umlando ofihlekile wokuduma kwezulu okuyisikhombisa, omelwe kuSambulo izahluko zeshumi nanye kuya kwezeshumi nantathu. Asikafiki okwamanje kulelo zinga ekuthuthukisweni kwalezi zehlakalo lapho sizobeka khona ndawonye umlando wophondo lobuProthetani nophondo lobuRiphabhulikhi. Futhi asikakawulungiseli umhlabathi wokuqonda ukuze sikhombe ngokunembile indima yobuSulumane emlayezweni Wokukhala Kwaphakathi Nobusuku. Nokho, kukhona iqiniso elibaluleke kakhulu elihambisana nalezi zehlakalo, elikhomba lokho umuntu okumelwe akwenze lapho eseqonda iziqiniso ezisavulwa izimpawu zazo. Isibusiso seSambulo sihlanganisa nomthwalo wokuba “agcine” lezo zinto ezilotshiwe.

Umugqa womlando owambulwa manje udlulisa amandla okudala kaNkulunkulu kulabo abayokuzwa, bafunde, futhi balondolozwe lezo zinto ezilotshwe kuwo. Ngakho-ke sesifikile isikhathi sokwehlukana nokucabangela kwethu ukulandisa kokugcina kwesiprofetho sika-Isaya, kanye neSambulo izahluko zeshumi nanye kuya kweziyishumi nantathu, ukuze kusungulwe ukubaluleka “kwezinsuku ezintathu nengxenywe” u-Eliya noMose ababefile ngazo emgwaqweni omkhulu wolwazi, odlula esigodini samathambo omile afileyo. Esizokukhomba manje, kuwuphawu “Iwenkangala.”

Esihlokwani esedlule sakhomba ofakazi abane besiprofetho bohlelo lwezehlakalo oluqinisekiswa umlando ofihlekile wokuduma kwezulu okuyisikhombisa. Umugqa womfanekiso kaKristu, umugqa wofakazi ababili, umugqa womfanekiso wesilo, nomugqa wenkosi yomgunyathi yasenyakatho.

Ingxenywe yesibili yomugqa wenkosi yomgunyathi yasenyakatho iqala ngokunikwa amandla kobupapa ngo-538. Khona-ke ubupapa, inkosi yasenyakatho engumgunyathi ngokomoya, banyathela phansi iJerusalema elingokomoya no-Israyeli ongokomoya iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

Bayakuwa phansi ngomphetho wenkamba, bathunjelwe kuzo zonke izizwe; futhi iJerusalema liyakunyathelwa phansi ngabeZizwe, kuze kugcwaliseke izikhathi zabeZizwe. Luka 21:24.

UJohane watshelwa ukuba alinganise kokubili indlu engcwele nebutho, kodwa futhi watshelwa ukuba ashiye ngaphandle igceke, ngokuba lalilinelwe kwabezizwe iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

Ngase nginikezwa umhlanga onjengenduku; ingelosi yema, yathi, Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, kanye nalabo abakhulekela kulo. Kepha igceke elingaphandle kwethempeli ulishiye, ungalilinganisi; ngokuba linikwe abeZizwe: futhi bayakulinyathela ngonyawo umuzi ongcewele izinyanga ezingamashumi amane nambili. IsAmbulo 11:1, 2.

UJohane noLuka bafakaza ukuthi abeZizwe “bayakunyathela ngezinyawo” “iJerusalema” “izinyanga ezingamashumi amane nambili.” UJohane uchaza ubude besikhathi, kanti uLuka uphawula isiphetho salowo mlendo. Laba ofakazi ababili baphendula umbuzo kaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nantathu.

Ngase ngizwa ongcewele oyedwa ekhuluma, kwase kuthi omunye ongcewele kulowo othile ongcewele owayekhuluma: “Kuyakuba kuze kube nini umbono omayelana nomnikelo wokushiswa wemihla ngemihla, nesiphambeko sokuchithwa, sokunikela kokubili indawo engcewele nebutho ukuba kunyathelwe ngaphansi kwezinyawo?” Daniyeli 8:13.

Umbuzo omayelana nesikhathi okwakuyothathelwa ngaso indawo engcewele nebutho njengokunyathelwa phansi, ukhomba amandla amabili enza incithakalo ayeyokwenza isenzo sokunyathela phansi iJerusalema, okuyinto kuDaniyeli emelwe “njengendawo engcewele” futhi futhi “njengebutho.” Ukuqonda okuyisisekelo okulungile kwaleli vesi, njengoba kuvezwe nguJ. N. Andrews, kungukuthi leli vesi likhomba amandla amabili enza incithakalo, anyathela phansi kokubili indawo engcewele nebutho. Amandla okuqala enza incithakalo akhonjwe kuleli vesi ubuqaba, kanti eyesibili ubuPapa. Igama elithi “ibutho” liyindlela kaDaniyeli yokuchaza lokho uJohane akukhomba “njengabakhulekeli” ethempelini, okungukuthi eJerusalema.

“KUNEZINTO EZIMBILI ‘EZICHITHAYO’ KU-DANIYELI 8.—Leli qiniso lenziwe lacaca kakhulu nguJosiah Litch kangokuthi sethula amazwi akhe:”

“‘Umhlatshelo wansuku zonke’ kuwukufundwa kwamanje kombhalo wesiNgisi. Kodwa akukho lutho olunjengomhlatshelo olutholakala embhalweni wokuqala. Lokhu kuyavunywa yizinhlangothi zonke. Kuyisichasiso noma ukuhumusha okufakwe kuwo ngabahumushi. Ukufundwa okuyikho yilokhu: ‘okwansuku zonke kanye nesiphambeko sencithakalo,’ okwansuku zonke nesiphambeko kuhlanganiswe ndawonye ngo-‘kanye’; incithakalo yansuku zonke kanye nesiphambeko sencithakalo. Kuyimibuso emibili echithayo, eyayizochitha indlu engcewele kanye nebutho.’—Prophetic Expositions, Umqulu 1, ikhasi 127.

“Kusobala ukuthi indawo engcewele kanye nebutho kwakuzonyathelwa phansi ngumnikelo wansuku zonke kanye nesiphambeko sencithakalo. Ukufundwa ngokucophelela kwevesi 13 kulixazulula leli phuzu. Futhi leli qiniso limisa elinye, okungukuthi: ukuthi lezi zincithakalo ezimbili ziyizinhlobo ezimbili ezinkulu lapho uSathane azame khona ukuchitha ukukhonza kanye nomsebenzi kaJehova. Amazwi kaMnu. Miller ngencazelo yale migomo emibili, kanye nendlela ayilandela yena uqobo ekuqinisekiseni leyo ncazelo, kuvezwa ngaphansi kwesihloko esilandelayo:”

“UKUCHITHWA OKUMBILI WUBUQABA NOBUPHAPHA”

“Ngaqhubeka ngafunda, kodwa angitholanga elinye icala lapho kona [okwemihla ngemihla] kutholakala khona, ngaphandle kukaDanyeli. Ngase ngithatha [ngosizo lwe-concordance] lawo mazwi ayemi ehlobene nako, “susa;” uyakususa, “okwemihla ngemihla;” “kusukela esikhathini lapho okwemihla ngemihla kuyakususwa”, njalunjalo. Ngaqhubeka ngafunda, ngacabanga ukuthi ngeke ngithole kukhanya embhalweni; ekugcineni, ngafika ku-2 Thesalonika 2:7, 8. “Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyakuvimbela, aze asuswe endleleni, bese kwambulwa lowo omubi,” njalunjalo. Futhi lapho sengifikile kulowo mbhalo, o! ukuthi iqiniso labonakala licace futhi likhazimula kanjani! Nanko! Yikho lokho “okwemihla ngemihla!” Manje-ke, uPawulu usho ukuthini ngo “lowo ovimbelayo manje,” noma ovinjelayo? Ngo “muntu wesono,” nangogo “omubi,” kushiwo ubuPapa. Pho-ke, kuyini okuvimba ubuPapa ukuba bembulwe? Yebo, ubuqaba; ngakho-ke, “okwemihla ngemihla” kumelwe ukuba kusho ubuqaba.’—Second Advent Manual, ikhasi 66.” J. N. Andrews, *The Sanctuary and the 2300 Days*, 33, 34.

Ekugcwalisekeni kwe-“zikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, ubuqaba banyathela phansi indlu engcwele nebutho iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kwase kuthi-ke ubuPapa benza wona lowo msebenzi eminye iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. UbuPapa babunyathele phansi iJerusalema iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha ngokukaLuka noJohane, kwaze kwaba yilapho ubuPapa buthola khona inxeba lalo elibulalayo ngo-1798. Ukukhipha iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha ku-1798, kufinyelela ku-538. Ukukhipha iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha ku-538, kufinyelela ku-723 BC, lapho i-Asiriya, inkosi yasenyakatho engokoqobo ngaleso sikhathi, yathumba umbuso wasenyakatho wakwa-Israyeli yawungenisa ebugqilini.

UJowane ubhekisela kuphela eminyakeni eyinkulungwane namakhulu amabili namashumi ayisithupha lapho upapa wayinyathela phansi indawo engcwele nebutho, kodwa uLuka ukhuluma ngazo zombili izikhathi zeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha lapho ubuhedeni nobupapalazi kwanyathela phansi iJerusalema, ngoba uthi “kuze kugcwaliseke izikhathi zabeZizwe.” ULuka ukhomba ukunyathelwa phansi kweJerusalema njengokungaphezu “kwezikhathi” esisodwa, ngokuba ukubiza kwakhe lokhu njengokugcwaliseka “kwezikhathi” zabeZizwe.

Yebo, ngonyaka we-1856, ubu-Adventism bukaMiller baba yiLawodisiya, kwathi eminyakeni eyisikhombisa kamuva balilahla iqiniso “lezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, ngakho akunakwenzeka ukuba ubu-Adventism bubone lawa maqiniso alula eBhayibheli. Iqiniso engilibonayo ngelokuthi umlando ofihlekile wezidumo eziyisikhombisa, ohlonza izimpawu zendlela ezintathu, nesikhathi esiphakathi kophawu lokuqala nolwesibili lwendlela, bese kuba nesinye futhi isikhathi phakathi kophawu lwesibili nolwesithathu lwendlela, umelelwe ngaphakathi komugqa wesiprofetho wenkosi yomgunyathi yasenyakatho.

Lowo mugqa waqala ngo-723 BC, lapho umbuso wasenyakatho wakwa-Israyeli uyiswa ebugqilini ngesandla senkosi yase-Asiriya, inkosi yangempela yasenyakatho. Kwase kuthi ngo-538, inkosi yasenyakatho yomoya yanikwa amandla, yase inyathela phansi iJerusalema elingokomoya eminye

iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kwaze kwaba yilapho ithola inxeba elibulalayo ngo-1798. Kusukela ku-723 BC kuze kube ngu-538, amandla ayegcina u-Israyeli ephansi kwakuhlale kungamandla obuhedeni.

Ulayini lukaKristu lukhomba ukugcotshwa kwenkosi yeqiniso yasenyakatho ekubhathizweni kwaKhe ngonyaka ka-27, futhi emva kwezinsuku eziyizinkulungwane eziyikhulu namashumi ayisithupha zesiprofetho, wabethelwa esiphambanweni. Abafundi baKhe base benikwa amandla ukuba bamemezele umlayezo wenkosi yeqiniso yasenyakatho, kwaze kwaba sekukhandweni ngamatshe kukaStefanu ngonyaka ka-34. Isikhathi okuwukuphela kwaso uKristu angazange ahambe ngaso kulo lonke izinsuku eziyizinkulungwane eziyikhulu namashumi ayisithupha zenkonzo yaKhe, kwaba yilapho egibela engena eJerusalema ngokungenela kokunqoba. Ngakho-ke walinyathela iJerusalema izinsuku eziyizinkulungwane eziyikhulu namashumi ayisithupha, njengoba nabafundi baKhe benza emva kwesiphambano. Yomibili imigqa, inkosi yomgunyathi yasenyakatho noKristu, inkosi yeqiniso yasenyakatho, yanyathela phansi iJerusalema nebutho izinsuku eziyizinkulungwane eziyikhulu namashumi ayisithupha.

Ubuqaba babuyisifaniso esingamanga sohlelo lokukhonza lwenkonzo yethempeli lasemhlabeni lwamaJuda angokoqobo, kanti ubuPapa buyisifaniso esingamanga senkonzo yethempeli lasezulwini yamaJuda omoya. Iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yobuqaba, yayihambisana nezinsuku zikaKristu eziyinkulungwane namakhulu amabili namashumi ayisithupha, kanti iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yobupapa, yayihambisana nezinsuku zabafundi eziyinkulungwane namakhulu amabili namashumi ayisithupha.

Umugqa ngamunye kule migqa emibili uqukethe isakhiwo sesiprofetho esifanayo somlando ofihlekile wezulu ezikhombisa eziyisikhombisa, owaqala ukwambulwa obala ngoJulayi, 2023. Lokho kwambulwa kwafezwa ngokwengxenywe ngokubonwa kokudumala kokuqala kwenhlangano yamaMillerite. Ukudumala kwabo kokuqala kwangenisa inkathi yesikhathi, ebizwa ngokuthi “isikhathi sokulibala” emfanekisweni wezintombi eziyishumi. “Isikhathi sokulibala” saphela emhlanganweni wekamu wase-Exeter, eNew Hampshire, lapho umlayezo Wokukhala Kwaphakathi Kwamabili wawusumiswe ngokuphelele. Umhlangano wekamu wase-Exeter waba uphawu lwesibili lwendlela, olwabe selungenisa inkathi yesikhathi lapho umlayezo Wokukhala Kwaphakathi Kwamabili wamemezela khona, kwaze kwafika uphawu lwesithathu lwendlela lokwahlulela nokudumala kokugcina.

Izimpawu ezintathu zendlela kwakuyikudumala kokuqala, umlayezo Wokukhala Kwaphakathi Nobusuku, nokudumala kokugcina. Lezo zimpawu ezintathu zendlela zihambisana negama lesiHeberu elithi “iqiniso”, elimelela uhlamvu lokuqala, olweshumi nantathu, nolokugcina lohlamvu lwesiHeberu. Ukuthi olokuqala nolokugcina kokubili kungukudumala, kumele isibonakaliso sika-Alfa no-Omega.

Akukho ukumelwa okuqondile kwezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha emlandweni wamaMillerite, nokho umlando wamaMillerite ungumlando wenhlangano yokuqala, ngakho-ke umelela ngokwesifaniso inhlangano yokugcina. Umlando wokudumala

kokuqala enhlanganweni yokugcina waqala ngoJulayi 18, 2020, futhi ufanekiswa kusAmbulo isahluko seshumi nanye. KusAmbulo isahluko seshumi nanye, ofakazi ababili bayabulawa, okuphawula ukudumala kokuqala enhlanganweni yokugcina, okwafanekiswa yinhlangano yokuqala.

ESambulweni seshumi nanye ukudanisa kwaletsa inkathi yezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha lapho izidumbu zabo zazisemgwaqweni, ngaleyo ndlela kuphawulwa isikhathi sokulibala somfanekiso. Ekuvukeni kwabo bayaphakanyiswa babe yisibonakaliso ngalo lelo hora elifanayo nokwahlulelwa komthetho weSonto. Umlando wofakazi ababili uhlanganisa inkathi engokomfanekiso yezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha.

Imininingwane yokuhamba kwengelosi yesithathu emlandweni ofihlekile wokuduma kwezulu okuyisikhombisa inikeza ukucaciswa okuningi kakhulu kuneminye imigqa ehambisanayo, kodwa umugqa wengelosi yesithathu, umugqa wenkosi yeqiniso yasenyakatho, kanye nomugqa wenkosi yomgunyathi yasenyakatho, konke kunazo izimpawu ezifanayo zesiprofetho: iphuzu lokuqala, elilandelwa yisikhathi esifinyelela ephuzwini eliphakathi, sona esibe sesilandelwa yisikhathi esifinyelela ekwahlulelweni ephuzwini lokugcina.

Izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha ziyisici esiyinhloko somlando ofihlekile wokuduma kwezulu okuyisikhombisa. Izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha zifanekiselwa njenge “hlane” eSambulweni isahluko seshumi nambili.

Lowesifazane wabalekela ehlane, lapho enendawo ayilungiselelwe nguNkulunkulu, ukuze bamnondle khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. IsAmbulo 12:6.

Ibandla labalekela ehlane ukuze libalekele ukunyathelwa phansi kwamandla obupapa iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Ivesi leshumi nane linikeza obunye ubufakazi.

Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andize aye ehlane, aye endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nengxenye yesikhathi, kude nobuso benyoka. IsAmbulo 12:14.

Ibandla labaleka ekushushisweni yidrako nobupapa iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, ngakho-ke “ihlane” liwuphawu lwezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha. Leyo nombolo ivela ngokuqondile izikhathi eziyisikhombisa ezincwadini zikaDaniyele neSambulo, kodwa imelelwa nangezinye izindlela eziningana emiBhalweni. Esimweni ngasinye, imelela “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha.

Kungakhathaliseki ukuthi kwakungubuqaba obunyathela indawo engcwele nebutho kusukela ngowe-723 BC kuze kube unyaka ka-538, noma kwakungupapa obunyathela iJerusalema elingokomoya nabakhulekeli abakulo, kwakungumfanekiso wokuhlakazeka kwabantu

bakaNkulunkulu, okwalethwa abantu bakaNkulunkulu ngokwephula isivumelwano “samasabatha ezwe” njengoba simelwe kuLevitikusi izahluko ezingamashumi amabili nanhlanu nezingamashumi amabili nesithupha. Esahlukweni samashumi amabili nesithupha kubizwa ngokuthi ingxabano yesivumelwano sikaNkulunkulu.

Ngiyakulethela inkemba phezu kwenu, ezophindiselela impikiswano yesivumelwano sami; futhi lapho nibuthene phakathi kwemizi yenu, ngiyakuthumela ubhubhane phakathi kwenu; futhi niyonikelwa esandleni sesitha. Levitikusi 26:25.

Ukuvukela isivumelwano sikaNkulunkulu kwehlisela phezu kwabantu bakaNkulunkulu ubugqila nokuhlakazeka okumelelwa ngokuthi “ukuxabana kwesivumelwano sami.” Ukungaqondi isijeziso, uDaniyeli asibiza ngokuthi “isiqalekiso” no “isifungo” sikaMose, esibizwa futhi ngokuthi “ukuxabana kwesivumelwano sami,” kuphuphuthekisa umuntu ekuboneni incazelo ejulile yomsebenzi kaKristu njengoba umelelwe kuDaniyeli isahluko sesishiyagalolunye. Ukuhlola okungaguquguquki kwabantu bakaNkulunkulu abasebumpumputheni baseLawodikeya emibhalweni ka-Ellen White kungukuthi abakwazi “ukucabanga besuka embangeleni, baye emphumeleni.” Ungase uthi uyayiqonda iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yeNkathi Yobumnyama, kodwa uma ungayazi “imbangela” yalokho kunyathelwa phansi, uyimpumputhe.

Futhi uyakuqinisa isivumelwano nabanengi isonto elilodwa; phakathi nesonto uyakuqeda umhlatshelo nomnikelo, futhi ngenxa yokwandiswa kweziningiso uyakulenze incithakalo, kuze kube sekupheleni; nalokho okumisiwe kuyakuthululelwa phezu kwencithakalo. Daniyeli 9:27.

Ukuqinisekisa kukaKristu isivumelwano kuhlotshaniswa ngokuqondile “nengxabano yesivumelwano saKhe.” Ubude besikhathi “sesiqalekiso” babuyiminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi ubude besikhathi sikaKristu eqinisa sona leso sivumelwano babuyizinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Ngokuhambisana negama lesiHebheru elithi “iqiniso,” elinikeza ukwakheka komlando ofihlekile wemidumo eyisikhombisa, iviki lesiprofetho uKristu ayeyokuqinisa ngalo isivumelwano saKhe lalinezimpawu ezintathu ezimelelwa yizinhlamvu zokuqala, zeshumi nantathu, nezokugcina zohlamvu lwesiHebheru.

Uphawu lokuqala lwesonto kwaba ukubhathizwa Kwakhe, uphawu lwesibili lwaba yisiphambano, kanti olokugcina kwaba ukufa kukaStefanu. Ukwenqaba ukubona “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, njengoba izingelosi zasezulwini zahola uWilliam Miller ukuba abone “izikhathi eziyisikhombisa,” kususa amandla okubona ngokugcwele sona leso siprofetho lapho uKristu wachitha khona igazi Lakhe waqinisekisa sona kanye isivumelwano abantu Bakhe bangokoqobo basendulo ababesiqalile ukusilahla. Wonke umuntu oyogcina esindisiwe uyoba nokuqonda okuyingxenye nokungapheleli mayelana “neqiniso.” Kodwa akekho osindiswayo owenqaba ngamabomu ukubona “iqiniso.” Kukhona indlela eyodwa kuphela eya kuYise, futhi leyo nguJesu, futhi uJesu “uyiqiniso.”

Lokhu kungukuqonda okufanele ukucutshungulwe, ngoba kukhuluma ngesivumelwano sikaLevitikusi amashumi amabili nanhlanu namashumi amabili nesithupha. “Isiqalekiso” salezo “zikhathi eziyisikhombisa” sehlistelwa phezu kuka-Israyeli wasendulo ongokoqobo ngenxa yokungathandi kwabo ukusebenzisa imihlahlandlela yokuvumela izwe ukuba liphumule, kanye nokugcwalisa imiyalo yeJubili. Kwakuyisono sokuyeka ukwenza. Isiqalekiso sehlistelwa phezu kwabo ngenxa yokuthi bayeka umsebenzi ababeyalwe ukuba bawenze, kunokuba kube ngenxa yokuthi babephule ngokuqondile umyalo, njengokuthi ungabulali noma ungantshontshi. Bamane nje bangayinaka imihlahlandlela ehlobene nokuvumela izwe ukuba liphumule. Ama-Adventist amane nje angazamukeli “izikhathi eziyisikhombisa” (izingelosi ezahola uWilliam Miller ukuba azithole), ngenxa yanoma yisiphi isizathu esingangcwelisiwe, awazange nje azinike isikhathi sokuphenya iqiniso ngobuqotho, futhi afeza lolo hlobo olufanayo lokuvukela ngokuyeka ukwenza ngokunganaki lona kanye ulwazi lwesivumelwano olwalunganakiwe ngu-Israyeli wasendulo ongokoqobo. Isiqalo sifanekisa isiphetho.

Izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha ezikuSambulo ishumi nambili, ezichazwa ngokuthi “ihlane,” ziyisibonakaliso se-“zikhathi eziyisikhombisa.” Kokubili izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha zenkonzo kaKristu, kanye nezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha zenkonzo yabafundi, zimelela lonke iviki lapho isivumelwano sasiqinisekiswa khona. Kokubili iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha lapho ubuqaba banyathela phansi abantu bakaNkulunkulu, kanye neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha lapho ubupapa banyathela phansi abantu bakaNkulunkulu, imelela zonke “izikhathi eziyisikhombisa” zesiqaqalekiso sikaMose.

ESambulweni seshumi nanye, emva kwezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, amathambo afileyo abuyiselwa ekuphileni ukuze angene esivumelwaneni njengabayizinkulungwane eziyikhulu namashumi amane nane nane. Kodwa ukuze afeze lobo budlelwano besivumelwano, kudingeka agcwalise imibandela yesivumelwano, njengoba noDaniyeli enza esahlukweni sesishiyagalolunye. Imibandela yesivumelwano “yezikhathi eziyisikhombisa” iqukethe iziqondiso eziqondile zalabo abazithola besezweni lesitha. Lapho labo abavuswa ukuba baqaphele iqiniso lokuthi bahlakazekile befisa ukubuyela eNkosini, uLevitikusi amashumi amabili nesithupha unikeza iziqondiso zokuthi kufanele babuye kanjani.

Labo abaseleyo kini bayakuphela ngenxa yobubi babo emazweni ezitha zenu; futhi bayakuphela kanye nabo ngenxa yobubi bawoyise babo. Uma bevuma ububi babo, nobubi bawoyise babo, kanye nokona kwabo abakona ngakho kimi, nokuthi futhi bahambe ngokungiphikisa; nokuthi nami ngahamba ngokubaphikisa, ngabaletha ezweni lezitha zabo; uma-ke izinhliziyi zabo ezingasokile zithotshiswa, 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.

Inkulumo ethi “ukuncipha kancane kancane” emiBhalweni isho ukuncibilika, ukonakala nokushabalala. Ukuncipha kancane kancane kuwukubhidlika uze ube ngamathambo omile afile.

Futhi lo myalo ukhomba ukufa, ngokuba umelela labo abavuselwa ekuqapheliseni isimo sabo njengabakhona “ezweni lezitha zenu.”

Isitha sokugcina esiyakubhujiswa ukufa. 1 Korinte 15:26.

NgoJulayi 18, 2020, ukudumala kokuqala enhlanganweni yengelosi yesithathu kwenzeka. Kube kufanekiswe yikho konke okunye ukudumala kokuqala emigqeni engcwele yesiprofetho yokulungisa. UHezekeli isahluko samashumi amathathu nesikhombisa uveza abantu bakaNkulunkulu ezinsukwini zokugcina njengabaye bachithwa, bonakaliswa, badliwa baphela kwaze kwaba ukuthi sebeyisigodi nje samathambo omile afileyo. Basezweni lesitha, okuyizwe lokufa. KusAmbulo ishumi nanye, ofakazi ababili babulawa futhi bashiywa emgwaqweni. Bonke abaprofethi bayavumelana omunye nomunye. Ngakho-ke uMose ukhuluma kulabo abafile emgwaqweni odlula esigodini sikaHezekeli. Esimweni sabo sokudumala banikwa imiyalo ngoJeremiya.

Ngakho-ke isho kanje iNkosi, ithi: Uma ubuya, ngiyakubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe bona, kodwa wena ungabuyeli kubo. Jeremiya 15:19.

UJEREMIYA uyaziswa ukuthi uma efisa ukukhuluma esikhundleni sikaNkulunkulu, kumelwe abuyele, futhi ngokwenza kanjalo kumelwe ahlukane okuyigugu nokuyize. Umongo walesi siqephu uveza ukuthi okuyize yilabo okungafanele abuyele kubo. Lapho emelwe kulesi siqephu njengosekwesimweni sakhe sokudumazeka, uveza ukuthi wayeyedwa.

Angihlalanga emhlanganweni wabahleki bosulu, futhi angijabulanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigcwalisile ngentukuthelo. UJeremiya 15:17.

UJeremiya wayengahlezi “ebandleni labaklolodayo,” ngokuba wayehlezi yedwa. Wayengafanele abuyele kwababi, abangebandla labaklolodayo. Ngo-1863, ubu-Adventisti baqala ukubuyela “ebandleni labaklolodayo” lapho bebuyela endleleni yebhayibheli yamadodakazi aseBhabhiloni ukuze benqabe “izikhathi eziyisikhombisa” zikaMose. Kodwa uJeremiya ukhuluma ngokukhethekile kakhulu ngezinsuku zokugcina kunomlando wamaMillerite. Lapho labo abasesigodini samathambo afileyo bevuka baqaphele ukuthi basezweni lezitha, akumelwe nanini babuyele kulabo abajabula ngokufa kwabo emgwaqweni. Lelo qembu lingabuyela kuJeremiya, kodwa yena angeke abuyele kulo.

Kodwa uma bezobuya, nabo futhi kumele bagcwalise iziqondiso ezinikezwa nguMose ezihlotshaniswa ngokuqondile “nezikhathi eziyisikhombisa.” Labo abafile emgwaqweni kuSambulo ishumi nanye, bafile izinsuku ezintathu nengxenye, okuyinto ngokwesiprofetho engu-“hlane.”

Yingakho ukuvuswa kokuqala kwabafileyo kufezwa ngomyalezo obangela ukuba amathambo ahlukane, kodwa abakabi ngabaphilayo. Kudingeka umyalezo wemimoya emine, ongomyalezo wokubekwa uphawu, ukubaguqula babe ibutho elinamandla. Umyalezo wokuqala obahlanganisayo uvela “ezwini.”

Duduzani, duduzani abantu bami, kusho uNkulunkulu wenu. Khulumani ngokududuza kuJerusalema, nimemeze kulo, ukuthi impi yalo isiphelile, ukuthi ububi balo buthethelwe; ngokuba litholile esandleni seNkosi okuphindwe kabili ngenxa yazo zonke izono zalo. Izwi lalowo omemezayo ehlane lithi: Lungisani indlela yeNkosi, nenze umgwaqo omkhulu kaNkulunkulu wethu uqonde enkangala. Zonke izigodi ziyakuphakanyiswa, nazo zonke izintaba namaqqa kuyakwehliswa; okuyisigwegwe kuyakwenziwa kuqonde, nezindawo ezimagqagala zibe yithafa. U-Isaya 40:1–4.

Izwi livela ehlane, eliwuphawu lokuhlakazeka “kwezikhathi eziyisikhombisa.” Lelo zwi lisehlane, ngokuba noHezekeli naye wayiswa esigodini samathambo afileyo. Wayefakaza esuka kuso kanye leso sigodi, kungengakude.

Isandla seNkosi saba phezu kwami, sangikhipha ngoMoya weNkosi, sangibeka phakathi kwesigodi esasigcwele amathambo. Hezekeli 37:1.

Isigodi siyihlane sezinsuku ezintathu nengxenywe. Isithembiso sezwi sithi ububi beJerusalema buthethelwe nokuthi impi yalo isiphelile. Lesi sithembiso simelela ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, okufezwa ezinsukwini zokugcina. Kodwa ukuthethelwa kobubi balo kuhlotshaniwa nokwamukela kwalo “okuphindwe kabili” ngenxa yazo zonke izono zalo. Ikhambi elinikezwa nguMose lifuna ukuvuma, kungabi ububi babo kuphela, kodwa nobubi boyise babo. Uma beyogwalisa lowo myalo, ububi babo buyothethelwa.

Sizoqhubeka nala maqiniso esihlokweni esilandelayo.

Yebo, wonke u-Israyeli weqile umthetho wakho, waze waphambuka ukuze angalilaleli izwi lakho; ngalokho isiqalekiso sichithelwe phezu kwethu, nesifungo esilotshiwe emthethweni kaMose inceku kaNkulunkulu, ngoba sonile kuye. Uwaqinisile amazwi akhe, awakhuluma ngathi, nangabahluleli bethu abasahlulelayo, ngokusehlisela ububi obukhulu; ngokuba phansi kwezulu lonke akukaze kwenziwe njengalokhu okwenziwe eJerusalema. Njengalokhu kulotshiwe emthethweni kaMose, bonke lobu bubi busele phezu kwethu; nokho asenzanga ukunxusa kwethu phambi kweNkosi uNkulunkulu wethu, ukuze siphenduke ebubini bethu, siqonde iqiniso lakho. Daniyeli 9:11–13.