

ISambulo sikaJesu Kristu - Inombolo Yeshumi Nesishiyagalombili

Izono Zobaba

Jeff Pippenger

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Ngo-1856, ubu-Adventism bukaMiller obabuyizwa ngaphambili ngokuthi baseFiladelefiya bachazwa nguJames no-Ellen White njengobaseLawodikeya. UJames White wabe eseqala ukukhuthaza umlayezo waseLawodikeya enhlanganweni ngokusebenzisa i-Review and Herald. Kuleyo ncwadi efanayo, ngawo lowo nyaka, kwaphinde kwethulwa ukukhanya okwengeziwe mayelana “nezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ochungechungeni lwezihloko eziyisishiyagalombili olwalulotshwe nguHiram Edson, lowo abakwaWhite ababembheka ngokuhlonipheka okukhulu kangangokuba baqamba indodana yabo yokuqala ngaye. Lolo chungechunge lwaphetha ngesithembiso sokuthi luyogedwa esikhathini esizayo, kodwa aluphindanga lwavela. Endaweni yokuguquka yenhlangano yengelosi yokuqala, isuka eFiladelefiya iya eLawodikeya, le nhlangano yakhubeka phezu “kwezikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, ezimelela impela isiprofetho sokuqala ngqa ‘sesikhathi’ izingelosi zikaNkulunkulu ezahola uWilliam Miller ukuba asiqaphele futhi asimemezele.

“Izikhathi eziyisikhombisa” zaziyshe legumbi eliyinhloko lesisekelo sethempeli lamaMillerite. Wonke umfanekiso wesiprofetho wesisekelo esingcwele ungumfanekiso kaKristu, ngoba akukho esinye isisekelo esingabekwa ngaphandle kukaKristu.

Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, okunguJesu Kristu. 1 Korinte 3:11.

UKristu akayena nje kuphela isisekelo, kodwa futhi uyishe lesisekelo abakhi abalilahla base bekhubeka kulo. Uyilo itshe ekugcineni eliba yinhloko yegumbi. Emlandweni wamaMillerite “izikhathi eziyisikhombisa” zaziysifanekiselo salelo tshe legumbi.

UKristu waqinisa isivumelwano nabaningi isonto elilodwa. Isakhiwo sesiprofetho “sezikhathi eziyisikhombisa” esimelene nombuso wasenyakatho wakwa-Israyeli (uHiram Edson ayesikhombile ezihlokwani eziyisishiyagalombili ezingaqediwe) saphinda sakhiqiza isakhiwo esifanayo ncamashi sesonto lesiprofetho uKristu aqinisa kuso isivumelwano ekugcwalisekeni kukaDaniyeli isahluko sesishiyagalolunye, nevesi lamashumi amabili nesikhombisa. Isonto uKristu ayebutha ngalo u-Israyeli liyisakhiwo esifanayo ncamashi nesonto uKristu ahlakaza ngalo u-Israyeli. Ukuhlakazwa kuka-Israyeli wasendulo kwakuyiminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, futhi ukubuthwa kuka-Israyeli womoya kwakuyizinsuku eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Wabutha u-Israyeli ukuze aqinise isivumelwano, futhi wahlakaza u-Israyeli ngenxa yengxabano yesivumelwano saKhe. Ukukhomba “izikhathi eziyisikhombisa” njengetshe lesisekelo lethempeli

lamaMillerite kuvumelana ngokuphelele nokukhomba uKristu njengetshe lesisekelo. Ukwenqaba lelo tshe, kuwukwenqaba uKristu.

Ngenkathi uKristu, ngo-1856, okokuqala ngqa emlandweni wobuKristu, emi engqongqoza emnyango waseLawodikeya, wayefuna ukuveza ukwanda kolwazi phezu kwetshe lesikhubekiso abakhi ababese bezolilahla. Eminyakeni eyisikhombisa kamuva, noma ungasho ukuthi, ezinsukwini ezingokomfanekiso eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili kamuva, ubu-Adventist baseLawodikeya bavala umnyango. Ngokudabukisayo, ubu-Adventist benqaba ukubona ukwanda kolwazi. Itshe okhubeka kulo yitshe ongaliboni, kodwa lisekhona.

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngoba wena ululahlile ulwazi, nami ngiyakukulahla, ukuze ungabi ngumpristi kimi; njengoba usukhohliwe umthetho kaNkulunkulu wakho, nami ngiyakukhohlwa abantwana bakho. Hoseya 4:6.

Isiqalekiso se-“zikhathi eziyisikhombisa,” esamelana nombuso waseningizimu wakwaJuda, saqala ngo-677 BC saphela ngo-Okthoba 22, 1844, kanye neminyaka eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli isahluko sesishiyagalombili, ivesi leshumi nane. Lezi “zikhathi eziyisikhombisa” ziyingxenye yona kanye yesiprofetho esiye saqashelwa njenge “sisekelo nensika emaphakathi” yenhlangano yama-Advent. Isisekelo nensika emaphakathi yobu-Adventism yagcwaliseka ngesikhathi esifanayo nezinye iziprofetho eziningana. “Izikhathi eziyisikhombisa,” izinsuku eziyizinkulungwane ezimbili namakhulu amathathu, uMalaki isahluko sesithathu, uDaniyeli isahluko sesikhombisa, ivesi leshumi nantathu, kanye nomfanekiso kaMathewu 25 wezintombi eziyishumi, konke kwagcwaliseka ngo-Okthoba 22, 1844. Usuku luka-Okthoba 22, 1844, luwusuku oluyisisekelo lwenhlangano yama-Advent, futhi oluxhumene nalolo suku, kwakhonjwa umyalo owodwa kuphela.

Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo ezulwini, yafunga ngaye ophilayo kuze kube phakade naphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi isikhathi asisayikuba khona. IsAmbulo 10:5, 6.

USister White uchaza ingelosi yesAmbulo isahluko seshumi, eyayimi phezu komhlaba nolwandle, njengoJesu Kristu.

“Ingelosi enamandla eyafundisa uJohane yayingeyena omunye ngaphandle kukaJesu Kristu. Ukubeka unyawo Lwakhe lwesokunene phezu kolwandle, nolwesobunxele phezu komhlabathi owomile, kukhombisa ingxenye Ayenzayo ezigcawini zokugcina zempikiswano enkulu noSathane. Lesi simo sibonisa amandla Akhe aphakeme negunya Lakhe phezu komhlaba wonke.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

UKristu wathatha isikhundla sokuma phezu kolwandle nomhlaba ukuze amele ubukhosi baKhe obuphakeme kakhulu. Wase ephakamisa isandla saKhe wayala ukuthi “kungabe kusaba khona isikhathi.” UKristu wayengena esivumelwaneni namaMillerite, futhi wawanika umyalo owodwa, njengoba nje anika u-Abrahama lapho engena esivumelwaneni naye. Wamyala u-Abrahama ukuba asoke abantwana besilisa. Ngenkathi engena esivumelwaneni nesizwe esikhethiweyo emlandweni

kaMose, wanika imiyalo eminingi, futhi leyo miyalo yayihlanganisa umyalelo wokuthi umphongolo wawungathintwa ngabapristi kuphela. Waphakamisa isandla saKhe wafunga ngo-October 22, 1844, ukuthi isikhathi sesiprofetho sasingasayikufakwa futhi eziprofethweni zeBhayibheli. UJesu wayekhulume ngendaba “yezikhathi nezinkathi” ngesikhathi enyukela ezulwini ngefu lezingelosi, ngaleyo ndlela emele kusengaphambili ukwenyuka kofakazi ababili njengophawu. Lokho akuyala ngaleso sikhathi kwakumayelana “nezikhathi nezinkathi.”

Ngakho-ke, lapho sebhlangene, bambuza, bathi, Nkosi, ngalesi sikhathi uzawubuyisela futhi na umbuso ku-Israyeli na? Wayesethi kubo, Akusikho okwenu ukwazi izikhathi noma imikhawulo yezikhathi, uBaba ayibekile ngaphansi kwamandla akhe uqobo. Kodwa niyakwamukela amandla, nxa uMoya oNgwele esefikile phezu kwenu; futhi niyakuba ngofakazi bami eJerusalema, naseJudiya yonke, naseSamariya, kuze kube semkhawulweni womhlaba. Izenzo 1:6–8.

UJesu akashongo ukuthi azikho izikhathi nezinkathi, ngokuba ekhuluma ngoSolomoni wayeseqinisekisile ukuthi kukhona “izikhathi nezinkathi.”

Konke kunesikhathi sakho, futhi yonke injongo ngaphansi kwezulu inesikhathi sayo: UmShumayeli 3:1.

Kukhona “izikhathi nezinkathi” embhalweni weBhayibheli eziwubufakazi ngoPalmoni, “UMBali Wezinombolo Omangalisayo”, kodwa kusukela ngomhlaka 22 Okthoba 1844, abantu bakaNkulunkulu bayalwe ukuba bangabe besaphinde bethule umlayezo wesiprofetho oncike esikhathini. Iseluleko sikaJesu kubafundi ngaphambi nje kokuba enyukele ezulwini simelela umlando ongaphambi nje kokuba abantu baKhe abahlanziwe baphakanyiswe njengesibonakaliso encwadini yeSambulo isahluko seshumi nanye, futhi siyavumelana nomyalo abanika wona ngomhlaka 22 Okthoba 1844. Ngosuku oluyisisekelo lwe-Adventismu, uKristu wayala ukuthi akusafanele kube khona eminye imilayezo yesiprofetho esekelwe esikhathini, futhi ekwenyukeni kwaKhe ezulwini, okwakuwumfanekiso wokwenyuka kofakazi ababili kuSambulo isahluko seshumi nanye, wawuphinda lowo myalo.

“Bonke abafowethu nodadewethu mabaqaphele noma ubani ongabeka isikhathi sokuba iNkosi igcwalise izwi laYo maqondana nokubuya kwaYo, noma maqondana nanoma yisiphi esinye isithembiso esenze esibaluleke ngokukhethekile. ‘Akusikho okwenu ukwazi izikhathi noma iminyaka, uBaba azibeke ngaphansi kwamandla aKhe.’ Abafundisi bamanga bangabonakala benentshiseko enkulu ngomsebenzi kaNkulunkulu, futhi bangachitha izimali ukuze balethe imibono yabo phambi kwezwe nebandla; kodwa njengoba bexuba amanga neqiniso, umlayezo wabo ungowenkohliso, futhi uyoholela imiphefumulo ezindleleni zamanga. Kumelwe babhekwe bamelane nabo, hhayi ngoba bengabantu ababi, kodwa ngoba bengabafundisi bamanga futhi bezama ukubeka phezu kwamanga uphawu lweqiniso.” Testimonies to Ministers, 55.

UDade White wakubeka kwacaca ukuthi asisoze saba nomlayezo wesikhathi okhomba noma yini enokubaluleka okukhethekile, hhayi ukuBuya Kwakhe Kwesibili kuphela. Isiprofetho sesikhathi, esasiyindikimba yenhlangano yamaMillerite, saphela ngo-Okthoba 22, 1844, futhi umyalo

okuwukuphela kwawo owahlanganiswa nalolo suku oluyisisekelo wawungowokuthi isikhathi akusafanele siphinde sisetshenziswe ekwethulweni komlayezo kaNkulunkulu.

Ekuqaleni kokunyakaza kwengelosi yokuqala, kanye kanye ngesikhathi soguquko olusuka eFiladelfiya luye eLawodikeya, kwanikezwa ukukhanya okwengeziwe phezu kweqiniso eliyisisekelo lenhlangano kaMiller. Eminyakeni eyisikhombisa kamuva, noma ezinsukwini ezingokomfanekiso eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili kamuva, noma “ihlane” elilodwa kamuva, ngo-1863, itshe lesisekelo le-“zikhathi eziyizikhombisa” labekwa eceleni ngabakhi.

Enyakazweni yokugcina yengelosi yesithathu, khona kanye esigabeni sokuguquka ukusuka eLawodikeya kuya eFiladelfiya, kunikezwa uvivinyo oluhlanganisa ukuvuma izono zawoyise. Uvivinyo lwesisekelo koyise lwaluyile “zikhathi eziyizikhombisa,” okuyiyona eyayiyitshe labo lesisekelo. Ingabe inyakazo yokugcina yayizoyidelela umyalo okuwukuphela kwawo ohlobene nosuku oluyisisekelo, njengoba oyise badelela itshe labo lesisekelo?

Yebo. Impela benza yona kanye leyo nto. Baphinda izono zawoyise babo.

Oyise babo abazange bone ngosuku oluyisisekelo, ngoba, phakathi kwezinye izinto, babesengamaFiladelfiya ngalolo suku oluyisisekelo. Oyise babo behluleka esivivinyweni sabo esiyisisekelo lapho beguquka baba yiLawodikeya futhi benqaba “izikhathi eziyizikhombisa” kanye nokukhanya kwazo okwandayo.

Ukwehluleka kwabo okuyisisekelo ngo-1863, kwandulelwa yiminyaka eyisikhombisa uKristu engqongqotha emnyango wezinhliziyo zabo zaseLawodikeya. Iminyaka eyisikhombisa iwuphawu “Iwezikhathi eziyizikhombisa” kanye “nelasehlane.” Emva “kwelasehlane” kusukela ku-1856 kuya ku-1863, bahluleka esivivinyweni sabo esiyisisekelo.

Ekudumazekeni kokuqala kokunyakaza kwengelosi yesithathu abantu bakaNkulunkulu bonile, ngokwenqaba umyalo okuwukuphela kwawo ohlotshaniwa ngokuqondile nosuku oluyisisekelo. Bakhetha ukufaka ukubikezela kwesikhathi emlayezweni wesiprofetho, lapho babekwazi kangcono. Ngokwenza kanjalo baphinda isono sikaMose, sokunganqobi indodana yakhe, kanye nesono sika-Uzza sokuthinta umphongolo, okuyinto ayeyazi ukuthi wayenqatshelwe ukuyenza. Ukunyakaza kwengelosi yesithathu kwenza lokho ababekwazi ukuthi akulungile! Uma kukhona othanda ukupenda phezu kwalelo qiniso, makasebenzise insalela yethini lopende, ukuze amboze iqiniso lokuthi uMose no-Uzza bobabili bonile futhi babonakalisa ukuhlubuka ngokumelene nentando kaNkulunkulu njengoba babemelela ngokwesifaniso ukudumazeka kokuqala komugqa wokugcina kunayo yonke wemigqa yezinguquko—umugqa wezinguquko yonke imigqa yezinguquko eyayibhekisa kuwo ngaphambili. Izibonelo zokudumazeka kokuqala emigqeni yezinguquko ziphethe uphawu luka-Alfa no-Omega, futhi umlando okuzo ungowenzuzo yabantu bakaNkulunkulu, noma ngabe abantu bakaNkulunkulu benqaba ukuzuzwa yikho.

Ukusebenza kwengelosi yokuqala kwanikezwa isikhathi seminyaka eyisikhombisa, okuyisibonakaliso sehlane se-“zikhathi eziyizikhombisa,” ukuze kwamukelwe umlayezo waseLawodisiya kanye nokukhanya kwe-“zikhathi eziyizikhombisa.” Isiqalekiso se-“zikhathi

eziyisikhombisa” siyisiqalekiso sokuhlanjululwa emlonyeni weNkosi. Ngo-1863, baphinda umsebenzi wokwakha kabusha iJeriko, umsebenzi owawuphethe “isiqalekiso.” Iminyaka eyisikhombisa kusukela ku-1856 kuya ku-1863 iyisibonelo esincane sokuhlubuka kwezono zawobaba bakwa-Israyeli wasendulo okwalethe phezu kwabo isiqalekiso se-“zikhathi eziyisikhombisa.” U-Israyeli wanamuhla waphinda izono zawoyise ngo-1863.

Ukuhamba kwengelosi yesithathu kwehluleka uvivinyo lokudumala kokuqala ngokuqinisekileyo njengalokhu kwenza uMose no-Uza. Base bebulawa ezitaladini isikhathi “sehlane” sezinsuku ezintathu nengxenye. Manje sebekhiwa babe yimizimba ngomsindo woMduduzi. Umsindo woMduduzi unikezwa nge“phimbo” ehlane, futhi manje sebebhekene novivinyo, kungesilo olokubeka izikhathi, kodwa olwe“zikhathi eziyisikhombisa.” Sebevele behlulekile uvivinyo lokubeka izikhathi.

Abavivinywa mayelana nokuthi bakholelwa yini ukuthi “izikhathi eziyisikhombisa” ziyiqiniso elisemthethweni, ngokuba sebekade benikeza ubufakazi bokuthi bayazamukela “izikhathi eziyisikhombisa” njengesiprofetho esisemthethweni. Bavumile ukuthi bakholelwa esiprofethweni seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili sokuhlakazwa. Kodwa kungenzeka bangabi nakwazi ukuthi kukhona ukukhanya okusha okuvivinyayo kwe“zikhathi eziyisikhombisa.” Bemi lapho oyise babo bema khona ngo-1856. Ukukhanya okusha yilokhu, ukuthi izinsuku ezintathu nesigamu zesAmbulo 11 azigcini nje ngokukhomba iNguquko yaseFrance, kodwa manje ziyiqiniso lamanje.

Ingabe ukuvulwa komlando ofihlekile wezulu lokuduma okuyisikhombisa, kanye nokuvulwa kophawu lwesikhombisa, empeleni kungofakazi ababili ababonisa ukuthi iSambulo sikaJesu Kristu manje sesikhululwa izimpawu? Uma kunjalo, ingabe kuyiqiniso ngempela ukuthi yonke incwadi yesAmbulo ikhuluma ngezinsuku zokugcina na? Uma lokho kuyiqiniso, pho lezo zinsuku ezintathu nengxenye zimelela yini isikhathi sokulinda emzekelisweni wezintombi na? Uma kunjalo, pho ingabe ikhambi “lezikhathi eziyisikhombisa” empeleni limelela umyalo okumelwe ugqwaliswe yilabo ababambe iqhaza ekubikezelweni kwaseNashville sangoJulayi 18, 2020 na?

Hawu! Nasi isivivinyo kini! Ingabe labo abavukayo baqonde ukuthi basesikhathini sokulinda ngempela kumelwe baphenduke ezonweni zabo nasezonweni zawoyise ekupheleni kwezinsuku ezintathu nesigamu? Ingabe kwakuyisono ngempela ukungawunaki umyalo wokungasebenzisi isikhathi esiprofethweni?

Kulabo abamukela isikhundla sokuthi isiprofetho esehluleka saseNashville ngandlela-thile sasiyinjongo kaNkulunkulu ayeyihlosile, futhi ngemva kwalokho bazama ukusekela lesi simangalo, nginganezela okunye ukuqaphela, ngaphandle kwesono sokusebenzisa isikhathi eziprofethweni zikaNkulunkulu. Okwenzeka ngesiprofetho samanga saseNashville kwakungekhona nje ukubonakaliswa kokuhlubuka emyalweni kaKristu ngo-1844, kwakuyisenzo esatshela labo abangaphandle kobu-Adventist ukuthi iziprofetho ezitholakala eMoyeni Wesiprofetho zinephutha. Kwakuyihlazo phezu kwemibhalo yoMoya Wesiprofetho. Kunikeza ubufakazi kulabo abasezweni ukuthi imibhalo ka-Ellen White ibaluleke njengemibhalo kaJoseph Smith, noma kaNostradamus. Amazwi ayigugu ka-Ellen White angcoliswa ngamazwi ethu

ayihlazo okuhlubuka kwethu. Kwakungekhona kuphela ukuhlubuka kuKristu, onguLizwi likaNkulunkulu, kwakuyisikhathi esifanayo ukuhlubuka kuMoya Wesiprofetho. UJohane wayeshushiswa esiqhingini esibizwa ngokuthi iPhatmose, hhayi ngoba wabeka umbono wakhe wobuntu ngaphezu kweBhayibheli noMoya Wesiprofetho, kodwa ngoba walalela labo bofakazi ababili.

Mina Johane, engingumfowenu naye, nomhlanganyeli ekuhluphekeni, nasebukhosini nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhatmose ngenxa yezwi likaNkulunkulu, nangenxa yobufakazi bukaJesu Kristu. IsAmbulo 1:9.

Saphinda izono zikababa wethu uMose ekudumazekeni kwethu kokuqala, futhi kudingeka sivume lokhu. Kudingeka sivume lokhu ngoba manje sesiku-1856. Manje sekukhona ukukhanya okusha mayelana “nezikhathi eziyisikhombisa,” njengoba kwakunjalo ngaleso sikhathi. Manje sesisesigabeni sokudlula sisuka eLawodikeya siya eFiladelfiya, njengoba ukunyakaza kokuqala kwakusesigabeni sokudlula sisuka eFiladelfiya siya eLawodikeya ngo-1856. Ngo-1856, obaba bethu bayimisa incwadi yokushicilela yokwanda kolwazi mayelana “nezikhathi eziyisikhombisa.” Singase singakwazi ukumisa ukushicilelwa kwalokho kukhanya, kodwa ngokuqinisekile singavala iminyango yezinhliziyi zethu kulo kukhanya. Singazenza sengathi, njengoba abakhi bokuqala bama-Adventist bosuku lwesikhombisa benza, itshe lalingekho ngempela lapho, siqhubeke sikhubeke phezu kwalo. Inkinga yethu iwukuthi asinakho ngaphezu kwekhulu leminyaka lokufihla amakhanda ethu esihlabathini, ngoba izahlulelo sezivele ziqala.

Uma sivumela u-Alfa no-Omega ukuba asifundise ngesimiso sokuthi ukuphela kwento kuboniswa ngokuqala kwento, singabona kalula ukuthi u-Alfa no-Omega ubonisa ukuthi isibikezelo saseNashville sasifanekiselwa ngobaba bethu. Lapho sivuma leli qiniso, siyobe sesibhekene neqiniso lokuthi kusukela kuleso sibikezelo yonke imizamo yokukhiqiza uhlobo oluthile lomqondo wobuntu ukuze kulungisiswe isibikezelo esehlulekile ibingeyona into engaphezu kweqabunga lomkhiwane. Khona-ke siyobona ukuthi uNkulunkulu ubengakahambi nathi ngesikhathi sisezweni lesitha. Ubekhona lapho, kodwa kuphela ngomqondo wokuthi ubengqongqoza eminyango yezinhliziyi, efuna ukungena. Uma iqabunga lomkhiwane lomqondo wobuntu lisuswa, khona-ke singase futhi sibone ukuthi ukuphika, noma umqondo wobuntu onephutha esiwusebenzisile ukuze kulungisiswe isibikezelo saseNashville, kuwubufakazi bokuthi besihamba ngokuphambana noKristu.

Ngo-1856, ubu-Adventism baseFiladelfiya baphenduka iLawodikeya, futhi babekwazi lokho. INkosi yakufakazela lokho ngamazwi omprofethikazi nomyeni wakhe. Emi eminyango yalezo zinhliziyi zaseLawodikeya, uKristu wanikela ukungena nokudla nabo. Ukudla ayekulethile ukuze badle ngakho kwakuyitshe legumbi lesisekelo le-“zikhathi eziyisikhombisa.” Benqaba.

Ngo-2023, ukunyakaza kokugcina manje kudlulela kusuka eLaodicea kuya eFiladelfiya, ngokuba ibandla lesishiyagalombili lingelamabandla ayisikhombisa. INkosi, u-Alfa no-Omega, ikuqinisekisile lokhu ngezwi laYo “leqiniso.” UKristu manje umi emnyango walawo mathambo omile asanda kufa, enikela ukungena nokudla nawo, futhi isidlo afisa ukuhlanganyela nawo sona yileso sidlo esifanayo azama ukusabelana naso noyise bawo ngo-1856. Akusikho nje kuphela

ukwakheka okuyisisekelo kwemfundiso “yezikhathi eziyisikhombisa,” njengalokhu kwakunjalo koyise bawo ngo-1856. Qhabo, kuyikhambi elibabayo “lezikhathi eziyisikhombisa,” futhi lelo khambi lidinga uhlobo lokuzithoba okuvame ukuba lukhuni ukulugwinya.

Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, yisho enkosini yaseTire ukuthi: Isho kanje iNkosi uJehova: Ngokuba inhliziyo yakho iziphakamisile, wathi: NginguNkulunkulu, ngihlezi esihlalweni sikaNkulunkulu phakathi kwezilwandle; nokho ungumuntu, awunguNkulunkulu, nakuba ubeka inhliziyo yakho ibe njengenhliziyo kaNkulunkulu. Bheka, uhlahaniphile kunoDaniyeli; akukho mfihlakalo abangakufihlela yona. Hezekeli 28:1–3.

Mhlawumbe thina esahlanganyela esibikezelweni saseNashville sihlakaniphe ukwedlula uDaniyeli?

Ngomnyaka wokuqala wokubusa kwakhe, mina Daniyeli ngaqonda ngezincwadi inani leminyaka, okwakufike ngalo izwi likaJehova kuJeremiya umprofethi, lokuthi wayeyogcwalisa iminyaka engamashumi ayisikhombisa ekuchithekeni kweJerusalema. Ngase ngibhekisa ubuso bami eNkosini uNkulunkulu, ukuba ngifune ngomkhuleko nangokunxusa, ngokuzila ukudla, nangendwangu yamasaka, nangomlotha. Ngakhuleka kuJehova uNkulunkulu wami, ngavuma izono zami, ngathi: O Nkosi, Nkulunkulu omkhulu nowesabekayo, ogcina isivumelwano nomusa kulabo abamthandayo, nakulabo abagcina imiyalo yakhe; sonile, senza ububi, senze okubi, sihlubukile, yebo, saphambuka emithethweni yakho nasezahlulelweni zakho. Asibalalelanga futhi izinceku zakho abaprofethi, abakhuluma egameni lakho emakhosini ethu, naseziphakamisini zethu, nakoyise bethu, nakubo bonke abantu bezwe. O Nkosi, ukulunga kungokwakho, kepha kithina kungokokudideka kobuso, njengalokhu kunjalo namuhla; emadodeni akwaJuda, nakwabakhileyo eJerusalema, naku-Israyeli wonke, abaseduze nabakude, kuwo wonke amazwe obaxoshele kuwo, ngenxa yesiphambeko sabo abasona kuwe. O Nkosi, kithina kungokokudideka kobuso, emakhosini ethu, naseziphakamisini zethu, nakoyise bethu, ngoba sonile kuwe. ENkosini uNkulunkulu wethu kukhona izihe nokuthethelela, nakuba sihlubukile kuye; futhi asililalelanga izwi likaJehova uNkulunkulu wethu, ukuba sihambe ngemithetho yakhe, ayibeka phambi kwethu ngezinceku zakhe abaprofethi. Yebo, u-Israyeli wonke weqe umthetho wakho, waphambuka ukuze angalilaleli izwi lakho; ngalokho isiqalekiso sithelwe phezu kwethu, nesifungo esilotshwe emthethweni kaMose inceku kaNkulunkulu, ngoba sonile kuye. Uwaqinisile amazwi akhe awakhuluma ngathi, nangabahluleli bethu ababesahlulela, ngokuletha phezu kwethu okubi okukhulu; ngokuba phansi kwezulu lonke akwenzekanga njengalokho okwenzekileyo eJerusalema.

Njengoba kulotshiwe emthethweni kaMose, bonke lobu bubu busehlele; nokho asenzanga umkhuleko wethu phambi kweNkosi uNkulunkulu wethu, ukuze siphenduke ebubini bethu, siqonde iqiniso lakho. Ngakho-ke iNkosi ikuqaphile lokho kubi, yase ikwehlisela phezu kwethu; ngokuba iNkosi uNkulunkulu wethu ilungile kuyo yonke imisebenzi yayo eyenzayo, kepha thina asizange silalele izwi layo. Manje-ke, O Nkosi Nkulunkulu wethu, wena owakhipha abantu bakho ezweni laseGibhithe ngesandla esinamandla, wazenzela udumo, njengalokhu kunjalo nanamuhla; sonile, senzile okubi. O Nkosi, ngokuvumelana nakho konke ukulunga kwakho, ngiyakuncenga, makusuke ulaka lwakho nokufutheka kwakho emzini wakho iJerusalema, intaba yakho engewe; ngokuba ngenxa yezono zethu nangenxa yobubi

bobaba bethu, iJerusalema nabantu bakho sebeyihlazo kubo bonke abasizungezileyo. Ngakho-ke manje, O Nkulunkulu wethu, yizwa umkhuleko wenceku yakho nokunxusa kwayo, wenze ubuso bakho bukhanye phezu kwendlu yakho engcwele eyincithakalo, ngenxa yeNkosi. O Nkulunkulu wami, thobisa indlebe yakho, uzwe; vula amehlo akho, ubone izincithakalo zethu, nomuzi obizwa ngegama lakho; ngokuba asethuli ukunxusa kwethu phambi kwakho ngenxa yokulunga kwethu, kodwa ngenxa yezihawu zakho ezinkulu. O Nkosi, yizwa; O Nkosi, thethelela; O Nkosi, lalela wenze; ungalibali, ngenxa yakho uqobo, O Nkulunkulu wami; ngokuba umuzi wakho nabantu bakho babizwa ngegama lakho. Kuthe ngisakhuluma, ngikhuleka, ngivuma isono sami nesono sabantu bakithi u-Israyeli, ngiletha ukunxusa kwami phambi kweNkosi uNkulunkulu wami ngenxa yentaba engcwele kaNkulunkulu wami; yebo, ngisakhuluma emkhulekweni, kwafika indoda uGabriyeli, engangiyibonile embonweni ekuqaleni, indiza ngokushesha, yangithinta ngesikhathi somnikelo wakusihlwa. Yangifundisa, yakhuluma nami, yathi: O Daniyeli, manje sengiphumile ukuze ngikunike ukuqonda nokuqondisisa. Daniyeli 9:2–22.