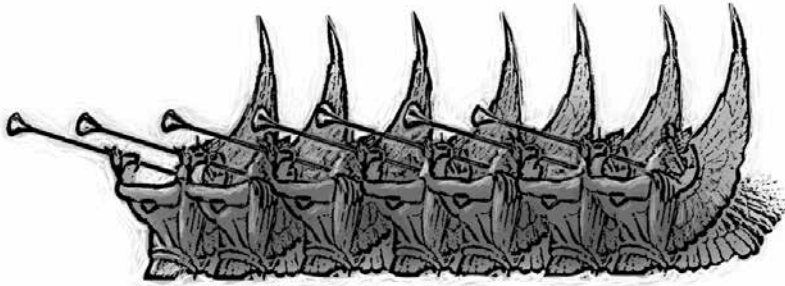


## Amacilongo Ayisikhombisa



### NgeSabatha Ntambama

**Kulelviki Funda ku:**

Samb. 8:1-13; Num. 10:8-10; Hezek. 10:2; Samb. 10:1-11; Dan. 12:6, 7; Samb. 11:1-13; Lev. 16.

**Indimana Yekhanda:**

“Kepha ngezinsuku zezwi lengelosi yesikhombisa, lapho isizakubetha icilongo, imfihlakalo kaNkulunkulu isiyakube ifeziwe, njengalokho azazisa izinceku zaKhe abaprofethi” (Sambulo 10:7).

**N**gesikhathi sophawu lwesihlanu, sibonile ukuthi isikhalo sabantu bakaNkulunkulu abacindezelwe sisho ukukhala kwabathembekile kuyo yonke iminyaka. Bafanekiswa njengemiphefumulo engaphansi kwe-altare, ikhala kuNkulunkulu ukuba enze ubulungiswa, aveze ubumsulwa babo, bethi: “Koze kube nini, Mbusi oNgewele?” (Samb. 6:10). Izwi elivela ezulwini labanxusa ukuba balinde, ngoba usuku luyeza lapho uNkulunkulu eyokwahlulela ngalo labo ababahluphayo. ISambulo 6:15-17 sibonakalisa uJesu ebuyela kulomhlaba ezokwehlulela labo abenza ububi kubalandeli baKhe abathembekile. Okwenzeka ngesikhathi sophawu lwesihlanu kumele amava abantu bakaNkulunkulu abahlushwayo kuwo wonke umlando, kusukela kuAbela kuze kube yisikhathi lapho uNkulunkulu eyokwehlulela ngaso “aphindisele igazi lezinceku zaKhe” (Samb. 19:2). Abantu bakaNkulunkulu abahlushwayo badinga ukuma baqine, bakholwe ukuthi uNkulunkulu uyayizwa imikhuleko yabantu baKhe. Umbono wamacilongo ayisikhombisa utshengisa ukuthi, kuwo wonke umlando, uNkulunkulu usengenelele vele ukusiza abantu baKhe abacindezelwe, wabahlulela labo ababahlupha. Inhlalo yamacilongo ayisikhombisa ukuqinisekisa abantu bakaNkulunkulu ukuthi izulu alikushayi indiva ukhulupheka kwabo.

*\*Funda isifundo salelviki ukulungisela iSabatha lika Nhlolanja 16.*

## Imikhuleko Yabangwele

ISambulo 8 sivula ngesithombe sezingelosi eziyisikhombisa zimi phambi kukaNkulunkulu, zilungele ukukhalisa amacilongo. Ngaphambi kokushaywa kwamacilongo, kungena omunye umbono. Injongo yawo ukuchaza ukuthi asho ukuthini amacilongo ngokweBhayibheli. Funda iSambulo 8:3, 4 kanye nokuchazwa kwezinkonzo zansuku zonke ethempelini laseJerusalema njengoba kubhaliwe lapha: Indlela amaJuda ahlaziya ngayo iBhayibheli ithi ngesikhathi somhlathshelo wakusihlwa kwakubekwa iwundlu phezu kwe-altare lomnikelo wokushiswa, igazi lethelwe esisekelweni se-altare. Umpristi okhethelwe lokho, athathe umcengezi wegolide ngaphakathi ethempelini, anikele ngemphepo e-altare legolide endaweni engcwele. Uma esephuma umpristi, wayelahla umcengezi phansi, okwakwenza umsindo omkhulu. Ngaleso sikhathi, abapristi abayisikhombisa babeshaya amacilongo abo, ukusho ukuthi seyiqediwe inkonzo yasethempelini yangalolo suku. Umuntu angabona indlela okusetshenziswe ngayo ulimi lwenkonzo yakusihlwa kuSambulo 8:3-5. Kubalulekile ukuthi ingelosi yamukele impepho “e-altare legolide eliphambi kwesihlalo sobukhosi” (Samb. 8:3, NKJV). Impepho imele imikhuleko yabantu bakaNkulunkulu (Samb. 5:8). Kanjalo-ke, imikhuleko eyenziwa yingelosi phambi kukaNkulunkulu imikhuleko yabantu bakaNkulunkulu abahlushwayo. Imikhuleko yabo manje iyezwekala kuNkulunkulu.

ISambulo 8:3-5 sisinika ulwazi olubalulekile mayelana namacilongo eSambulo:

- Amacilongo ayisikhombisa izehlulelo zikaNkulunkulu phezu kwabantu abahlubukayo, ephendula imithandazo yabantu baKhe abacindezelwe.
- Amacilongo alandela ukufa kukaJesu njengeWundlu, alandelane kuwo wonke umlando kuze kube ukubuya kukaJesu (bheka iSamb. 11:15-18).

**Funda iSambulo 8:5 kanye noHezekeli 10:2. Uqhamukaphi umlilo ophonswa phezu kwezitha zabantu bakaNkulunkulu? Umbono kaHezekeli womlilo ophonswa phezu kweJerusalema elihlubukile ucacisa kanjani ngesimo samacilongo eSambulo na?**

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Ingelosi igcwalisa isitsha semphepo ngomlilo othathwe e-altare, iwuphonsa phansi emhlabeni. Kubalulekile ukuphawula ukuthi lomlilo uvela kulo lelo altare lapho kwakwenziwa khona imithandazo yabangwele. Lokhu kutshengisa ukuthi izehlulelo zamacilongo ayisikhombisa zehlulelo phezu kwabakhileyo emhlabeni njengempendulo yemithandazo yabantu bakaNkulunkulu. UNkulunkulu akabakhohliwe abantu baKhe. Uzongenelela ngenxa yabo ngesikhathi saKhe.

## Okuchazwa Amacilongo

Ekudwebeni isithombe sokungenelela kukaNkulunkulu ngenxa yabantu baKhe, iSambulo sisebenzisa umfanekiso wamacilongo eTestamenteni eliDala. Amacilongo ayeyinxenye ebalulekile yempilo yansuku zonke kwaIsrariyeli endulo (bheka uNum. 10:8-10 no 2 Kronike 13:14, 15). Ukukhala kwawo kwakukhumbuza abantu ngenkonzo yasethempelini; amacilongo ayeshaywa nasempini, ngesikhathi sokuvuna, nasekugubheni imikhosi. Ukukhaliswa kwamacilongo kwakuhambisana nomthandazo. Ngesikhathi sokukhonza ethempelini noma ngesikhathi semikhosi, amacilongo aye "khumbuza" uNkulunkulu ngesivumelwano saKhe nabantu baKhe. Ayekhumbuza nabantu ukuba balungele "usuku lukaJehova" (Joweli 2:1). Ngesikhathi sempi, ukukhala kwecilongo, okwakuhambisana nemithandazo, kwakunxusa uNkulunkulu ukuba asindise abantu baKhe. Lomqondo yilapho kuthathelwa khona amacilongo eSambulo.

### **Funda iSambulo 8:13; 9:4, 20, 21. Obani okubhekiswe kubo izinhlopho zamacilongo ayisikhombisa?**

Izehlakalo eziqalwa amacilongo kuSambulo asho ukungenelela kukaNkulunkulu emlandweni, ephendula imithandazo yabantu baKhe. Ngesikhathi izimpawu ziqondene kakhulu nalabo abathi bangabantu bakaNkulunkulu, amacilongo amemezela izehlulelo kwabakhile emhlabeni (Samb. 7:13). Kusenjalo, ziyizexwayiso ebantwini ukubenza baphenduke singakadluli isikhathi. Amacilongo ayisikhombisa alanda umlando kusukela esikhathini sikaJohane kuze kube sekupheleni komhlaba (Samb. 11:15-18). Akhaliswa ngesikhathi ukunxusa kuqhubeka ezulwini (Samb. 8:3-6), nevangeli lishunyayelwa emhlabeni (Samb. 10:8-11:14). Izehlulelo zamacilongo azishayi zibhuqe; zithinta kuphela inxenye yesithathu yendalo. Icilongo lesikhombisa limemezela ukuthi sesifikile isikhathi sokuthi uNkulunkulu athathe umbuso waKhe omfanele. Amacilongo ayisikhombisa aqondise kuleso sikhathi samabandla ayisikhombisa:

- a) Amacilongo amabili okuqala amemezela izehlulelo phezu kwezizwe ezabethela uKrestu, zahlupha nebandla elalisafufusa, iJerusalem elihlubukile, nombuso waseRoma.
- b) Icilongo lesithathu nelesine abonakalisa impendulo yezulu ohlubukweni lwesikhathi okuthiwa yiMiddle Ages nangemuva kwemvuselelo enkulu (Reformation).
- c) Icilongo lesihlanu nelesithupha achaza isimo phakathi kwabangakholwa ngemuva kwesikhathi okuthiwa yi Age of Enlightenment, esaziwa ngokusebenza okukhulu kwamadimoni okuholela umhlaba empini yase Armageddon.

**Akubuzwa, umlando ugcewe igazi nobuhlungu, nosizi. Lelo qiniso kufanele lisisize kanjani sibone ukuthi kumangalisa kangakanani lokho esikwethenjise uJesu?**

## Ingelosi Epethe Incwadi Evuliwe

Icilongo lesithupha lisiletha esikhathini sokugcina. Kufanele benzeni abantu bakaNkulunkulu ngalesikhathi na? Ngaphambi kokukhala kwecilongo lesikhombisa, kukhona isikhala, esichaza umsebenzi namava abantu bakaNkulunkulu ngesikhathi sokugcina.

### **Funda iSambulo 10:1-4. Kwenzekani lapha?**

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Lengelosi, ebonakala njengoKrestu, ipethe incwadi evuliwe. Imi olwandle nasemhlabeni owomile, okutshengisa ukubusa kukaKrestu phezu kwakho konke okudaliwe, nokuthi lokho ezokumemezela kuthinta umhlaba wonke. Umemeza ngezwi elifana nokubhonga kwengonyama. Ukubhonga kwengonyama kumele izwi likaNkulunkulu (bheka uHoseya 11:10). UJohane akavunyelwanga ukubhala lokho okushiwo ukuduma kwezulu. Yizinto eziphatelene nesikhathi esizayo lezi, uNkulunkulu angazembulelanga uJohane.

### **Funda iSambulo 10:5-7. Qhathanisa lezindimana noDanyeli 12:6, 7. Yimaphi amazwi afanayo kuzo zombili?**

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Uma ingelosi ithi “akusayikubakho isikhathi” (Samb. 10:6), igama lesiGriki elithi chronos litshengisa ukuthi ikhuluma ngesikhathi eside. Lokhu kusikhomba emuva kuDanyeli 12:6, 7, lapho ingelosi ithi khona ukuhlushwa kwabangcwele kuyokuba okwesikhathi, izikhathi, nenxenye yesikhathi, noma iminyaka engu 1 260 (A.D. 538 – 1798). Noma nini emuva kwalesikhathi, isiphelo siyofika. Amazwi athi akusayikubakho isikhathi abhekise kwiziprofetho zikaDanyeli ezikhuluma ngesikhathi, kakhulukazi esezinsuku ezingu 2 300 esiku Danyeli 8:14 (457 B.C. – A.D. 1844). Ngemuva kwalesikhathi, ngeke kusaba khona izikhathi ezinde zesikhathi sesiprofetho. UEllen White uthi: “Lesikhathi, esishiwo yingelosi ifunga, yisikhathi sesiprofetho, esiyokwandulela ukubuya kweNkosi yethu. Okusho ukuthi abantu ngeke besanikwa esinye isigijimi esikhuluma ngesikhathi esiqonde-ngqo. Ngemuva kwalesikhathi, esithathela ku 1842 kuye ku 1844, ngeke kube khona ukulandela isikhathi sesiprofetho. Okuyikona okude ukubalwa kwesikhathi sesiprofetho yilokho okwafinyelela ekwindla ngo 1844.”—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 7, p. 971.

**Kusiyala kuthini lokhu ngokuthi asigweme ukubeka isikhathi ngakho konke okuphatelene nengomuso?**

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## Ukudla Incwadi

Funda iSambulo 10:8-11. Ukudla, ngokweBhayibheli, kuchaza ukwamukela isigijimi esivela kuNkulunkulu ukuze simenyezelwe ebantwini (bheka uHezek. 2:8-3-11, Jer. 15:16). Uma samukelwa, isigijimi siyizindaba ezinhle; kodwa uma sesimenyezelwa, ngesinye isikhathi siyababa njengoba abaningi bemelana naso, basenqabe. Amava kaJohane amnandi nababayo ngokudla incwadi ahlangele nokuvulwa kweziprofetho zikaDaniyeli zezikhathi zokugcina. UJohane lapha umele ibandla elithunywe ukumemezela ivangeli ngesikhathi sokuphela kwesiprofetho sikaDaniyeli sezinsuku ezingu 1 260.

Ingqikithi ibonakalisa ukuthi umbono kaJohane wawukhomba kwamanye amava amnandi nababayo ekupheleni kweminyaka yesiprofetho engu 2 300. Uma, ngokuya kweziprofetho zikaDaniyeli, abalandeli baka William Miller babecabanga ukuthi uKrestu uyobuya ngo 18 ngo1844, leso sigijimi sasimnandi kubona. Kodwa, uma kungasenzeki lokho, bezwa ukubaba besigijimi ababekade besimemezela. Ukuthunywa kukaJohane ukuba “aphinde aprofethe” emhlabeni kukhomba kubagcini beSabatha abalindele ukubuya kweNkosi, abathunywe ukumemezela isigijimi sokubuya kweNkosi ngokuhambisana neziprofetho zikaDaniyeli.

### Funda iSambulo 11:1, 2. Uyalwa ukuba enzeni uJohane na?

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Lezindimana ziqhubeka nombono weSambulo 10. UJohane wayalwa ukuba alinganise ithempeli, i-altare, nabadumisayo. Umqondo wokulinganisa eBhayibheli ufanekisa ukwahlulela (bheka uMath. 7:2). Ithempeli okwakufuneka lilinganise lisezulwini, lapho uJesu engumprisi wethu khona. Ukubalulwa kwethempeli, i-altare, nabadumisayo, kukhomba Usuku Lokubuyisana (bheka uLev. 16:16-19). Usuku Lokubuyisana kwakulusuku “lokulinganiswa” njengoba uNkulunkulu wayehlulela izono zabantu baKhe. Ngakhoke iSambulo 11:1 sisho ukwahlulela okwenzeka ngaphambi kokubuya kukaJesu. Lokhu kwahlulela kuqondene-ngqo nabantu bakaNkulunkulu—labo abadumisayo ethempelini. ISambulo 11:1 sitshengisa ukuthi isigijimi sethempeli lasezulwini siwumongo wokushunyayelwa kokugcina kwevangeli. Siqondene nokuvezwa obala kobumsulwa besimilo sikaNkulunkulu. Kanjalo, siveza bonke ububanzi besigijimi sevangeli mayelana nomsebenzi wokubuyisana kaKrestu, nokulunga kwaKhe, njengokuyiyona ndlela kuphela yokusindiswa koluntu.

**Sisazindla njalo ngokuthi igazi laligqame kangakanani enkonzweni yosuku lokubuyisana (bheka uLevitikusi 16), singenza kanjani ukuhlala sicabanga ngokuthi ukwahlulelwa empeleni kuyizindaba ezinhle? Libaluleke ngani leliqiniso?**

## Ofakazi Ababili

**Funda iSambulo 11:3-6. Ofakazi ababili babonakalisa kanjani ukufana noZerubabele noJoshuwa ekwenzeni imisebenzi yabo yobukhosi nobupristi na? Bheka uZakariya 4:2, 3, 11-14.**

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Umqondo wofakazi ababili uvela ekusebenzeni kwezomthetho kwamaJuda, lapho kwakufuneka khona okungenani ofakazi ababili ukuze kutholakale ubuqiniso bendaba (Johane 8:17). Ofakazi ababili bamele iBhayibheli; kodwa bangabuye bamele abantu bakaNkulunkulu njengoba befakaza ngeBhayibheli. Lokhu kokubili ngeke kwehlukaniswa ngoba abantu bakaNkulunkulu babizelwe ukumemezela iBhayibheli emhlabeni. Ofakazi bavezwa beprofetha bembethe ezamasaka ngesikhathi sesiprofetho seminyaka engu 1 260 (A.D. 538-1798). Lokhu kukhomba emuva kuSambulo 10:11, lapho uJohane watshelelwa khona ukuthi umelwe ukuprofetha. Lokhu kutshengisa ukuthi lolubizo lokuprofetha lwenabela ebandleni, okufanele liqhubeke nokumemezela iqiniso likaNkulunkulu emhlabeni. Izingubo zamasaka zisho ukuzila (Gen. 37:34); kukhomba izikhathi zobunzima abantu bakaNkulunkulu abazodlula kuzona uma “bephinda beprofetha.”

**Funda iSambulo 11:7-13. Ngawakho amazwi, chaza okwenzeka kofakazi ababili ekupheleni kwezinsuku ezingu 1 260 zesiprofetho.**

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Isilo esibulala ofakazi ababili siphuma khona lapho la kuhlala khona uSathane. Lokhu kubulawa kofakazi ababili kuqondiswe ekuhlaselweni kweBhayibheli yilabo abangamkholwa uNkulunkulu, nokuxoshwa kwenkolo okwenzeka ngesikhathi se French Revolution (Ukuketulwa kombuso eFrance). Lenqubo elwisana nenkolo yayinokuxega kwezimilo okufana nokwaseSodoma, ukuziqhenya ngokungakholwa kuNkulunkulu okufana nokwaseGibhithe, nokuhlubuka okufana nokwaseJerusalema. Lokho okwenzeka kuJesu eJerusalema manje kwenziwa eBhayibhelini yilabo abaphikisana nenkolo. Ukuvuswa kofakazi kusho ukuvuseleleka okukhulu komdlandla eBhayibhelini ngemuva kwe French Revolution, okwaba nomphumela wokuqanjwa kwezinhlangano zeBhayibheli (Bible Societies) kanye nezinye izinhlangano zokuvangela, ngenjongo yokusabalalisa iBhayibheli.

Masinyane-nje ngaphambi kokuphela, umhlaba uyobona ukushunyayelwa kweBhayibheli ezweni lonke, okungazange kubonwe ngaphambili. Lokhu kushumayela kuyobamnandi kubuye kubabe njengoba kuyovusa impikiswano eqhutshwa amandla amadimoni asebenza imilingo ukuheha izwe ukuba lizihlanganise nempu yokucina elwisana nawofakazi abathembekile bakaNkulunkulu (bheka iSamb. 16:13-16).

**Ukujula Nomcabango:**

Icilongo lesikhombisa (Samb. 11:15-18) lisho isiphelo salomhlaba. Sesifikile isikhathi sokuthi uNkulunkulu aveze amandla aKhe nombuso waKhe. Lomhlaba ohlubukile, obewubuswa uSathane izinkulungwane zeminyaka, usuzobuyela ekubusweni uNkulunkulu. Kwakungemuva kokufa kukaKrestu esiphambanweni, nokunyukela kwaKhe ezulwini lapho uSathane, isiqhwaga, wavalelwa unomphele ezulwini, uKrestu wamenyezela njengombusi osemthethweni womhlaba (Sam. 12:10), nakuba uSathane eqhubeka enza umonakalo angase awenze, azi ukuthi isikhathi sakhe sifishane (Samb. 12:12). Icilongo lesikhombisa limemezela ukuthi isiqhwaga sihluliwe, nokuthi lomhlaba sewuphethwe uMnikazi wawo osemthethweni. Icilongo lesikhombisa linika amazwibela alokho okukethwe yinxenye yesibili yencwadi, okuphatelene nezehlakalo zokugcina: (1) Izizwe zinolaka: ISambulo 12-14 sichaza uSathane egcwele intukuthelo (Samb. 12:17), okuthi ngokuhlanganyela namadlelandawonye akhe—isiko esaphuma olwandle nesaphuma emhlabeni—avise izzwe zomhlaba ukulwa nabantu bakaNkulunkulu. (2) Ulaka lwaKhe lufikile: uNkulunkulu uphendula olakeni lwezizwe ngezinhlopho zokugcina eziyisikhombisa, ezibizwa ngokuthi ulaka lukaNkulunkulu (bheka iSamb. 15:1). (3) Isikhathi sokwahlulelwa kwabafuleyo sichazwa kuSambulo 20:11-15. (4) Ukunika umvuzo izinceku zikaNkulunkulu kugqanyiswe kuSambulo 21 – 22. (5) Ukubhubhisa abonakalisa umhlaba: ISambulo 19:2 sithi iBhabhiloni lesikhathi sokugcina liyehlulelwa ngoba lonakalise umhlaba. Ukubhujiswa kukaSathane, abalandeli bakhe, namadlelandawonye akhe amabili yisenzo sokugcina kulempikiswano enkulu (Samb. 19:11-20:15).

**Imibuzo Yokuxoxisana:**

1. Ngesinye isikhathi sithola ukuthi ukushumayela ivangeli kuyababa (Samb. 10:10); amazwi ethu awafunwa, kuhlekiswa ngawo, kanti nathi uqobo sikhishwa inyumbazane, senziwe inhlekisa. Ngesinye isikhathi ukushumayela kungavusa ingxabano. Yibaphi abantu baseBhayibhelini ongabacabanga ababhekana nezilingo ezinje, futhi singafundani ngamava abo thina?
2. Ake uzindle ngalamazwi alandelayo: “Izikhathi ngezikhathi ngixwayisiwe mayelana nokuqagula isikhathi. Ngeke kuphinde kube khona isigijimi sabantu bakaNkulunkulu esiyokwesekelwa phezu kwesikhathi. Ngeke sisazi isikhathi sokuthululwa kuka Moya oNgcwele noma sokubuya kukaKrestu.”—Ellen G. White, *Selected Messages*, book 1, p. 188. Ubona ziphi izinkinga ekwenzeni izingqembe (charts) eziphethwe imininingwane ngezehlakalo zokugcina ngemuva kuka 1844? Umuntu angavikeleka kanjani ezihibenini ezingalethwa yilezingqembe?