

Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inombolo Yesixhenxe

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2025-12-09

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Kumanqaku ambalwa okuqala sabandakanya isicatshulwa esivela kuThe Desire of Ages esithetha ngoKristu ebonisa umzekeliso wesidiliya kumaYuda ayesoloko ephikisana. Umzekeliso wengoma yesidiliya ukwanguwo nomhobe kaMoses noweMvana abaculwa ngamakhulu alikhulu anamashumi amane anesine amawaka, yaye ukuphefumlelwa kusazisa ukuba “ingoma” esiprofetweni imele “amava.” Amakhulu alikhulu anamashumi amane anesine amawaka ayilandela iMvana naphi na apho isiya khona, ngoko aya kudlula kwawona mava afanayo awadityanwa nguKristu noMoses. UKristu, njengo-omega wembali yesiprofeto sakwaSirayeli wamandulo, noMoses, njengo-alpha wembali yesiprofeto sakwaSirayeli wamandulo, bobabini baphila ngamaxsha ahambelanayo xa abantu bomnqophiso bangaphambili babedluliselwa ecaleni, logama kwakukhethwa abantu bomnqophiso abatsha. Amakhulu alikhulu anamashumi amane anesine amawaka acula ingoma kaMoses neyeMvana ngokudlula kwimbali apho abantu bomnqophiso bangaphambili bedluliselwa ecaleni—ngoxa iNkosi ingena emnqophisweni nabantu bayo bokugqibela bomnqophiso.

Ngokwesiprofeto, xa uKristu wayesenza lo mzekeliso, oko kuyahambelana noPetros ethetha namaYuda aphikisanayo ngePentekoste. Kwingxaki yokugqibela, uYesu esenza lo mzekeliso kumaYuda aphikisanayo, umele abo baculela amanxila akwaEfrayim ingoma yesidiliya. UPetros unikezela kwaloo ngoma inye ngePentekoste, kuphela nje ukuba yena uyicula ngengqikithi kaYoweli. Ingoma yesidiliya yingoma yabantu bomnqophiso wangaphambili abaqhawulwa umtshato ngelo xesha linye abantu bomnqophiso omtsha betshatiswa neNkosi. Iintombi ezadana zaza zangena kwixesha lokulibaziseka zazilindele umtshato, yaye ukuzaliseka okugqibeleleyo kuya kuba kukuba zilindele ukutywinwa kwekhulu elinamashumi amane anesine amawaka.

Incwadi kaYoweli iqala ngokuba isahluko sayo sokuqala sichaze indlela isidiliya sikaThixo esitshatyalaliswe ngayo ngabaseli bewayini nesiselo esinxilisayo, abaye “iwayini entsha” yanqunyulwa emilonyeni yabo. Kwangoko nje akuba uYesu ebazisile amaYuda ukuba ubukumkani bawo buya kuthatyathwa kubo bunikwe iqela labalimi abaya kuvelisa iziqhamo zokwenene zesidiliya, uYesu watshintsha umkhombandlela waza wacaphula ilitye lembombo etempileni elalibekelwe bucala, kodwa elalimiselwe ukuba libe lilitye eliyintloko lembombo. Isiqalo sasiza kuphindwa ekupheleni, yaye xa le nyaniso ibekwa phambili, imelwe njengento “emangalisayo.”

“Umthetho wokukhankanywa kokuqala” eLizwini likaThixo uyasazisa ukuba, ngenxa yokuba uYoweli eqala ngokuthetha ngentshabalalo yesidiliya, loo nto yeyona ngongoma iphambili

yobungqina bakhe. UYoweli akayedwa, kuba wonke umprofeti omkhulu uqala ubungqina bakhe ngokujongana nezono nemeko elahlekileyo kaSirayeli.

Ku-Isaya amashumi amabini anesibhozo, “amadoda agculelayo alawulayo” e “Yerusalem” amelwe njenge “zinxila zakwaEfrayim,” kwananjenge “sithsaba sekratshi.” “Isithsaba” simela ubunkokeli, yaye “ikratshi” limela isimilo sikaSathana.

Amanyala athelekiswa nentsalela (“residue”) eba “sisithsaba” sozuko lukaThixo, kuba ngexesha lemvula yasemva iNkosi imisa “ubukumkani” baYo bozuko, njengoko kwakufuziselwe kukuMisela kwaYo “ubukumkani bobabalo” emnqamlezweni. Ubukumkani bobabalo emnqamlezweni bufuzisela ubukumkani bozuko ngexesha lomthetho weCawa.

Imvula yasemva yaqala ngowe-9/11 xa kwaqalayo nokutywinwa kwekhulu elinamashumi amane anesine amawaka kunye nomgwebo wabaphilayo. Ngexesha lokutywinwa ukuthululwa koMoya oyiNgcwele kwaqala ngowe-9/11, njengoko uYesu waphefumla amathontsi ambalwa. Sisiseko, yaye ukuthululwa koMoya oyiNgcwele ngexesha leMidnight Cry yilitye eliyintloko lembombo. “Marvelous” luphawu lwexesha lokuthululwa komoya ukusukela “9/11 kude kube ngumthetho weCawa.”

Umfuziselo ofanayo, kodwa ochaseneyo, “wesithsaba” esimela ubunkokeli ubekwe ebalini likaIsaya amashumi amabini anesibhozo, xa amanxila alawula iYerusalem esityeshelwa, kwanobunkokeli bebandla likaThixo bunikelwa kwintsalela. Oku kubonakalisa umzekeliso wesidiliya. Isithsaba senxila siyasuswa, yaye ikhulu elinamashumi amane anesine amawaka lize libe sisithsaba esimela ubukumkani bukaKristu. UIsaya ufundisa inyaniso ekwanjalo kwisahluko samashumi amabini anesibini, xa uShebhena ephoselwa kwilizwe elikude aze athatyathelwe indawo nguEliyakim. Nokuba ngamanxila akwaEfrayim okanye nguShebhena kwisahluko samashumi amabini anesibini, bobabini bamele ubunkokeli babantu bakaThixo besivumelwano sakudala obutyeshelwayo.

UZekariya uchaza uNgeno loLoyiso, olukwanguwo nokwaKhwelo lwasezinzulwini zobusuku, yaye iindinyana ezilandelayo ziyavumelana noIsaya ngokuchaza abantu bakaThixo njengesithsaba.

Vuya kakhulu, ntombi yaseZiyon; khwaza, ntombi yaseYerusalem: yabona, uKumkani wakho uyeza kuwe: ulilungisa, enosindiso; ethobekile, ekhwele phezu kweesile, naphezu kwethole, ithole le-esile. Ndiya kuwunqumla umkhosi wenqwelo kwaEfrayim, nehashe kwaYerusalem, nesaphetha semfazwe siya kunqunyulwa: yena uya kuthetha uxolo kwiintlanga: nolawulo lwakhe luya kususela elwandle luye kufikelela elwandle, nokusukela emlanjeni kude kuse eziphelweni zehlabathi.

Ke wena ke, ngenxa yegazi lomnqophiso wakho, ndibakhuphile abathinjwa bakho emgodini ongenamanzi.

Buyelani enqabeni enqatyisiweyo, nina babanjwa bethemba; kwanamhla ndiyavakalisa ukuba ndiya kunibuyekeza ngokuphindwe kabini; xa ndiya kube ndigobile uYuda ngenxa yam, ndazalisa isaphetha ngoEfrayim, ndaza ndavusa oonyana bakho, O Ziyon, nxamnye noonyana bakho, O Grisi, ndakwenza waba njengekrele legorha elinamandla.

Ke kaloku uYehova uya kubonakala phezu kwabo, notolo lwakhe luphume njengombane; kwaye iNkosi uYehova iya kuvuthela isigodlo, ihambe neziphango zomoya wasemzantsi. UYehova wemikhosi uya kubakhusela; baya kudla, boyise ngamatye esilingi; baya kusela, benze ingxolo njengabantu abasenewayini; baza kuzaliswa njengezitya, nanjengeembombo zesibingelelo. Kwaye uYehova uThixo wabo uya kubasindisa ngaloo mini njengomhlambi wabantu bakhe; kuba baya kuba njengamatye esithsaba, ephakanyiswe njengomqondiso phezu kwelizwe lakhe. Kuba bukhulu kangakanani na ububele bakhe, bukhulu kangakanani na ubuhle bakhe! Ingqolowa iya kubavuyisa abafana, newayini entsha iintombi. Zekariya 9:9–17.

Indinyana yeshumi elinanye (9/11) ithi, “Nawe ke, ngenxa yegazi lomnqophiso wakho, ndibakhuphile abathinjwa bakho emhadini ongenamanzi.” UKristu wawuqinisa umnqophiso nabandinzi iveki enye, yaye loo veiki yaqala ekubhaptizweni kwaKhe. Iminyaka emithathu enesiqingatha uKristu wahamba phakathi kwabantu, yaye kwixesha lokugqibela lwaloo minyaka mithathu enesiqingatha uKristu wazalisekisa isiprofeto sikaZekariya esichaza ukungena ngoloyiso kukaMesiya eYerusalem. Isikhalo sasezinzulwini zobusuku saqalisa ixesha elakhokelela ekufeni, ekungcwatyweni, nasekuvukeni kukaKristu. Ubhaptizo lukaKristu lumele ukufa kwaKhe, ukungcwatywa, nokuvuka kwaKhe, ngoko ke isiqalo nesiphelo sexesha leminyaka emithathu enesiqingatha siyafana.

Ubhaptizo lukaKristu lufanekisela u-9/11, yaye u-9/11 luphawula ukuqala kwethuba eliphela kumthetho weCawa. Ngo-9/11 imvula yamva yaqalisa ukutshiza, yaye kumthetho weCawa ithululwa ngaphandle komlinganiselo, njengoko kufanekiselwa nguKristu ekuphefumleni kwakhe phezu kwabafundi amathontsi ambalwa emvula kwangaphambili kokuthululwa kwayo ngePentekoste.

UZekariya 9:11 ungqamana no-9/11 kwanomKhwazo Wasezinzulwini zobusuku, okhokelela kumthetho weCawa. Ngo-9/11 isigidimi saseLawodike safika njengenyaniso yangoku njengoko sasenzile ngowe-1856 nangowe-1888. Isigidimi saseLawodike sinikwa abantu abangaziyo ukuba bafile. Bakumngxuma ongenasigidimi semvula yamva, kuba umngxuma wabo awunamanzi. Ukuba iLawodike ibinokusabela nje ekunkqonkqozweni ezintliziyweni zayo, iNkosi ibiya kuyikhupha emngxunyeni, kuba de kuvalwe ixesha lovavanyo kumthetho weCawa, “bangababanjwa bethemba.”

Ngokubhekisele nakuwe, ngenxa yegazi lomnqophiso wakho ndibakhuphile abathinjwa bakho emhadini ongenamanzi. Buyelani enqabeni, nina bathinjwa bethemba; kwanamhla ndiyavakalisa ukuba ndiya kunibuyekeza ngokuphindwe kabini. Zekariya 9:11, 12.

I-9/11 yawaxhobisa umyalezo owafika ngowe-1989. Loo myalezo ngumyalezo wengelosi yesithathu, kodwa kwisakhiwo nakwimiqathango yentshukumo yohlaziyo yamaMillerite, u-1989 waphawula ukufika kwengelosi yokuqala. Umyalezo wengelosi yokuqala waxhotyiswa ngo-Agasti 11, 1840 ngokuzaliseka kwesiprofeto esiphathelele ubuSilamsi, yaye uchaza ukuba ukufika kwengelosi yesithathu ngowe-1989 kwakuyakuxhotyiswa ngokuzaliseka kwesiprofeto esiphathelele ubuSilamsi.

Xa isiprofeto samaSilamsi saqinisekiswayo ngoAgasti 11, 1840, ingelosi yeSityhilelo ishumi yehla, ngaloo ndlela ibonakalisa ngokomfuziselo ukwehla kwengelosi yeSityhilelo ishumi elinesibhozo ngo-9/11. Ukuxhotyiswa kwengelosi yokuqala ngo-1840, nokuxhotyiswa kwengelosi yesibini ngo-1844, kokubini kubonakalisa ngokomfuziselo ukuxhotyiswa kwengelosi yesithathu ngo-9/11. UJulayi 18, 2020 yaba kukufika kwengelosi yesibini njengoko kubonakalisiwe ngokomfuziselo kukudana kokuqala kwamaMillerite ngoAprili 19, 1844. Iimbali zazo zombini ezi zixhotyiso zengelosi yokuqala neyesibini kwimbali yamaMillerite, kwanembali yokuxhotyiswa kwengelosi yesithathu ngo-9/11, zinika ubungqina bokuxhotyiswa kwesigidimi seSikhalo Sasezinzulwini Zobusuku esafika ngoJulayi 2023.

Ixesha lokutywinwa liqala nge-9/11 lize liphele ngomthetho weCawa. Liqala ngoKristu ephefumlela amathontsi ambalwa emvula yasemva, lize liphele ngeelwimi zomlilo ezithwala isigidimi zisiya ehlabathini ngePentekoste. UPetros wayichaza iPentekoste njengokuzaliseka kukaYoweli. Ekubeni kunjalo kanye, oko kuseka ukuba ukuphefumla kukaKristu nako kwakuzaliseka kukaYoweli, kuba ixesha lePentekoste linesiqalo nesiphelo esicacileyo esibonisa ukuba ialfa ikwangiyo ne-omega. Ngomhla wokuvuka kukaKristu kwanikelwa umnikelo weziqhamo zokuqala zerhasi, yaye kwiintsuku ezingamashumi amahlanu kamva ngePentekoste kwaphakanyiswa umnikelo weziqhamo zokuqala zengqolowa. I-9/11 ifuzisela isiKhalo saphakathi kobusuku esifika kanye phambi komthetho weCawa size sikhokelele kuwo. Ukuzaliseka okugqibeleleyo komfuziselo weZekariya 9:9 wesiKhalo saphakathi kobusuku kusemva kukaJulayi 2023.

Vuya ngovuyo olukhulu, ntombi yaseZiyon; khwaza, ntombi yaseYerusalem: yabona, uKumkani wakho uza kuwe; ulilungisa, enosindiso; ethobekile, ekhwele phezu kwe-esile, nethole, inzala ye-esile. Zekariya 9:9.

Ngoko ke uZekariya uyavumelana nokufanekiswa kukaIsaya kwabantu bakaThixo njengesithsaba, kodwa wongeza ukuba isithsaba sikwangumqondiso xa ebhala esithi, “ngokuba baya kuba njengamatye esithsaba, ephakanyisiwe njengomqondiso phezu komhlaba wakhe”; yaye uZekariya uqhubeka evakalisa uvuyo olunxulunyaniswa neempawu zikaYoweli “zengqolowa” ne“wayini entsha,” ngokuthi, “ingqolowa iya kubavuyisa abafana, newayini entsha iintombi.” Njengoko siqwalasela ingxelo yamanxila akwaEfrayim kwisahluko samashumi amabini anesibhozo, qaphelani ukuba esi sisahluko seBhayibhile esichaza “ukuphumla nokuhlaziya.” Esi sesinye seziqendu eziphambili eZibhalweni ezingemvula yasemva, ngoko ke la manxila akwaEfrayim amele ukuba ngawona manxila athetha ngawo uYoweli.

Yeha isithsaba sokuzingca, kumaxhila akwaEfrayim, abo ubuhle babo obuzukileyo buyintyatyambo ebunayo, abaphezu kwentloko yeentili ezichumileyo zaboyiswe yiwayini! Yabonani, iNkosi inaye onamandla nonegongoma, oya kuthi, njengesaqhwithi sesichotho nesaqhwithi esitshabalalisayo, njengomkhukula wamanzi anamandla aphuphuma ngokugqithiseleyo, aziphose phantsi emhlabeni ngesandla. Isithsaba sokuzingca, amakhoboka ewayini akwaEfrayim, siya kunyathelwa phantsi ngeenyawo; nobuhle obuzukileyo obuphezu kwentloko yentili echumileyo buya kuba yintyatyambo ebunayo, bube njengesiqhamo sokuqala ngaphambi kwehlobo; athe lowo usibonayo, akusibona nje, sisese sandleni sakhe

asiginye. Ngaloo mini uYehova wemikhosi uya kuba sisithsaba sozuko, abe ngunozala wobuhle, kwintsalela yabantu bakhe, abe ngumoya womgwebo kulowo uhleli emgwebeni, namandla kwabo babuyisela idabi esangweni. Kodwa nabo bonile ngenxa yewayini, nangenxa yesiselo esinxilisayo baphambukile endleleni; umbingeleli nomprofeti bonile ngenxa yesiselo esinxilisayo, baginywe yiwayini, baphambukile ngenxa yesiselo esinxilisayo; bayaphambuka embonweni, bayakhubeka emgwebeni. Kuba zonke iitafile zizele ngumhlanzo nokungcola, kangangokuba akukho ndawo icocekileyo. ...

Yimani nithabathe, nimangaliswe; khalani nizila, nikhale nisithi qwenge: banxilile, kodwa kungewayini; bayagxadazela, kodwa kungeziselo sinamandla. Kuba uYehova uniphalazele umoya wobuthongo obunzulu, wawavala amehlo enu; abaprofeti nabalawuli benu, ababoni, ubagqubuthele. Yaye umbono wako konke ube kuni njengamazwi encwadi etywiniweyo, abayinikela kofundileyo, besithi, Khawuyifunde le, ndiyakubongoza: aze athi, Andinako; kuba itywiniwe; ize incwadi inikelwe kongafundileyo, kusithiwa, Khawuyifunde le, ndiyakubongoza: aze athi, Andifundanga.

Ngoko ke iNkosi yathi, Ngenxa yokuba aba bantu besondela kum ngomlomo wabo, bandizukisa ngemilebe yabo, kanti iintliziyi zabo bazisusile zaya kude nam, nokundoyika kwabo kum kufundiswa ngumthetho wabantu: ngenxa yoko, yabonani, ndiya kuqhubeka ndenze umsebenzi omangalisayo phakathi kwaba bantu, umsebenzi omangalisayo kwanommangaliso: kuba ubulumko babantu babo abazizilumko buya kutshabalala, nokuqonda kwababo baqondayo kuya kufihlwa. Yeha kwabo bafuna ukufihla amacebo abo eNkosini ngokuntywiliselayo, imisebenzi yabo isebumnyameni, baze bathi, Ngubani osibonayo? ngubani osaziyo? Inene, ukuguqula kwenu izinto niziphendulele phezulu-phantsi kuya kuthathwa njengodongwe lombumbi: kuba ingaba into eyenziweyo ingatsho na ngaye oyenzileyo, Akandenzanga? okanye into ebumbeneyo ingatsho na ngaye oyibumbileyo, Wayengenakuqonda? Isaya 28:1–8; 29:9–16.

INkosi iza kwenza “umsebenzi omangalisayo” phakathi kwamanxila akwaEfrayim njengoko isusa ubulumko nokuqonda kwawo, ezi zinto zimbini kanye ezinxulunyaniswa nokuqonda ukwanda kolwazi xa isigidimi sesiprofeto sityhiliwe. Ngabaziingqondi abaqondayo. Inxalenye “yomsebenzi omangalisayo” kukususa ulwazi olutyhilwa yiNgonyama yesizwe sakwaYuda ezingqondweni zamanxila akwaEfrayim. Ukwahlulwa kwabaziingqondi nabangendawo kuyinxalenye “yomsebenzi omangalisayo” weNkosi. Yiyo ivangeli elingunaphakade. Emva kokuba uKristu ekhokele amaYuda aphikisanayo ngomzekeliso wesidiliya, waza ngaloo ndlela wawabambisa ukuba azigwebe ngokwawo, Wabuza umbuzo kwiNdumiso 118:

Iitye abalakhayo abalalayo lisuke laba yintloko yekona. Oku kwenziwe nguYehova; kungummangaliso emehlweni ethu. Le yimini awayenzileyo uYehova; siya kuvuya size sichulumache kuyo. IiNdumiso 118:22–24.

INkosi iza kwenza “umsebenzi omangalisayo nommangaliso” phezu kwamanxila akwaEfrayim, yaye oko kubandakanya ukususa kubo amandla okuqonda inyaniso. “Iitye eliyintloko lembombo” liyamangalisa emehlweni abo banayo “iwayini entsha” kaYoweli.

Amanxila akanakuyifunda incwadi etywiniweyo nokuba bubunkokeli obumelwe “ngabafundileyo” okanye isininzi samakholwa esimelwe “ngabangafundanga.” Akunakwenzeka ukuba amanxila ayiqonde ngokuchanekileyo ingqina lobuprofeti leZibhalo, elimelwe “yincwadi etywiniweyo.” Amanxila akwaphindwa kabini achazwe njengabantu “abaphumileyo endleleni.” Oku kwakhona kubhaliwe kuIsaya wamashumi amabini anesibhozo, isiqendu esiphambili seSibhalo esimalunga nemvula yasemva, apho uIsaya achaza khona “ukuphumla nokuhlaziyeka” abangazange bakuve amanxila. “Ukuphumla nokuhlaziyeka” kungumyalezo, kuba kunokuviwa.

Obo butywala bubakhuphile amanxila endlelweni “yeendlela zakudala” zikaYeremiya, eyiyo “indlela” yokuhamba kuyo nokufumana imvula yasemva kwexesha, emelwe nguYeremiya ngokuba “kukuphumla.” Ukwaliwa kwesigidimi semvula yasemva kwexesha ngamanxila akwaEfrayim sisihloko esithile seLizwi likaThixo. Banxilile kuba bala ukubuyela kwimbali esisiseko enika umzekelo wembali yamakhulu alikhulu anamashumi amane anesine amawaka, eyimbali yemvula yasemva kwexesha.

“Umsebenzi omangalisayo” owenziwa phezu kwabanxila bakaEfrayim wenzeka ngexesha lokuthululwa kwemvula yamva. Ngexesha lemvula yamva umyalezo wokuvavanya uvelisa iindidi ezimbini zabanquli, ezibonakaliswa yi “wayini” abayiselayo. Abangendawo balile ukuseka ukusetyenziswa kwabo kwesiprofeto phezu kwemigca yembali engcwele, kanti abo basebenzisa indlela ethi “umgca phezu komgca” kaIsaya amashumi amabini anesibhozo basela i “wayini entsha.” Ukunxila kwabangendawo kubonakaliswa kukungakwazi kwabo ukuqonda isiprofeto, yaye imeko yabo yobumfama ibangelwe kukungavumi ukubuyela kwiindlela zakudala ezisisiseko. UYesu wakhalimela amaYuda aphikisanayo ngokubuza ukuba akazange na afunde ngelitye elaliwe, nelaba yintloko yekona.

Ilitye eliba yintloko yembombo limela ukuba inyaniso yesiprofeto yokuba isiseko okanye ilitye lembombo iphindwe kwilitye lesigqubuthelo. Ilitye le-alpha likwalilitye le-omega. Umgaqo oyintloko wesiprofeto omisela, uxhase, nendlela yokusebenza yomgca phezu komgca, (eyindlela yokusebenza yemvula yasemva) kukuba ukuqala kwento kubonakalisa isiphelo sento. Umgaqo oyintloko wesiprofeto kwintshukumo yamaMillerite wawungumgaqo wosuku lonyaka owangqinelwa xa ingelosi yeSityhilelo seshumi yehla. Umgaqo oyintloko wesiprofeto kwintshukumo yabangamakhulu alikhulu anamashumi amane anesine amawaka kukuba ukuqala kubonakalisa isiphelo, nto leyo eyangqinelwa xa ingelosi yeSityhilelo seshumi elinesibhozo yehla.

ILizwi likaThixo lesiprofeto lineenkukacha ezininzi kakhulu ekuchazeni izinto ezichaphazelekayo ngemvula yamva. Enye yezo nyaniso yeyokuba amanxila akwaEfrayim awanakho ukuyiqonda imvula yamva, yaye oku kwafanekiswa ngamaYuda awayecebisa kuPetros ukuba abafundi babenxilile. Umgaqo oyintloko wale ndlela-msebenzi ubekwe ngokungqalileyo njenge-Alpha ne-Omega ngokuphindaphindiweyo ngaphakathi kweLizwi likaThixo, kodwa iLizwi litywiniwe kubo. Le ndlela-msebenzi, umthetho oyintloko wesiprofeto kunye nesigidimi semvula yamva, zezinye zezihloko ezingwalisiweyo kumgca wesiprofeto wembali omelwe “njengomsebenzi omangalisayo.”

Kwabuya ilizwi likaYehova wemikhosi kum, lisithi, Utsho uYehova wemikhosi ukuthi, Ndibe nomona ngeZiyon ngomona omkhulu, ndaba nomona ngayo ngomsindo omkhulu. Utsho uYehova ukuthi, Ndibuyile eZiyon, ndiya kuhlala phakathi kweYerusalem; iYerusalem iya kubizwa ngokuba sisixeko senyaniso; nentaba kaYehova wemikhosi ibe yintaba engcwele. Utsho uYehova wemikhosi ukuthi, Kuya kubakho kwananjalo amadoda amakhulu namakhulu amabhinqa ahlala ezitratweni zaseYerusalem, elowo ephethe intonga yakhe esandleni ngenxa yobudala obuninzi. Nezitrato zesixeko ziya kuzala ngamakhwenkwe nangamantombazana edlala ezitratweni zaso.

Utsho uYehova wemikhosi ukuthi, Ukuba oku kukhangeleka kungummangaliso emehlweni entsalela yaba bantu kule mihla, kothi na kube ngummangaliso emehlweni am? utsho uYehova wemikhosi. Utsho uYehova wemikhosi ukuthi, Yabonani, ndiya kubasindisa abantu bam ezweni lasempuma, nasezweni lasentshonalanga; ndibazise, bahlale phakathi kweYerusalem; baya kuba ngabantu bam, mna ndibe nguThixo kubo, ngenyaniso nangobulungisa. Utsho uYehova wemikhosi ukuthi, Mazomelele izandla zenu, nina nilivayo kule mihla la mazwi ngomlomo wabaprofeti, ababekhona ngomhla wokusekwa kwesiseko sendlu kaYehova wemikhosi, ukuze yakhiwe itempile. Kuba phambi kwale mihla kwakungekho mvuzo wamntu, kungekho namvuzo wesilwanyana; kungekho luxolo kowaphumayo nakowangenayo ngenxa yembandezelo; kuba ndabamisela bonke abantu, elowo nxamnye nommelwane wakhe. Kodwa ngoku andiyi kuba kwintsalela yaba bantu njengakwimihla yangaphambili, utsho uYehova wemikhosi. Zekariya 8:1–11.

UZekariya uthi, “Mazomelele izandla zenu, nina nive ezi mini la mazwi ngomlomo wabaprofeti, ababekho ngemini okwabekwa ngayo isiseko sendlu kaYehova wemikhosi, ukuze itempile yakhiwe.” Oko kuqinisa abantu bakaThixo ngumyalezo wesiseko esiba lilitye lentloko. Lowo myalezo ngowokuba imbali yamaMillerite iyaphindwa embalini yekhulu elinamashumi amane anesine amawaka.

UKristu uyabuza, “Ukuba oku kungummangaliso emehlweni entsalela yaba bantu kule mihla, kungaba ngummangaliso na kwawam amehlo?” Lo mbuzo uchaza ixesha lesiprofeto “lomsebenzi omangalisayo” kaThixo ongumxholo womprofeti wonke, kodwa ukwabeka ixesha apho intshukumo yaseLawodike yabali lekhulu elinamashumi amane anesine amawaka iguquka ibe yintshukumo yaseFiladelfiya yabali lekhulu elinamashumi amane anesine amawaka. Lilo kanye elo xesha bafakwa ngalo uphawu, yaye likwangelo xesha intshukumo iguquka ukusuka kweyomkhosi iye kweyoloyiso, ekwanguwo nomzuzu apho umsebenzi wokudibanisa ubuThixo nobuntu phakathi kweli qela labantu ugqityezelwa, njengoko ingcwele ihlanjululwa ngokwenene. Oku kunokuqondwa kwezi ndinyana kuba imbali yesiprofeto emelwe “ngumsebenzi wakhe omangalisayo” ingummangaliso emehlweni kaThixo nasemehlweni entsalela, yaye “iliso ngeliso” luphawu lomanyano. Umanyano olumelweyo apha luthetha ngokufakwa uphawu kwabantu bakaThixo abalandela iMvana naphi na apho Iya khona, abaye bafikelela kwinqanaba lokuba bangakhetha ukufa kunokona nokumela kakubi isimilo sikaKristu.

UMika uchaza imbali esisiseko yakwaSirayeli wamandulo ngokuba “ziyimimangaliso.”

Njengeemihla yokuphuma kwakho ezweni laseYiputa ndiya kumbonisa izinto ezimangalisayo. Mika 7:15.

“Imisebenzi emangalisayo” yimbali esisiseko, ethi “imangalisayo” kuba loo mbali isisiseko iphinda ibonakale kwimbali yokugqibela, emelwe lilitye lentloko. “Imisebenzi emangalisayo” yimbali eqala ngelitye lembombo ize iphele “ngelitye lentloko.” “Imisebenzi yakhe emangalisayo” yabonakaliswa kwimbali kaMoses yaza yaphindwa kwimbali kaKristu. UMoses wayelilitye lembombo, yaye uKristu wayelilitye lentloko. Ngokwesiprofeto, uMoses nguAlfa yaye uKristu nguOmega.

“Eqalisa kuMoses, oyena Alfa kanye wembali yeBhayibhile, uKristu wachaza kuzo zonke iziBhalo izinto ezingaye Yena.” *The Desire of Ages*, 797.

UMoses wafundisa, yaye uPetros wasebenzisa amazwi kaMoses ePentekoste ukubonakalisa ukuba uMoses wayengumfuziselo kaKristu.

Ke zona ezo zinto uThixo awazibonakalisa ngenxa engaphambili ngomlomo wabo bonke abaprofeti bakhe, ukuba uKristu umele ukubandezeleka, uzizalisekisile ngolo hlobo. Guqukani ke ngoko, nibuyele kuThixo, ukuze izono zenu zicinywe, ukuze kufike amaxesha okuhlaziyeka avela ebusweni beNkosi; aze athumele uYesu Kristu, lowo wayevakaliswe kuni ngenxa engaphambili; lowo izulu elimelwe ukumamkela kude kube ngamaxesha okubuyiselwa kweento zonke, awawathethayo uThixo ngomlomo wabo bonke abaprofeti bakhe abangcwele kususela ekusekweni kwehlabathi. Kuba inene uMoses wathi koobawo, INkosi uThixo wenu iya kunivusela umProfeti phakathi kwabazalwana benu, onjengam; niya kumva yena ezintweni zonke, konke athe wakuthetha kuni. Kwaye kuya kuthi, wonk’ umphefumlo ongayi kuva loo mProfeti, utshatyalaliswe phakathi kwabantu. Ewe ke, nabo bonke abaprofeti, kususela kuSamuweli nabo bonke abamlandelayo, bonke abathe bathetha, nabo baxela kwangaphambili ngezi mini. IZenzo 3:18–24.

UMoses njenge-alpha noKristu njenge-omega kwamiselwa ngungqina lwesibini lukaPetros ngoMoses ekuthululweni kwePentekoste, yaye ngokwenza oko uPetros ugxininisa aze achaze ukuba inxalenye ephambili yomyalezo wemvula yasemva kwexesha (kanye nempikiswano ephakanyisiweyo nxamnye nawo) ngumgaqo wesiprofeto othi “alpha and omega.” Loo mgaqo ngulowo ungumlingane wabantu abalikhulu elinamashumi amane anesine amawaka kumgaqo wonyaka/usuku kwimbali yamaMillerite. Umgaqo othi “alpha and omega” ngumgaqo ‘wesiseko esiba lilitye lentloko,’ ngumgaqo ‘kaMoses neMvana;’ yaye ngenxa yoko uchongwa luphefumlelo njengenye yeendinyana kwingoma yesidiliya, ekwayiyo ingoma kaMoses neMvana.

Isiqalo nesiphelo esimelelwa yimigca eyahlukeneyo yesiprofeto zimele imbali apho uThixo azizalisekisa khona “imisebenzi yakhe emangalisayo,” yaye kukukhanya okuphuma ekuqondeni oko kumelwa ngumfuziselo “wemisebenzi emangalisayo” okuguqula umLaodike abe ngumFiladelfiya, ngaloo ndlela abe lilitye etempileni eyakhiwayo, njengokuba itempile yamaMillerite yakhiwa kwiminyaka engama-46 ikhokelela kuOktobha 22, 1844, xa iNkosi yafika ngesiquphe etempileni yayo.

Ukuba kambe nithe nanambitha ukuba iNkosi inobabalo. Esiza kuyo, njengakwilitye eliphilileyo, elaliwe ngabantu inene, kodwa linyuliwe nguThixo, lixabisekile, nani ngokwenu, njengamatye aphilileyo, niyaxhiwa nibe yindlu yokomoya, ububingeleli obungewe, ukuze ninyuse imibingelelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu. Ngenxa yoko kukwaqulethwe esiBhalweni ukuthi, Yabonani, ndibeka eZiyon ilitye lembombo eliyintloko, elinyuliweyo, elixabisekileyo; yaye lowo ukholwayo kuye akayi kudaniswa. Ngoko ke kuni nina nikhulwayo, uxabisekile; kodwa kwabangathobeliyo, ilitye abalalayo abakhi, elo kanye lenziwe intloko yembombo, nilitye lokukhubekisa, neliwa lokukhubekisa, kwabo bakhubeka elizwini, bengathobeli; abamiselwa noko kanjalo. Ke nina niyinzala enyuliweyo, ububingeleli bobukumkani, uhlanga olungewe, abantu abangabakaThixo ngokukhethekileyo; ukuze nivakalise iindumiso zalowo wanibizayo wanikhupha ebumnyameni waningenisa ekukhanyeni kwakhe okumangalisayo; nina enaningenabantu kwakade, ke ngoku ningabantu bakaThixo; nina beninganikwanga nceba, ke ngoku ninikwe inceba. 1 Petros 2:3–10.

Ukubizelwa ekukhanyeni kwakhe okumangalisayo kubonisa ixesha ekwenziwa ngalo ubizo olo, kuba umqondiso wendlela ka-1888, othe ngokuphefumlelwa wahlelwa ukuba uhambelane novukelo lukaKora kwimbali ye-alpha kaMoses, xa uziswa kwiintsuku zokugqibela uhambelana no-9/11, xa isigidimi saseLawodike sifika kunye nengelosi yesithathu ngokokuphefumlelwa. AmaLawodike esiprofetweni “ayimfama,” okuthetha ukuba asebumnyameni, yaye ubizo lokuphuma ebumnyameni lwaqalisa xa isigidimi saseLawodike safikayo ngo-1856, ngo-1888 nango-9/11. Ngo-9/11 “ubizo lokuphuma ebumnyameni” lwalungengobizo lokuqonda kuphela ukukhanya kwengelosi yeSityhilelo seshumi elinesibhozo, kodwa lwalukwalubizo kumvayo lokungena kanye kwimbali apho “imisebenzi emangalisayo” kaThixo iya kufumana ukuzaliseka kwayo okugqibeleleyo.

Kuye kwabonakaliswa ngokuphindaphindiweyo kule minyaka ingamashumi amathathu idlulileyo ukuba inkcazo yobuprofeti ye-“vangeli engunaphakade” yimbali apho inyaniso yobuprofeti ityhilwa, ethi iqalise inkqubo yokuvavanywa enamanyathelo amathathu, enezinto ezimbini ezahlulayo kwezo mvavanyo zintathu. Ezimbini zokuqala iimvavanyo zahlukile ngobume kwesithathu, kuba esesithathu sisilingo sokuhlola esibonakalisa ukuba uziphumelele na ezokuqala nezesibini iimvavanyo. Omnye umahluko kule vangeli ingunaphakade kukuba kufuneka uphumelele uvavanyo lwangoku ukuze ubandakanyeke kolulandelayo uvavanyo.

Imbali “yemisebenzi emangalisayo” ikwayimbali apho “iindaba ezilungileyo ezingunaphakade” zifikelela kuvuthondaba lwazo, kuba ilixa lomgwebo elibhengezwa yingelosi yokuqala nelichongwe njengeendaba ezilungileyo ezingunaphakade lifumana ukuzaliseka kwalo okugqibeleleyo liqala ngo-9/11. Umgwebo ekwakulumkiswa ngawo kumaMillerite wawungo-Oktobha 22, 1844, xa ucango lwalwayo emzekelisweni weentombi ezilishumi, ngaloo ndlela kungumfuziselo womthetho weCawa xa ucango luphinda luvalwe emzekelisweni weentombi ezilishumi. U-9/11 ubhengeza ukuba ilixa lomgwebo kaThixo wokuphumeza isigwebo liqala kumthetho weCawa, kanye njengoko amaMillerite abhengeza ukuba ilixa lomgwebo wophando laqala ngo-Oktobha 22, 1844.

Ukusuka ku-9/11 kuse kuye kutsho kumthetho weCawa lixesha elimele “njengezenzo zikaThixo ezimangalisayo,” yaye njengelitye lesiseko eliba “yintloko yekona,” yaye njengokuba “lixesha lePentekoste,” yaye njengokuba “inguHabakuki isahluko sesibini,” yaye njengokuba “lixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka,” yaye njengokuba “lixesha lovavanyo lomfanekiso werhamncwa,” yaye njengokuba “yivangeli engunaphakade,” yaye njengokuba “yimbali engcwele ka-1840 ukuya ku-1844,” yaye njengokuba iyimbali “yeSityhilelo isahluko seshumi,” yaye njengokuba “iyimbali ukusuka kubhaptizo lukaKristu kuse ekufeni kwakhe.”

Imbali emelwe ngendlela ye-fractal ngobhathizo lwaKhe yaqalisa ixesha leentsuku ezingama-2520 elaphela emnqamlezweni. Ubhathizo lukaKristu lwalumela ukufa kwaKhe, ukungcwatywa kwaKhe, novuko lwaKhe, olwazalisekiswa ngokwenene ekupheleni kweentsuku ezili-1260.

Xa uMoya oyiNgcwele wehla ekubhaptizweni kukaKristu, oko kwaba ngumfuziselo wokuhla kwesithunywa saseZityhilelweni ishumi elinesibhozo ngomhla we-9/11. Emva kweentsuku ezili-1260 zesiprofeto, iziganeko ezimelwe ngokomfuziselo lulo ubhaptizo zazalisekiswa ngokoqobo emnqamlezweni. Imbali esusela ekubhaptizweni ukuya emnqamlezweni iqulethe imbali yealpha engokomfuziselo ezalisekiswa ngokoqobo ekupheleni kwelo xesha. Imbali zealpha neomega zingamafrakthali embali iyonke ngokubanzi. Imbali esusela ekubhaptizweni ukuya emnqamlezweni “yimisebenzi emangalisayo kaThixo,” kwaye loo mbali ikwamelwa “kukubhaptizwa kukaKristu,” kwanaku “kufa, ukungcwatywa nokuvuka” kwaKhe okungokoqobo, yaye ngenxa yoko ikwamelwa “kukungcwaliswa kobhaptizo kukaSirayeli wamandulo eLwandle oluBomvu,” kwanaku “kubhaptizo lwemiphefumlo esibhozo ngexesha lembali kaNowa.” Onke la maxesha amele imbali “yemisebenzi yaKhe emangalisayo.”

Xa kufikwa kwinani lesi-8 njengomfuziselo wovuko, kwaba yileyo miphefumlo isibhozo emkhombeni eyakhankanywa kuqala njengesimboli senani lesi-8; yaye ngokomthetho wokukhankanywa kokuqala, zonke iinkcukacha zesiprofeto zikwelo khankanyo lokuqala. Le miphefumlo isibhozo idlula isuka kumhlaba omdala isiya kumhlaba omtsha, akunjalo na?

Loo miphefumlo isibhozo yaphila yadlula ngexesha lemvula, kodwa bonke abo balayo umyalezo wesilumkiso wemvula bafa, akunjalo? Imiphefumlo “esi-8” eya kumhlaba omtsha emelwe yimbali yomyalezo wesilumkiso owaliweyo, ucango oluvaliweyo, imvula nomhlaba omtsha, yadlula kutshintsho lolawulo lwamaxesha ukusuka kwihlabathi elidala ukuya kwelintsha.

Utshintsho lwamaxesha olwaba lubonakalisa loo miphefumlo isibhozo engamawaka alikhulu anamashumi amane anesine kukuwela ukusuka eLawodike ukuya eFiladelfiya, olukwangulutshintsho olusuka kwibandla elisemfazweni elenziwe yingqolowa nokhula lusiya kwibandla eloyisileyo elenziwe kuphela ngumnikelo wengqolowa yeziqhamo zokuqala, ophakanyiselwa phezulu njengomnikelo womqondiso ukuze ubonwe lihlabathi lonke, kufana nokujonga isikhophe esinye sodwa phezu kwamanzi avuthuzayo. Abo bantu ngabasi-8 abavela kwaba-7, yaye imbali yokuwela komkhombe kunye nokuwela koLwandle oluBomvu zombini ziyimizekeliso “yemisebenzi Yakhe emangalisayo.”

Ezo miphefumlo ngabo abo bavuswayo ukuzalisekisa iSityhilelo 11:11. Bangabantu bomnqophiso kaThixo, bemelwe nguyise uAbraham, owathwala umqondiso womnqophiso ngolwaluko olwalumele lwenzeke ngomhla wesibhozo.

Yonke le migca imele ixesha elifanayo, yaye elo xesha liqala ngeziseko ze-9/11 lize liphele ngomthetho weCawa. I-9/11 lilitye lesiseko yaye umthetho weCawa ulilitye eliyintloko. Kwimbali yokwakhiwa kwakhona kweYerusalem ngexesha likaNehemiya noEzra, isiseko sagqitywa ngexesha lembali yommiselo wokuqala, yaye itempile ngokwayo yagqitywa kakuhle phambi kommiselo wesithathu. Kwimbali yamaMillerite iziseko zamiselwa ngoMeyi ka-1842 xa kwapapashwa itshathi ka-1843. Itempile yamaMillerite yayiza kuthabatha iminyaka engamashumi amane anesithandathu isakhiwa, ukususela ku-1798 kuse ku-1844. Phambi ko-Oktobha 22, 1844 itempile yamaMillerite yayisele igqityiwe, ilitye eliyintloko linguKhalelo Lasezinzulwini Zobusuku. Xa uKhalelo Lasezinzulwini Zobusuku lwafikelela esiphelweni ngomhla ka-Oktobha 22, 1844, ialfa nommiselo wesithathu ka-457 BC badibana nomfuziselo wabo kwi-omega ka-1844. U-457 BC njengialfa yeminyaka engama-2300, no-1844 njengeomega. Zombini ziyafana kwinqanaba elithile, kuba ummiselo okanye ingelosi zombini ziyimiyalezo, yaye zombini zifuzisela umthetho weCawa, apho kuya kubakho ummiselo nalapho umyalezo wengelosi yesithathu uya kudumba ube sisikhalo esikhulu.

Ukususela ngowama-457 BC kude kube ngowama-408 BC, iminyaka engamashumi amane anesithoba yachongwa nguDaniyeli njengexesha amaYuda aya kuthi ngalo agqibe ukwakha kwakhona “isitalato siya kwakhiwa kwakhona, nodonga, kwanamaxesha anzima.”

Yazi ke ngoko, uqonde, ukuba kususela ekuphunyweni komyalelo wokubuyisela nokwakha iYerusalem, kude kuse kuMesiya iNkosana, kuya kuba ziiveki ezisixhenxe, neeveki ezingamashumi amathandathu anesibini; isitalato siya kuphinda sakhiwe, nodonga ngokunjalo, kwanamaxesha enkathazo. Daniyeli 9:25.

457 BC no-1844 ziyi-alpha ne-omega zesiprofeto seminyaka engama-2300. Zombini zimela ngokomfuziselo umthetho weCawe, kuba njengokuba ziyi-alpha ne-omega ziyafana, yaye ukudana kuka-1844 kudityaniswa ngokuphefumlelwa nokudana komnqamlezo. Ukuba u-1844 ufuzisela umnqamlezo, yaye kunjalo, ngoko iqabane lalo le-alpha (457 BC) nalo lenza kwangokunjalo. U-1844 ukuya ku-1863 ubonakalisa inkqubo yokuvavanywa kwengelosi yesithathu. Loo nkqubo yokuvavanywa imelwe yiminyaka engama-49 phakathi komyalelo wesithathu, umyalelo womthetho weCawe, nokugqitywa komsebenzi wesitrato nodonga okwenzeka ngexesha lembandezelo.

Ukusukela ku-457 BC ukuya ku-408 BC kuyimbali ye-alpha yeminyaka engama-2300, ebonisa imbali ye-omega ka-1844 ukuya ku-1863. Ezo mbali zimbini zibonisa imbali yamawaka alikhulu anamashumi amane anesine amawaka emva kokuba etywiniwe ngexesha lomthetho weCawa kude kuvalwe ubabalo loluntu. Umsebenzi wamawaka alikhulu anamashumi amane anesine amawaka kukubizela amadoda nabafazi ukuba babuyele “ezindleleni zakudala,” nto leyo uIsaya ayibonisa njengokwakha kwakhona iindawo ezindala ezachithwayo, yaye uYeremiya ayichaza njengendlela ekhokelela kwisigidimi semvula yasemva. “Udonga” ngumthetho kaThixo, lowo amawaka

alikhulu anamashumi amane anesine amawaka aya kuwumela ehlabathini lonke njengomqondiso. Oku kuya kwenzeka ngamaxesha obunzima beshwangusha sesithathu sobuSilamsi, kuba bubona ubuSilamsi obucaphukisa iintlanga. Umsebenzi lawo maxesha obunzima uya kuqhubeka de uMikayeli asukume.

Ngoko ke, ukuba unokubona ukuba u-457 BC ukuya ku-408 BC lixesha lesiprofeto elaqala ngommiselo wesithathu laza lamela ngokomfuziselo ixesha lesiprofeto elaqala ngowe-1844 ngokufika kwengelosi yesithathu laza laphela ngowe-1863, ngoko unokubona ukuba ukunxulumana kwazo nesiprofeto seminyaka engama-2300, nokuba njengendawo yokuqala okanye njengendawo yokuphela, kuzichaza njenge-alpha ne-omega ngokunxulumene omnye nomnye. Amaxesha obunzima kaNehemiya abonisa ixesha elinzima elakhokelela kwiMfazwe Yamakhaya laza layiquka. Ixesha leminyaka engamashumi amane anesithoba kwimbali ye-alpha limele ixesha leminyaka eli-19 kwimbali ye-omega. Elo xesha leminyaka eli-19 nalo lamelwa yiminyaka eli-19 ekuqaleni kwesiprofeto seminyaka engama-65 sikaIsaya.

Kuba intloko yeSiriya yiDamasko, nentloko yeDamasko inguRezini; kwaye zingekapheli iminyaka emashumi mathandathu anesihlanu, uEfrayim uya kwaphulwa, ukuze angabi saba ngabantu. Isaya 7:8.

UIsaya walubeka phandle olu siprofeto ngo-742 BC, yaye kwiminyaka eli-19 kamva, ngo-723 BC, ubukumkani basemantla bathinjwa basiwe ekuthinjweni iminyaka eyi-2520, ephela ngo-1798. Le minyaka eli-19 ukusuka ku-742 BC ukuya ku-723 BC ihambelana nale minyaka eli-19 ukusuka ku-1844 ukuya ku-1863, kuba iminyaka eli-19 yokuqala yi-alpha yalo siprofeto, yaye eyi-19 yokugqibela yi-omega. Kule mbali yeminyaka eli-19, ukumkani okhohlakeleyo uAhazi wajongana noIsaya ngesigidimi semvula yangasemva, njengoko simelwe kwivesi yesibhozo njengesigidimi se-“zihlandlo zisixhenxe.” UAhazi wasala esi sigidimi, njengoko kwenjenjalo neAdventism yamaMillerite aseLawodike ngo-1863.

Ngelo xesha, umbingeleli omkhulu ka-Ahazi watyelela eAsiriya, wabuya noyilo lwetempile yabo yobuhedeni, yaye uAhazi wayakha entendelezweni yetempile kaThixo. Lo mgca uhambelana nebali lomprofeti ongathobeliyo owayengafanele abuyele kwaYuda ngendlela awayeze ngayo, kodwa wenjenjalo waza wakhohliswa ngumprofeti wobuxoki nomxoki, emele ukubuyela kwindlela yokusebenza yobuProtestanti obuwxukileyo ukuze kufihlwe ukuqonda kwamaMillerite “kwamaxesha asixhenxe,” ekuzalisekeni okuqhelekileyo kwenja ebuyela emhlanzweni wayo.

Oku kwakusenzeka ngoxa iMfazwe yaMakhaya phakathi kobukumkani basemantla nobobasemazantsi yayiqalisa, ngaloo ndlela ifanekisa iMfazwe yaMakhaya eUnited States xa ixesha leminyaka eli-19 laphindwa. U-742 BC ukuya ku-723 BC umele ixesha leminyaka eli-19 ukusuka ku-1844 ukuya ku-1863, elimele ixesha elisuka kumthetho weCawa ukuya ekuvalweni kocweyo lovavanyo. Imbali ka-9/11 ukuya kumthetho weCawa yimbali yovavanyo lomfanekiso werhamncwa ngaphakathi kweUnited States, oluphindaphindwayo kuvavanyo lomfanekiso werhamncwa wehlabathi oluqala kumthetho weCawa. Ngenxa yesi sizathu, amaxesha eminyaka eli-19 amele umthetho weCawa ukuya ekuvalweni kocweyo lovavanyo, akwamele nembali ka-9/11 ukuya kumthetho weCawa, eyimbali “yemisebenzi yakhe emangalisayo.”

Siza kuqhubeka kwinqaku elilandelayo.

Kwafika ilizwi likaYehova kum, lisithi, Nyana womntu, siyintoni na eso saga eninaso ezweni lakwaSirayeli, nisithi, Imihla iyalibaziseka, nombono wonke uyasilela? Baxelele ke ngoko ukuthi, Itsho iNkosi uYehova ukuthi; Ndiya kusiphelisa eso saga, bangabi saphinda basisuse njengesaga kwaSirayeli; uze uthi kubo, Imihla isondele, nokuzaliseka kombono wonke. Kuba akusayi kubakho sabakho mbono ulilize nokuvumisa okugudileyo phakathi kwendlu kaSirayeli. Kuba ndinguYehova: ndiya kuthetha, nelizwi endiya kulithetha liya kwenzeka; alisayi kuphinda lilibaziseke; kuba ngemihla yenu, ndlu evukelayo, ndiya kulithetha ilizwi, ndilenze, itsho iNkosi uYehova.

Laphinda lafika ilizwi likaYehova kum, lisithi, Nyana womntu, yabona, abo bendlu kaSirayeli bathi, Umbono awubonayo ngowemihla emininzi ezayo, yaye uprofeta ngamaxesha akude. Ngoko ke yithi kubo, Itsho iNkosi uYehova ukuthi, Akusayi kuphinde kulibaziseke nalinye lamazwi am; kodwa ilizwi endilithethileyo liya kwenziwa, itsho iNkosi uYehova. Hezekile 12:21–28.