

Incwadi kaYoweli neBandla labaSeventh-day Adventist laseLawodikea - Inani lamaShumi amathathu anesibhozo

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Uvavanyo lweSonka saseZulwini lwaba luvavanyo lwe-omega lobufundi ngemihla kaYesu, yaye lwalukwayi-omega ngokunxulumene novavanyo lwemana olumelwe kwi-alpha yembali yomnqophiso kaSirayeli wamandulo. Ukuqala kwakuyimana; isiphelo saba siSonka saseZulwini. I-omega ihlala iyeyona inkulu, ngoko ke okona kulahla kukhulu kwabafundi kuphawula iKapernahum njenge-omega kwimbali kaKristu nakuvavanyo lobufundi.

Wandula ke uYesu kubafundi bakhe, Ukuba kukho nabani na othanda ukuza emva kwam, makazincame yena ngokwakhe, awuthwale umnqamlezo wakhe, andilandele. Kuba lowo uthanda ukusindisa ubomi bakhe, wobulahla; ke lowo uya kubulahla ubomi bakhe ngenxa yam, wobufumana. Kuba umntu uya kungenelwa yintoni na, ukuba angazuza ihlabathi liphela, aze aphulukane nomphefumlo wakhe? Nokuba umntu uya kunikela ntoni na ukuze awubuyise umphefumlo wakhe? Kuba uNyana woMntu uya kuza esebuqaqawulini bukaYise ekunye neengelosi zakhe; aze andule abuyekeze umntu ngamnye ngokwemisebenzi yakhe. Inene ndithi kuni, Bakhona abathile kwaba bemi apha abangayi kuva incasa yokufa, bade bambone uNyana woMntu esiza ebukumkanini bakhe. Mateyu 16:24–28.

IKapernahum luvavanyo lwe-omega. Uvavanyo lwaseKapernahum luluvavanyo lwe-oyile emzekelisweni weentombi ezilishumi; luqala ngesikhalo sasezinzulwini zobusuku, luze lusungule ixesha eliquka iintombi eziziziyatha ziqonda ukuba azinayo i-oyile. Emva koko ziqalisa ukunkwanya njengoko zisondele emnyango ovalekayo womthetho weCawa, njengoko kumelwe yinkathazo yaseKapernahum kuYohane 6:66. Ngokwesiprofeto “zineentloni.”

Yabonani, kuza imihla, itsho iNkosi uYehova, endiya kuthumela ngayo indlala ezweni; ingabi yindlala yesonka, ingabi lunxano lwamanzi, ibe yeyokuva amazwi kaYehova; yaye baya kubhadula besuka elwandle baye elwandle, besuka emntla kude kuse empuma, baya kugidagida befuna ilizwi likaYehova, kodwa abayi kulifumana. Ngaloo mini iintombi ezintle namadodana aselula baya kuphelelwa ngamandla ngenxa yonxano. Abo bafunga ngesono saseSamariya, bathi, Uthixo wakho, Dan, uyaphila; bathi kanjalo, Indlela yaseBhehersheba iyaphila; bona kanye baya kuwa, bangaze baphinde bavuke. Amos 8:11–14.

Uvavanyo lwe-omega eKapernawum lufuzisela uvavanyo lwe-omega olulandela uvavanyo olusisiseko luka-2024. Uvavanyo lwe-omega yindawo apho umtshakazi etywinwa khona kwangaphambi komthetho weCawa. Yindawo apho ukwahlukana kugqitywa khona ngonaphakade, kuba akuba enyulu, abasemzini (iiNtlanga) abasayi kuphinda bahambe phakathi kweYerusalem ngonaphakade.

INkosi iya kugquma iphume eZiyon, ikhuphe izwi layo iseYerusalem; namazulu nomhlaba ziya kunyikima; kodwa iNkosi iya kuba lithemba labantu bayo, namandla wabantwana bakwaSirayeli. Ngaloo ndlela niya kwazi ukuba ndinguYehova uThixo wenu, ohleli eZiyon, intaba yam engcwele; yandule ke iYerusalem ibe ngcwele, kungabi sabakho abasemzini badlule kuyo.

Kuya kuthi ngaloo mini, iintaba ziya kuthontsizela iwayini entsha, neenduli ziya kuqukuqela ngobisi, nemilambo yonke yakwaYuda iya kuqukuqela ngamanzi, kuze kuphume umthombo endlwini kaYehova, unkcenkceshele intili yaseShitim.

IYiputa liya kuba yinkangala, noEdom abe yintlango engumqwebedu, ngenxa yobugonyamelo obenziwe kubantwana bakwaYuda, ngokuba baphalaze igazi elimsulwa elizweni labo. Ke uYuda uya kuhlala ngonaphakade, neYerusalem kwizizukulwana ngezizukulwana. Kuba ndiya kulihlambulula igazi labo endingekalihlambululi: kuba uYehova uhlala eZiyon. Yoweli 3:16–21.

IYerusalem ihlanjululwa esonweni kwiintshukumo zokugqibela zomgwebo wophando, nto leyo ethi, kuZekariya isahluko sesithathu, ibe yindawo apho ingubo emhlophe yelinen yaseFiladelfiya inikwa uYoshuwa ukuze ithabathe indawo yengubo emdaka yaseLawodike. “Ngoko ke iYerusalem iya kuba ngcwele, yaye abasemzini abasayi kuphinda badlule kuyo,” kuba ingqolowa yahluliwe nokhula yaza yaqokelelwa njengomnikelo weziqhamo zokuqala. Oku kwenzeka kuvavanyo lwe-omega, yaye kwenzeka xa iifestile zezulu zivulwa, aze uYesu aziphose izacholo ebhokisini aze athi ehlabathini, “yizani nibone.” “Yizani nibone” umqondiso wobukumkani bam, umtshakazi wam, umnikelo wam wabaLevi njengakwimihla yamandulo. “Yizani nibone” itempile yam, ibhokisi yam ezele zizacholo—ngasinye silungiselelwe ukuba sibe yinxalenye yesithsaba sobukumkani bozuko.

Uvavanyo olusisiseko lwe-alpha luka-2024 lukhokelela kuvavanyo lwe-omega lwetempile. Uvavanyo lwe-omega lwenzeka xa iifestile zezulu zivulwa, elo lixesha apho umtshakazi azilungiselela ngalo. Iintombi ezizizidenge kunye nomyalezo wazo wemvula yasemva wobuxoki woxolo noKhuseleko ziyavuthelwa ziphume ngeefestile ezivulekileyo ngumoya, kuba umyalezo wale mbali ngumyalezo womoya wasempuma. Umyalezo lowo ngumoya onamandla kaIsaya othintelwayo, ngemini yomoya wasempuma; ungumoya omine kaYohane othintelwayo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

“Izithunywa zezulu zibambe imimoya yomine, emelwe lihashe elinomsindo elifuna ukuzikhulula lize ligadle phezu kobuso bomhlaba wonke, liphethe intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emngceleni wehlabathi elingunaphakade? Ngaba siya kuba buthuntu, sibande, size sifile? Owu, akwaba singaba noMoya nokuphefumla kukaThixo emabandleni ethu, kuphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo baze baphile.” Manuscript Releases, umqulu 20, 217.

Abo bawalayo loo myalezo womoya wasempuma wobuSilamsi, bayavuthelwa ngaphandle ngefestile ngumoya—owona mqondiso wokwenyaniso wemvukelo yabo. Inkunkuma yempazamo

inamathele ngonaphakade kudidi lobudenge olungenayo ioli. UEfrayim uphinde wanamatheliswa kwizithixo zakhe. Bayala ukwanda kolwazi lwexesha lokutywina, nobudlelane balo nobuSilamsi bentlungu yesithathu. UThixo uya kuyiguqula uzuko lomyalezo wabo womgunyathi wemvula yasemva lube “lihlazo.”

Abantu bam bayatshatyalaliswa ngenxa yokuswela ukwazi; ngenxa enokuba ulalile ukwazi, nam ndiya kukwala, ukuze ungabi ngumbingeleli kum; ekubeni uwulibele umthetho kaThixo wakho, nam ndiya kubalibala abantwana bakho.

Njengoko babesanda, bonayo kum; ngenxa yoko ndiya kuluguqula uzuko lwabo lube lihlazo. Batya isono sabantu bam, babeke intliziyo yabo ebugwenxeni babo. Kwaye kuya kuba njalo, njengabantu, kunjalo nombingeleli; ndiya kubohlwaya ngenxa yeendlela zabo, ndibabuyekeze ngokwezenzo zabo. Kuba baya kudla, banganeli; baya kuhenyuza, bangandi; ngenxa yokuba bayekile ukunyamekela kuYehova. Uhenyuzo newayini newayini entsha kuyisusa intliziyo. Abantu bam bafuna amacebo kwizithixo zabo zomthi, nentonga yabo iyababikela; kuba umoya wohenyuzo ubalahlekisile, bahenyuzile bemka phantsi koThixo wabo. Benza imibingelelo phezu kweencopho zeentaba, batshisa isiqhumiso phezu kweenduli, phantsi kwemioki neepopulari neemithi yeelm, ngenxa yokuba umthunzi wayo ulungile; ngenxa yoko iintombi zenu ziya kuhenyuza, nabafazi benu baya kukrexeza. Andiyi kuzohlwaya iintombi zenu xa zihenyuza, nabafazi benu xa bekrexeza; kuba bona ngokwabo bazahlula kunye namahenyukazi, benza imibingelelo kunye noonongogo; ngenxa yoko abantu abangenakuqonda baya kuwa.

Nangona wena, Sirayeli, uhenyuza, makangoni uYuda; yaye musani ukuya eGiligali, ninganyuki niye eBhet-avene, ningafungi nithi, UYehova uyaphila. Kuba uSirayeli uyatyibilika, enjengemathokazi elityibilikayo elibuyela umva; ngoku uYehova uya kubalusa njengemvana endaweni ebanzi.

UEfrayim unamathele kwizithixo; myekeni.

Isiselo sabo simuncu; bahlala bephinga; abalawuli bakhe bathanda ngehlazo ukuthi, Yiphani. Umoya umbhijele emaphikweni awo, yaye baya kudaniswa ngenxa yemibingelelo yabo. Hosea 4:6–19.

Inkunkuma esuswayo ibhekisa kokubini kwiintombi ezizizidenge nakwiimfundiso zazo eziphosakeleyo ezidityaniswe nazo. Siyile nto siyityayo, yaye basilandula isigidimi somoya wasempuma, baza endaweni yaso bakhetha ubuxoki obuzisa ukulahlekiswa okunamandla emva kwabo, baza bamanyana nesigidimi sabo somgunyathi soxolo nokhuseleko, imvula yasemva. Iwayini entsha kaYoweli inqunyulwe emiloniyeni yabo, kanye kuloo ndawo apho uYeremiya aba ngumlomo kaThixo.

“Ekugatyanweni inyaniso, abantu bayamgatya uMbhali wayo. Ngokunyathela umthetho kaThixo, bayalukhanyela igunya loMniki-mthetho. Kulula ngokunjalo ukwenza isithixo ngeemfundiso neengcamango zobuxoki njengokubumba isithixo ngomthi okanye ngelitye. Ngokuchaza gwenxa iimpawu zikaThixo, uSathana ukhokelela abantu ekubeni bamqonde engumntu onobume bobuxoki. Kwabaninzi, isithixo sefilosofi sibekwe etroneni endaweni

kaYehova; lo gama uThixo ophilayo, njengoko etyhilwe eLizwini lakhe, kuKristu, nakwimisebenzi yendalo, unqulwa ngabambalwa kakhulu. Amawaka ayenza indalo ibe nguthixo lo gama emkhanyela uThixo wendalo. Nangona ikwimo eyahlukileyo, unqulo-zithixo lukhona ehlabathini lamaKristu namhlanje kanye njengoko lwalukho kwaSirayeli wamandulo ngemihla kaEliya. UThixo wabantu abaninzi abathi bazizilumko, wezithandi-zobulumko, weembongi, wabezopolitiko, weentatheli—uThixo wezangqa ezicokisekileyo nezihamba nefashoni, wezikolo ezininzi eziphakamileyo neyunivesithi, kwanowamanye amaziko emfundo yezenkolo—ungcono kancinane kunoBhahali, uthixo welanga waseFenike.” Imbambano Enkulu, 583.

Ekohlukanisweni kwezinyanisekileyo nezingezizo ephupheni likaMiller, umoya uthwala iintombi ezingezizo uzikhuphe, lo gama iNkosi itywina umtshakazi wayo ngexesha lovavanyo lwangaphakathi lwe-omega lwefestile evulekileyo.

Yabonani, ndiya kuthumela umthunywa wam, aze awulungise umendo phambi kwam; yaye iNkosi eniyifunayo iya kufika ngesiqophe etempileni yayo, inguMthunywa womnqophiso enivuyela yena; yabonani, iya kuza, utsho uYehova wemikhosi. Kodwa ngubani na onokunyamezela umhla wokufika kwayo? Yaye ngubani na oya kuma xa ibonakala? Kuba injengomlilo womcoci, injengesepha yabahlambi bempahla; yaye iya kuhlala njengomcoci nomhlambululi wesilivere; iya kubahlambulula oonyana bakaLevi, ibacoce njengoko kucocwa igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wothi ke umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengemihla yamandulo, nanjengakwiminyaka yangaphambili. Malaki 3:1–4.

Oonyana bakaLevi ngoonyana balaa maLevi abathembekileyo kuvavanyo lomfanekiselo werhamncwa luka-Aron, baza baphinda baba njalo nakuvavanyo lomfanekiselo werhamncwa lukaYerobhoham. Ngabo abo baluphumelelayo uvavanyo lomfanekiselo werhamncwa, oluvavanyo apho isigqibo sekamva labo elingunaphakade senziwa khona, noluvavanyo ekufuneka baluphumelele—phambi kokuba sitywinwe.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kubunjwa ngaphambi kokuba kuphele ixesha lovavanyo; kuba uya kuba luvavanyo olukhulu kubantu bakaThixo, abaya kuthi ngalo kugqitywe isiphelo sabo sikanaphakade.

“Olu luvavanyo ekufuneka abantu bakaThixo babe nalo ngaphambi kokuba batywinwe. Bonke abo babonakalise ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi kwebhanile yeNkosi uThixo uYehova, baze bamkele itywina likaThixo ophilayo. Abo banikela inyaniso enemvelaphi yasezulwini baze bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa” The Seventh-day Adventist Bible Commentary, volume 7, 976.

Uvavanyo lomfanekiso werhamncwa luvavanyo olwandulela uvavanyo lophawu lwerhamncwa emthethweni weCawa, yaye lumele ukuphunyezwa ngempumelelo ngaphambi kokuba ucango luvalwe.

Luvavanyo oluhlambulula amalungisa, kwaye kananjalo lwahlula amalungisa kwabangalunganga. Luvavanyo apho uDaniyeli, uShadraki, uMeshaki noAbhednego bafunyanwa bebukeka ngcono yaye betyebile ngakumbi kunabo babesitya ukudla kwaseBhabhiloni. Elinye iqela lalitye isonka saseZulwini, nelinye lona isonka saseBhabhiloni. Luvavanyo lwesonka esinagogeni yaseKapernahum.

Ngaphandle, ixesha lokuvavanywa esikulo ngoku luluvavanyo lomfanekiso werhamncwa, umanyano lwecawe norhulumente phakathi kwe-United States. Ixesha lokuvavanywa elihambelanayo langaphakathi lichaza udidi lweentombi ezibonakalalisa umfanekiso wobuntu, nolunye udidi lweentombi ezibonakalalisa umfanekiso wobuThixo obudityaniswe nobuntu. Emva kokuba uMalaki echaze ukuhlanjululwa nokusulungekiswa kwabaLevi, uThixo ubeka uvavanyo.

Yaye ndiya kusondela kuni ukuze ndenze umgwebo; ndibe lingqina elikhawulezayo nxamnye nabathakathi, nxamnye nabakrexezi, nxamnye nabafungi bobuxoki, nxamnye nabo bacinezela umqeshwa emvuzweni wakhe, umhlolokazi, nentandane, nabo bagoba owemzini bamsuse elungelweni lakhe, abangandoyikiyo mna, utsho uYehova wemikhosi.

Kuba ndinguYehova, andiguquki; ngenxa yoko nina bonyana bakaYakobi anitshabalali. Malaki 3:5, 6.

Uvavanyo lokuqala kukoyika uThixo, yaye udidi olwaphumelela ukusilela kuvavanyo loMthunywa woMnqophiso luthi ke lwabhekiswa ngezigebo ezihlanu, esinye ngasinye simela enye yeentombi ezizizidenge ezintlanu ezihambelana nokuba lusizana, lilusizi, lihlwempu, liyimfama, lihamba ze; iimpawu ezintlanu zesiprofeto zeentombi ezintlanu ezizizidenge ezishwankathelwa phantsi kwebinzana elithi “kanti anindoyiki.” Aba ngabo abasileleyo kuvavanyo lokuqala lwe-alpha olusisiseko. Basilela kuba bengaqondanga ukuba uThixo akaguquki naphakade. Aba ngabo abasileleyo kuvavanyo lwangaphandle lwe-alpha olusisiseko lowama-2024.

“Kukho izifundo ekufuneka zifundwe kwimbali yexesha elidlulileyo; yaye ingqalelo ibhekiswa kuzo, ukuze bonke baqonde ukuba uThixo usebenza ngendlela efanayo ngoku naleyo ebehleli esenza ngayo. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kweentlanga ngoku, kanye njengoko bekunjalo ukusukela oko iindaba ezilungileyo zaqala ukuvakaliswa kuAdam e-Eden.

“Kukho amaxesha angamanqaku okutshintsha kwimbali yeentlanga neye bandla. Kulawulo lukaThixo olulungiselela zonke izinto, xa ezi ngxaki zahlukeneyo zifika, ukukhanya kwelo xesha kuyaphiwa. Ukuba kwamkelwa, kubakho inkqubela yokomoya; ukuba kuyaliwa, kulandela ukuhla kokomoya nokuwa kwenqanawa. INkosi elizwini layo iwuvulile umsebenzi ohlaselayo weendaba ezilungileyo njengoko ubusenziwa kwixesha elidluleyo, nanjengoko uya kwenziwa kwixesha elizayo, kuse kuse kumzabalazo wokugqibela, xa izixhobo zikaSathana ziya kwenza intshukumo yazo yokugqibela emangalisayo.” Bible Echo, Agasti 26, 1895.

Abantu baseLawodike abaqondi ukuba indlela kaThixo yokuphatha abantu ihlala injalo. Ukuba ukukhanya, okanye ioli, kwamkelwa, kukho intsikelelo; ukuba akunjalo, kukho ukwaphuka komkhombe.

“Kumaxesha amandulo iNkosi uThixo wezulu yazityhila iimfihlelo zayo kubaprofeti bayo. Okwangoku nekamva kucace ngokulinganayo kuye. Ilizwi likaThixo livakala lityhutyha izizukulwana, lixelela umntu oko kuza kwenzeka. Ookumkani neenkosana bathabatha iindawo zabo ngexesha elibekiweyo kubo. Bacinga ukuba baphumeza iinjongo zabo, kodwa enyanisweni bazalisekisa ilizwi alithethileyo uThixo.

“UPawulos uvakalisa ukuba iingxelo zokuphatha kukaThixo uluntu kwixesha elidlulileyo ‘zabhalelwa ukusilumkisa thina, esifikelwe ziziphelo zehlabathi.’ Imbali kaDaniyeli siyininikwe ukuze isilumkise. ‘Imfihlelo kaYehova ikwabo bamoyikayo yena.’ UThixo kaDaniyeli usahleli ephila, elawula. Akalivalelanga izulu abantu bakhe. Njengakwixesha lamaYuda, kunjalo nakweli xesha, uThixo utyhila iimfihlelo zakhe kubakhonzi bakhe abangabaprofeti.

Umpostile uPetros uthi: “Kananjalo sinegama lesiprofeto eliqiniseke ngakumbi; enenza kakuhle ukulithobela, njengokukhanya okukhanya endaweni emnyama, kude kuse, yaye inkwenkwezi yokusa ivele ezintliziyweni zenu: nisazi kuqala oku, ukuba asikho isiprofeto sesiBhalo esinokuchazwa ngokokwaso. Kuba isiprofeto asizange size mandulo ngokuthanda komntu; kodwa amadoda angcwele kaThixo athetha eqhutywa nguMoya oyiNgcwele.”

“Abangakholwayo nabangenabuThixo abakuqondi ukubaluleka kwemiqondiso yamaxesha, eyaxelwa kwangaphambili elizwini lesiprofeto. Ngokungazi basenokwala ukwamkela imbali ephefumlelweyo. Kodwa xa abo bazibiza ngokuba bangamaKristu bethetha ngokugculelayo ngeendlela nangezixhobo ezasetyenziswa nguYE OMKHULU UYI-LO endim ukuze azise iinjongo zakhe, babonakalisa ukuba abayazi kwaphela iZibhalo kwanawo amandla kaThixo. UMDali uyazi kanye ukuba zeziphi izinto anazo zokujongana nazo kwindalo yomntu. Uyazi ukuba zeziphi iindlela ekufuneka azisebenzise ukuze afumane iziphumo ezinqwenelekayo.

“Izwi lomntu liyasilela. Lowo wenza iziqinisekiso zabantu zibe yintsika yakhe, ufanele ngokwenene angcangcazele; kuba ngenye imini uya kuba njengenqanawa etshonileyo. Ilizwi likaThixo alinakuphazama, yaye lihlala ngonaphakade. UKristu uthi, ‘Inene ndithi kuni, Koda kudlule izulu nomhlaba, akukho nalinye ichaphaza okanye nokuba ngunobumba omncinane oya kudlula emthethweni, kude kuzaliseke konke.’ Ilizwi likaThixo liya kuhlala kuzo zonke izigaba ezingapheliyo zikanaphakade.” Youth Instructor, December 1, 1903.

UThixo akaguquki nakanye, yaye usebenza ngendlela efanayo naleyo ebehleli esenza ngayo ngamaxesha onke.

“Umsebenzi kaThixo emhlabeni ubonakalisa, kwizigaba ngezizigaba zembali, ukufana okumangalisayo kuzo zonke iinguqu ezinkulu okanye iintshukumo zonqulo. Imigaqo yokuphatha kukaThixo abantu ihlala injalo ngamaxesha onke. Iintshukumo ezibalulekileyo zangoku zinomfuziselo wazo kwezo zexesha eladlulayo, yaye amava ebandla kumaxesha angaphambili anezifundo zexabiso elikhulu zexesha lethu.” The Great Controversy, 343.

Iindinyana ezine zokuqala zesahluko sesithathu sikaMalaki zichonga umthunywa olungisa indlela yoMthunywa womNqophiso, kwakunye nokuhlunjululwa nokusulungekiswa kwabaLevi. Emva koko iNkosi ivakalisa umgwebo wayo phezu kweLawodike, ichaza ukuba abayoyiki uThixo, okuthetha ukuba basilela kuvavanyo olusisiseko lwe-alpha lwengelosi yesithathu. Ukungabi

nakoyika kwabo kubonisa ukwala ulwazi ngenjongo, yaye umxholo wolwazi abalwalayo kukwamkelwa kwembali yomthunywa olungisa indlela noMthunywa oyingcwele omlandelayo. Bonke abaprofeti bachonga imihla yokugqibela, yaye bekungayi kubakho sizathu sokuchonga intshukumo yohlaziyo yobuxoki, ukuba bekungekho yinyaniso.

“Kodwa uSathana wayengahlali engenzi nto. Ngoku wazama oko akuzamileyo kuyo yonke eminye imibhikisho yohlaziyo—ukukhohlisa nokutshabalalisa abantu ngokubabekele into yomgunyathi endaweni yomsebenzi wenyaniso. Njengoko kwakukho ooKristu bobuxoki kwinkulungwane yokuqala yebandla lamaKristu, kwavela kwanjalo nabaprofeti bobuxoki kwinkulungwane yeshumi elinesithandathu.” *The Great Controversy*, 186.

Umxholo weendinyana ezintandathu zokuqala zikaMalaki isahluko sesithathu kukuhlanjululwa nokucocwa kwabaLevi bentshukumo yenguquko yabaliwaka elinamakhulu alikhulu anamashumi amane anesine. Ikamva laseMerika kukuba mhlawumbi ibe yileyo ntshukumo kanye, okanye ibe yenye yezinto ezininzi ezibubuxoki ezilinganisa yona. Emva koko uMalaki uthi:

Kususela emihleni yooyihlo nimkile emithethweni yam, anayigcina. Buyelani kum, nam ndiya kubuyela kuni, utsho uYehova wemikhosi. Malaki 3:7.

Uvukelo oluqhubela phambili kwizizukulwana ezine luyintshayelelo nesiseko sencwadi kaYoweli, yaye uMalaki apha uchonga kwa olo vukelo luqhubela phambili xa esithi, “kwasemihleni yooyihlo naphambuka.” Ukususela ngowe-1863, imihla yooyihlo besizukulwana sokuqala sovukelo, baye ngokwanda bemka ngakumbi nangakumbi kuThixo. Isibhengezo esichasene nesono sabo esiqhubekayo siyathotywa ngubizo lwaseLawodike oluthi, ngezandi zosizi, luthembise ukuba ukuba bangabuyela nje kuphela, uThixo uya kubuyela kubo.

Kodwa nathi, “Sobuya ngantoni na?” Umntu angamphanga na uThixo? Noko ke nina nindiphangile. Kodwa nithi, “Sikuphangile ngantoni na?” Ngezishumi neminikelo. Niqalekisiwe ngesiqalekiso; kuba nindiphangile, lona olu hlanga luphela.

Zisani zonke izishumi endlwini yokugcina, ukuze kubekho ukudla endlwini yam, nize nindivavanye ngoku ngako oku, utsho uYehova wemikhosi, ukuba andiyi kunivulela na iifestile zezulu, ndinithululele intsikelelo, kude kungabikho ndawo yaneleyo yokuyamkela.

Ndiya kumkhalimela umdli ngenxa yenu, angazitshabalalisi iziqhamo zomhlaba wenu; nomdiliya wenu akayi kuwisa isiqhamo sawo ngaphambi kwexesha entsimini, utsho uYehova wemikhosi. Zonke iintlanga ziya kunibiza ngokuba nisikelelekile; kuba niya kuba lilizwe elincomekayo, utsho uYehova wemikhosi. Malaki 3:5–12.

Uvavanyo lwangaphandle olusisiseko lwe-alpha luka-2024 lulandelwa luvavanyo lwangaphakathi olusisiciko luka-2026. Olo vavanyo lusiciciko lwenzeka xa iifestile zezulu zivulwa, yaye iindawo ezintathu apho ezo festile zivulekileyo zichongiweyo kumxholo webandla eloyisayo zikuMalaki isahluko sesithathu, iphupha likaMiller, nesiTyhilelo seshumi elinesithoba. UMalaki yi-alpha, iphupha likaMiller lisesiphakathini, yaye isiTyhilelo siyi-omega. Uvavanyo lubonakaliswa nguKristu, njengendoda enebrashi yothuli, ephosa amatye anqabileyo ebhokisini. Loo matye anqabileyo ziinyaniso zombini ezicwangciswe ngokugqibeleleyo kulandelelwano lwazo,

kwanentsalela. Indlu yokugcina yindawo apho ukutya kuhlangukiswa khona kuze kwabelwe khona. Njengakuvavanyo lwemana, uvavanyo lwaseKapernahum, nolo lweSonka saseZulwini—“ukutya” ngumxholo.

“Inyama” yioli kumzekeliso weentombi, yaye imela isimilo, uMoya oyiNgcwele, nomyalezo wesiprofeto ozisa uMoya oyiNgcwele ezintliziyweni nasezingqondweni zabo baphuhlisa isimilo sikaKristu. “Inyama” yi “wayini entsha” kaYoweli enqunyulwayo kubanxilayo bakwaEfrayim. Ukuze uluphumelele uvavanyo lwangaphakathi lwetempile yelitye lentloko phantsi kwengelosi yesibini, kufuneka ukuba uluphumelele uvavanyo lwangaphandle lokuqala olusisiseko, oluyi-alpha. Ukuba awusamkelanga isiseko, akunako ukuba yinxalenye yetempile emiswa phezu kwesiseko; kodwa ukuba awukho phakathi kwenani labo baluphumeleleyo olo vavanyo lwesiseko, uya kwakha indlu yakho yokomoya yomgunyathi phezu kwentlabathi. UYohane uyibiza loo ndlu yokomoya yomgunyathi ngokuba “yisinagoge likaSathana,” kanti uYeremiya uyibiza ngokuba “yindibano yabagculeli.”

“Zisani zonke izishumi neminikelo endlwini yobuncwane” luvavanyo lwangaphakathi apho itywina lutyhilwa khona. Indoda enebhrashi yothuli yabaphosa abantu abaseleyo bakaThixo ebhokisini eyandisiweyo, yaye ngokwenjenjalo Yayingumzekeliso womsebenzi wokuzisa zonke izishumi endlwini yobuncwane. AbaLevi bangumnikelo ophakanyiswayo xa Ethulula intsikelelo evela ezifestileni zezulu. Ijewel zedoda enebhrashi yothuli ngabantu Bayo abaseleyo, yaye kuIsaya isahluko sesithandathu abo bantu baseleyo bachongwa njengesishumi.

Ndaza ndathi, Nkosi, koda kube nini? Yaza yona yaphendula yathi, Kude kube izixeko ziphangalele zingasenammi, nezindlu zingasenamntu, nelizwe liphele linyanyalele; yaye uYehova abe ebashenxisele kude abantu, kube kukhulu ukushiywa phakathi kwelizwe. Kodwa kanti kusaya kubakho ishumi kulo, liphinde libuye, lityiwe; njengomterebhinte, nanjengomoki, abasesekhona ubume bazo, xa sele ziwavuthulule amagqabi azo: ngokunjalo imbewu engcwele iya kuba bubume balo. Isaya 6:11–13.

INkosi ichaza umbuzo othi “kuya kuthi ga nini” ngobungqina obuninzi njengobhekisa kumthetho weCawa, yaye kwivesi yesithathu kaIsaya isithandathu iingelosi zivakalisa zithi, “Ngcwele, ngcwele, ngcwele, nguYehova wemikhosi; umhlaba wonke uzaliswe bubuqaqawuli bakhe.” USista White unxulumanisa oku nengelosi enamandla yeSityhilelo ishumi elinesibhozo.

“Njengoko bona [iingelosi] bebona ikamva, xa umhlaba wonke uya kuzaliswa bubuqaqawuli baKhe, ingoma yoloyiso yendumiso iphindaphindwa isuka komnye iye komnye ngengoma emnandi, ‘Ngcwele, ngcwele, ngcwele, yiNkosi yemikhosi.’ Baneliseke ngokupheleleyo ukumzukisa uThixo; yaye ebusweni baKhe, phantsi koncumo lwaKhe lokwamkelwa, abanqweneli nto yimbi. Ekuthwaleni umfanekiselo waKhe, ekwenzeni inkonzo yaKhe nasekumquleni, olona langazelelo lwabo luphezulu lufikelelwe ngokupheleleyo.” Review and Herald, December 22, 1896.

UIsaya isithandathu ichonga u-9/11, xa umhlaba wakhanyiselwa bubuqaqawuli belizwi lokuqala kumazwi amabini eSityhilelo ishumi elinesibhozo. Xa uIsaya wabuza wathi, “koda kube nini na,” imbali yesahluko ichongwa njengexesha elisusela ku-9/11 lisiya kumthetho weCawa, apho kufika

ilizwi lesibini. UIsaya usazisa ukuba ngexesha lomthetho weCawa kuya kubakho intsalela—eyisishumi. Intsalela inento engaphakathi kuyo—ioli ezityeni zayo.

Kambe ke noko kuyo kuya kubakho isishumi [isishumi], size sibuye, sidliwe: njengomthi we-teil, nanjengom-oki, ekukhona ubume bawo kuwo, xa evuthulula amagqabi awo: ngokunjalo imbewu engcwele iya kuba bubume bayo. Isaya 6:13.

“Abo beshumi” ngabo abo “babuyileyo” besabela kubizo lukaMalaki kwanolo lukaYeremiya lokuba babuye. Bayimithi yobuntu, edibene nobuThixo (imbewu engcwele). Baya kudliwa, kuba abasosithunywa kuphela, kodwa bangumqondiso wezonka zokutshangatshangiswa zePentekoste; bona bangumyalezo iintlanga eziya kuwudla.

Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndiya kukubuyisa kwakhona, uze ume phambi kwam; kwaye ukuba ukhupha into exabisekileyo phakathi kwento embi, uya kuba njengomlomo wam; mababuyele kuwe bona; ke wena musa ukubuyela kubo. Yeremiya 15:19.

UYeremiya umele abo bawudlayo umyalezo owawusesandleni sengelosi, owawuyi-alpha novavanyo olusisiseko olumelwe ngu-11 Agasti 1840, 1888, no-9/11; kuba uthi wawafumana amazwi, wawadla.

Amazwi akho afunyanwa, ndawadla; yaye ilizwi lakho laba luvuyo nokugcoba kwentliziyo yam; ngokuba ndibizwe ngegama lakho, Yehova, Thixo wemikhosi. Yeremiya 15:16.

UYeremiya ubizwa ngegama likaThixo xa wayidlayo incwadi encinane eyayisesandleni sesithunywa sezulu, yaye loo myalezo wavelisa uvuyo nokuchwayita, ngokuchaseneyo nehlazo. Xa igama likaThixo linikwa uYeremiya, umele ikhulu elinamashumi amane anesine amawaka angamaFiladelfiya.

Lowo woyisayo ndiya kumenza intsika etempileni kaThixo wam, yaye akasayi kuphinda aphume; kwaye ndiya kubhala phezu kwakhe igama likaThixo wam, negama lesixeko sikaThixo wam, esiYerusalem entsha, eyehla ivela ezulwini kuThixo wam; kwaye ndiya kubhala phezu kwakhe igama lam elitsha. ISityhilelo 3:12.

UYeremiya wadla umyalezo ka-9/11 waza wabandezeleka kukudana komhla we-18 kaJulayi, 2020.

Andihlalanga embuthweni wabancikivi, ndonwaba; ndahlala ndedwa ngenxa yesandla sakho, kuba undizalisile ngumsindo. Yini na intlungu yam ingapheli, nenxeba lam linganyangeki, elingavumiyo ukuphiliswa? Uya kuba ngokupheleleyo na kum njengexoki, nanjengamanzi asilelayo? Yeremiya 15:17, 18.

“indibano yabagculeli” kaYeremiya, yiyo “indlu yesikhungu kaSathana” yaseFiladelfiya neyaseSmirna, abo bathi bangamaYuda, kanti abangowo. UYeremiya akazange avuye kuba isigidimi awayesivakalisile sasingesosigidimi sobuxoki, esivelisa ihlazo kuphela, kungekhona uvuyo. “inxeba lakhe elingapheliyo elalingavumi kuphiliswa” likaYeremiya, yayiziintsuku ezintathu ezinesiqingatha apho indibano yabagculeli yayivuyela ngoxa uYeremiya, uMoses noEliya babefile esitratweni esadlula entilini yamathambo awomileyo afileyo. Embindini welo

xesha lokuthandabuza nokungaqiniseki, iNkosi yacela uYeremiya ukuba abuye.

Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndokubuya ndikubuyisele, uze ume phambi kwam; kwaye ukuba ukhupha okuxabisekileyo kokungendawo, uya kuba njengomlomo wam; mabenzele ukubuyela kuwe bona, kodwa wena ungabuyeli kubo. Ndiya kukwenza ube ludonga lobhedu oluqinisiweyo kwaba bantu; baya kulwa nawe, kodwa abayi kukoyisa; kuba ndinawe ukuze ndikusindise, ndikuhlangule, itsho iNkosi. Ndiya kukuhlangula esandleni sabangendawo, ndikukhulule esandleni sababekayo. Yeremiya 15:19–21.

Ukuba uYeremiya ebeya kubuya, uThixo wayeya kumenza umkhosi, omelwe ludonga lobhedu olo zombini “abangendawo” naba “boyikekayo” baya kulwa nalo, kodwa bangabi nakuloyisa. Lo ngulo mkhosi wamahashe amhlophe kunye nabakhweli bamahashe abambethe izinxibo zelinen emhlophe. Lowo mkhosi, okanye olo donga lobhedu, luyavuswa xa uYeremiya ebuya; ukuba yaye xa ehlula okuxabisekileyo kokungendawo. KuHezekile amashumi amathathu anesixhenxe, umkhosi athe uDade White uti ngabantu abaseleyo bakaThixo uyema xa bebuyile. Intsalela iyabuya, yandule ke ime ingumkhosi onamandla, xa ihlula okuxabisekileyo kokungendawo, ize ngaloo ndlela ibe ngumlomo kaThixo. Bamelwe kukwahlula ngokuchanekileyo ilizwi lenyaniso, bohlule umququ nengqolowa kuba basebenzisa kwaloo mithetho yamkelwa nguyise, owayengumgayi owagqwesa ekulungiseleleni esona sonka silungileyo. Ukuba bayahlula okuxabisekileyo kokungendawo; inyaniso empazweni, baya kuba ngumlindi kaThixo xa uThixo ehlula abangendawo nezilumko.

UYeremiya waphendula ubizo lokubuya ngo-2023, wandula ke ngo-2024 wadaniswa kukuba iqela elikhulu lahlukana kuvavanyo olusisiseko lweRoma oluseka umbono. UYeremiya ngokufanelekileyo wawahlula amatye axabisekileyo kokungendawo, inyaniso kwimpazamo, waza waqhubeka de kwafika uvavanyo lwangaphakathi lwe-omega ekuvulekeni kweefestile zezulu. Xa amazulu evuliwe, ibandla eloyisayo lizilungisile. Lwadolula uvavanyo lwangaphandle olusisiseko lwe-alpha, lwandula ke lwadolula uvavanyo lwangaphakathi lwe-omega lweefestile zezulu. Nokuba luyaludlula luvavanyo lube yinxalenye yomkhosi kaThixo, okanye luvuthelwa luphume ngeefestile ngumoya. Luphonswa ngaphandle entsimini enkulu, njengoko kwaba njalo ngoShebna kuIsaya amashumi amabini anesibini, okanye luphonswa ebhokisini. Nokuba luphonswa ebhokisini, okanye luphonswa ngaphandle etempileni njengoko uNehemiya wamphosayo ngaphandle uTobhiya okanye njengoko uKristu wabakhuphela ngaphandle abatshintshi bemali. Xa indoda yebhrashi yothuli iphosa amatye anqabileyo ebhokisini, ibhokisi leyo nokuba liLizwi likaThixo kwisakhelo esitsha senyaniso okanye yitempile kaThixo, zombini ezo zinto ezizimpawu zikaKristu, yaye uKristu akamelanga ahlulelwe.

Ngaba uKristu wahlulelene? Ngaba uPawulos wanibethelelwa emnqamlezweni na? okanye nabhaptizelwa egameni likaPawulos? 1 Korinte 1:13.

UKristu akahlukaniswanga noPawulos. UbuThixo abahlukaniswanga nobuntu bukaPawulos. Xa uPawulos, ongumntu, wabhaptiza egameni lobuThixo, kwakungekho kwahlukana, kuba umthunywa ongumntu umanyene nesigidimi esinguButhixo. UPawulos wayemanyene nobuThixo kanye njengoko uEfrayim wayemanyene nezithixo zakhe.

Abo basephupheni likaMiller abaphoselwa etempileni (ebhokisini), bangoobuncwane beshumi sikaMalaki isahluko sesithathu ekufuneka baziswe endlwini yobuncwane, apho ukutya kugcinwa khona kwanikezelwe. Leyo ndlu yobuncwane yitpile yabo balikhulu elinamashumi amane anesine amawaka, okanye njengoko watshoyo uPetros, “indlu yokomoya, ububingeleli obungcwele.” Ibhokisi yindlu yokomoya, yaye amatye axabisekileyo abububingeleli. Ngenxa yesi sizathu iphupha likaMiller libhalwe kwiphepha “81,” uphawu loMbingeleli oMkhulu onguThixo odityaniswe nabubingeleli abangabantu abangamashumi asibhozo.

Ephupheni likaMiller indoda enebrashi yokucoca uthuli ibonisa ukuzisa amatye anqabileyo, (angawo izishumi zikaIsaya neminikelo kaMalaki), xa Iwaphosa amatye anqabileyo etempileni, eyiyo indawo yokugcina, eyibhokisi. Kudla ngokubakho imibuzo emibini enxulumene nengelosi yesibini, yaye uvavanyo lwe-omega luyingelosi yesibini ngokunxulumene novavanyo lwe-alpha novavanyo lwesithathu lwe-litmus. Ubizo lolo lokubuyela, yaye ukubuyela kubonakaliswa ngokuzisa zonke izishumi neminikelo kwindawo yokugcina, ukuze kubekho ukudla endlwini yaKhe. Imibuzo emibini apha yile: yintoni “ukudla?” yaye yintoni “indawo yokugcina?”

Ukuba amatye anqabileyo ngabathunywa, okanye ukuba amatye anqabileyo ngumyalezo, kuko okumisela indlela ephendulwa ngayo loo mibuzo mibini. Ukuba ngabathunywa, ngoko bona basisishumi esakha itempile, leyo ihlala imiswa kwinyathelo lesibini. Ukuba ngumyalezo, ngoko ngumyalezo weSikhalo Saphakathi Kwindlela Ebusuku oziswa ekugqibeleleni njengelitye lentloko letempile, kwanowokuxhotyiswa ngamandla komyalezo wengelosi yesibini.

Wathi, Ngenxa yesi sizathu indoda iya kumshiya uyise nonina, inamathele emfazini wayo; baze abo babini babe nyama-nye? Ngoko ke abasengababini, koko banyi nyama-nye. Ngoko ke oko uThixo akumanyisileyo makangakwahluli umntu. Mateyu 19:5, 6.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ndakhunjuzwa emva kwisibhengezo sokuza kokuqala kukaKristu. UYohane wayethunywe ngomoya nangamandla kaEliya ukuze alungise indlela kaYesu. Abo balahlayo ubungqina bukaYohane abazange baxhamle kwiimfundiso zikaYesu. Ukuchasana kwabo nesigidimi esasixela kwangaphambili ukuza kwaKhe kwabamisa kwindawo apho babengenako ukwamkela ngokulula obona bungqina bunamandla bokuba wayenguMesiya. USathana wakhokela abo basalayo isigidimi sikaYohane ukuba baqhubekele phambili nangakumbi, bade bamala baza bambethelela emnqamlezweni uKristu. Ngokwenza oku bazibeka kwindawo apho babengenako ukwamkela intsikelelo yosuku lwePentekoste, eyayiya kubafundisa indlela eya kwingcwele yasezulwini. Ukuqhekezwa komkhusane wetempile kwabonisa ukuba amadini nemimiselo yamaYuda zazingasayi kwamkelwa kwakhona. Idini elikhulu lalinikelwe, yaye lamkelwa, yaye uMoya oyiNgcwele owahlehla ngomhla wePentekoste wawakhupha iingqondo zabafundi kwindawo engcwele yasemhlabeni wazisa kweyasezulwini, apho uYesu wayengene khona ngegazi laKhe, ukuze athululele phezu kwabafundi baKhe izibonelelo zocamagushelo lwaKhe. Kodwa amaYuda ashiywa ebumnyameni obupheleleyo. Alahlekelwa kuko konke ukukhanya ebebenokukufumana ngecebo losindiso, aza asaqhubeka ethembele emadini naseziminikelweni zawo ezingelolutho. Ingcwele yasezulwini yayisele ithabathe indawo yaleyo yasemhlabeni, ukanti wona ayengenalwazi ngolu tshintsho. Ngenxa yoko

ayengenakuxhamla kulamlo lukaKristu endaweni engcwele.

“Abaninzi bakhangela ngoloyiko olukhulu indlela amaYuda awaziphatha ngayo ekumgatyeni nasekumbetheleleni uKristu; yaye xa befunda imbali yokuphathwa kwakhe kakubi nokuhlazisayo, bacinga ukuba bayamthanda, nokuba ngebengazange bamkhanye njengoko wenza uPetros, okanye bambethelele njengoko enjenjalo amaYuda. Kodwa uThixo, ofunda iintliziyo zabo bonke abantu, ulubeke eluvivinyweni olo thando ngoYesu ababesithi bayaluziva. Izulu lonke labukela ngomdla onzulu kakhulu ukwamkelwa kwesigidimi sengwevu yokuqala. Kodwa abaninzi ababesithi bayamthanda uYesu, nababethulula iinyembezi xa befunda ibali lomnqamlezo, basigculela isigidimi esilungileyo sokuza kwakhe. Endaweni yokusamkela eso sigidimi ngovuyo, basivakalisa njengenkohliso. Babezithiyile abo babekuthanda ukubonakala kwakhe baza babagxotha emabandleni. Abo bawalayo umyalezo wokuqala babengenakuxhamla kowesibini; kananjalo abazange baxhamle sisikhalo sasemini-ebusuku, esasisimele ukubalungiselela ukuba bangene noYesu ngokholo bangene kweyona ndawo ingcwele yendlu engcwele yasezulwini. Kwaye ngokwala ezo zigidimi zimbini zangaphambili, benze ukuqonda kwabo kwaba mnyama kangokuba abanakubona kukhanya kwisigidimi sengwevu yesithathu, esibonisa indlela eya kweyona ndawo ingcwele. Ndabona ukuba njengoko amaYuda ambethelelayo uYesu, ngokunjalo amabandla angamagama nje aye azibethelele ezi zigidimi, yaye ngenxa yoko awanalo ulwazi lwendlela eya kweyona ndawo ingcwele, kwaye akanakuxhamla kukuncenga kukaYesu apho. NjengamaYuda, awayenikela imibingelelo yawo engenamsebenzi, nawo anikela imithandazo yawo engenamsebenzi kuloo ndawo uYesu ayishiyileyo; yaye uSathana, onwatyiswe yile nkohliso, uzithabathela isimilo sobuqu benkolo, aze akhokelele iingqondo zaba bazibiza ngokuba ngamaKristu kuye ngokwakhe, esebenza ngamandla akhe, nangeempawu zakhe, nangezimanga zobuxoki, ukuze abaqinise emgibeni wakhe.” Early Writings, 259–261.