

Incwadi kaYoweli neBandla lama-Adventist oMhla weSixhenxe laseLawodikea - Inani lamaShumi amane anesibini

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Xa iLevitikus amashumi amabini anesithathu yahlulwe yaba yimigca emibini elinganayo yeendinyana ezingamashumi amabini anesibini, ngokudityaniswa nomgca kaKristu apho imibhiyozo yasentwasahlobo yadibana khona nomfuziselo wayo oyinyani, sinokubonakalisa umgca oqala ngamanyathelo amathathu ePasika yangoLwesihlanu ngokuhlwa, isonka esingenagwele seSabatha, neziqhamo zokuqala ngomhla wokuqala weveki. Lo ngumqondiso omnye wendlela, njengoko umelwe lubhaptizo lukaKristu, kodwa loo mqondiso mnye wendlela unamanyathelo amathathu.

Xa siqala eluvukweni size siqhubele kwixesha elizayo iintsuku ezingamashumi amane, sifikelela kwindawo yokuguquka, kuba kwakungelo xesha apho uKristu wayeka ukufundisa ubuso ngobuso waza wenyukela emafini. Amakhulu alikhulu anamashumi amane anesine amawaka nawo anyukela emafini.

Ke kaloku beva ilizwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Benyuka baya ezulwini ngelifu; neentshaba zabo zababona. Ngaloo yure kwakho inyikima enkulu, sasisina isishumi sesixeko; kwaza kwabulawa abantu abangamawaka asixhenxe kuloo nyikima; intsalela yoyika, yamzukisa uThixo wezulu. Ishwangusha lesibini lidlulile; yaye, khangela, ishwangusha lesithathu liyeza ngokukhawuleza. Yaza ingelosi yesixhenxe yavuthela; kwabakho amazwi amakhulu ezulwini, esithi, Izikumkani zeli hlabathi ziye zaba zezikaNkosi yethu, nezikaKristu wayo; yaye iya kulawula ngonaphakade kanaphakade. ISityhilelo 11:12–15.

Ishwangusha lesibini nelesithathu yiSilamsi, yaye ingelosi yesixhenxe yingxaki yesithathu, ethi kwakhona ibe yiSilamsi. Ishwangusha lesithathu lifika ngokukhawuleza ekuzamazameni komhlaba. Ukuzamazama komhlaba ngumthetho weCawa eUnited States; iUnited States lirhamncwa lomhlaba leSityhilelo seshumi elinesithathu, yaye umthetho weCawa kukungcangcazela, oko kukuthi, kukuzamazama. Irhamncwa lomhlaba ngukumkani oyintloko wookumkani abalishumi, yaye xa iUnited States iwiswa phantsi ngumthetho weCawa, isahlulo seshumi sesixeko siya kube siwile. Kwangelo lixa lomthetho weCawa, amangqina amabini amelwe nguEliya noMoses, la mangqina mabini afanayo awabonakala eguqulwe isimo kunye noKristu kuPetros, kuYakobi nakuYohane, anyuselwa ezulwini ngelifu, yaye wonk' ubani uyabona, kuba iintshaba zawo zawabona.

Emva kweentsuku ezingamashumi amane emva kovuko, uYesu “wenyuka” waya emafini, kwaza kwaqala iintsuku ezilishumi kwigumbi eliphezulu. Ukunyuka kwakhe kukuvavanywa

okubonakalayo, njengokuba kunjalo nangowesibini kwezi ngelosi zintathu. Ekwenyukeni kwakhe, iingelosi zathi uya kubuya enamafu, njengokuba wayesandula ukunyuka enamafu.

Ke kaloku, akuba ethethile ezo zinto, bakubonayo nje, wanyuswa; nelifu lamamkela, lamsusa emehlweni abo. Ke kaloku, bakuba bejolise amehlo ezulwini, esenyuka, khangela, kwema ngakubo amadoda amabini, enezambatho ezimhlophe; nawo athi, Madoda aseGalili, nimeleni na nikhangele ezulwini? Lo Yesu mnye, unyusiweyo kuni, esiwa ezulwini, uya kubuya kwangolo hlobo njengoko nimbonile esiya ezulwini ngalo. IZenzo 1:9–11.

Ukubuya kwaKhe ekuBuyeni kwaKhe kwesiBini kuse “buzukweni” bobukumkani baKhe.

Ngoko ke, nabani na oya kundineela mna namazwi am kwesi sizukulwana sikrexezayo nesinesono, naye uNyana woMntu uya kumneela, akufika esebuqaqawulini bukaYise kunye neengelosi ezingcwele. Marko 8:38.

Olu “uzuko” lunye yilo uPetros, uYakobi noYohane abalubona eNtabeni yoTshintsho loBume. INtaba yoTshintsho loBume yayikwalinyathelo lesibini, elandulelwa yiKesareya Filipi yaza yalandelwa yiKesareya Maritima ngokulandelelana. Uvavanyo lwesibini lukwaluvavanyo lomfanekiso werhamncwa, uvavanyo olufuna ukuqondwa kobuprofeti kokuba umfanekiso werhamncwa uyabunjwa. Uvavanyo lwesibini lukwanguMeltsare ehlola uDanilyeli nabahlobo bakhe ukuze athelekise inkangeleko yabo neyabo bangadlangayo imifuno. Luluvavanyo olubonakalayo. Inyathelo lesibini kumanyathelo amathathu omnqophiso kwimbali yomnqophiso kaAbram lali “ngumqondiso” wolwaluko. Inyathelo lesibini limela ukutywinwa kwabantu bakaThixo njengoko bephakanyiswa babe ngumqondiso. Inyathelo lesibini kulapho “uzuko” lubonakaliswa khona, kuba amanyathelo amathathu engelosi yokuqala luloyiko, “uzuko” nomgwebo. Umhla wamashumi amane wexesha lePentekoste ungqinelana neNtaba yoTshintsho loBume. Khulula izihlangu zakho, kuba umi emhlabeni ongcwele.

Ukunyuka kuyisivivinyo esibonakalayo, yaye kumgca wemithendeleko, ukunyuka ngomhla wamashumi amane kwandulelwa ziintsuku ezintlanu kunye nomthendeleko wamaXilongo. Umthendeleko wamaXilongo uchaza isilumkiso sexilongo lesixhenxe, esisiso isilumkiso sobuSilamsi.

Ukunyuka kulandela amaxilongo ngeentsuku ezintlanu, kwaza ke kwathi emva kweentsuku ezintlanu emva kokunyuka, uMhla wocamagushelo waphawula umgwebo. Ixilongo ziindlela zakudala, lisisiqendu saseLawodike, liyiSilamsi, yaye lisisigidimi esisiseko sengelosi yokuqala. Emva kweentsuku ezintlanu, xa isiphelo sifika kumyalelo “wobuso ngobuso,” uvavanyo lwesibini olubonakalayo lwengelosi yesibini luphawulwa kukunyuka. Emva kweentsuku ezintlanu emva koko, umgwebo uphawula ingelosi yesithathu.

Kwiintsuku ezintlanu emva kokuba ugwebo phezu kwendlu kaThixo lugqityiwe, ugwebo lufika phezu kweUnited States njengoko luphawulwa luSuku lwePentekoste.

Wathi kuAbram, Yazini ngokuqinisekileyo ukuba imbewu yakho iya kuba ngabaphambukeli ezweni elingelilo elayo, ibe iya kubakhonza; yaye baya kuyicinezela iminyaka engamakhulu amane; Kanti nalo olo hlanga baya kulukhonza ndiya kulugweba; emva koko baya kuphuma

benobutyebi obukhulu. Genesis 15:13, 14.

“Ubutyebi obukhulu” abanabo abo balikhulu elinamashumi amane anesine amawaka ngexesha lomthetho weCawa, apho “isizwe” sase-United States sigwetywayo, bubutyebi besahluko sesithandathu sikaIsaya, obumele ubuThixo. Isiprofeto somnqophiso ka-Abraham sithi “naso eso sizwe,” ngaloo ndlela sichaza ukuba abantu bakaThixo batywinwa ngaphambi komthetho weCawa. Ke ngoko ngexesha lomthetho weCawa, ixesha elimelwe ziintsuku ezisixhenxe zomthendeleko weMinquba, imvula yasemva ithululwa ingenamlinganiselo njengoko kugqitywa umgwebo phezu kwesihlele esikhulu esingaphandle kwendlu kaThixo.

Ngomhla we-18 kuJulayi 2020 amangqina amabini abulawa ezitalatweni zaseSodom naseYiputa. Amangqina amabini ayengoMoses noEliya, yaye uWilliam Miller wayenguEliya wembali yakhe. Ephupheni lakhe wawavala amehlo akhe umzuzwana, yaye ngomhla we-18 kuJulayi 2020 wawavala amehlo akhe ngokwesiprofeto ekufeni. Akuba ewavulile amehlo akhe, igumbi lalingenanto, umnyango neefestile zazivuliwe. Wathi ke uMiller akubona umsebenzi awayewenza umntu webrashi yothuli, wamcenga ukuba alumke, waza umntu webrashi yothuli wamqinisekisa ukuba konke kuya kulunga.

Xa uMiller wavukayo entlango, ngoJulayi ka-2023, umthendeleko wezonka ezingenagwele wafika, kanye nje phambi kovuko ngoDisemba 31, 2023. Ngelo xesha—umyalezo wesiprofeto weSikhalo saphakathi kobusuku sokwenyaniso, “isikhalo” esasifanekiselwa yiyo yonke eminye imiyalezo yesiprofeto eyayikhe yatyhilwa ngaphambili, saqalisa ukutyhilwa, kuba ukuphela kweentsuku ezintathu ezinesiqingatha kuchaza “ixesha lesiphelo,” yaye “ngexesha lesiphelo” kusoloko kukho ukutyhilwa kwesiprofeto. Oku kusoloko kunjalo, kuba uKristu nguye izolo, nanamhlanje, nangonaphakade. Iindlela zakhe zokuphatha abantu zihlala zinjalo, kuba usebenza “ngemigca” efanayo ngoku njengoko ebesoloko esenza. Ekupheleni kweentsuku ezintathu ezinesiqingatha iSityhilelo sikaYesu Kristu satyhilwa.

Umzimba ovusiweyo wawufanekisiwe ngo-Adam, owabunjwa kuqala, waza emva koko waphfumlelwa ngomoya wobomi. Amathambo awomileyo afileyo kaHezekile 37 nawo aqala ukubunjwa ngesiprofeto esinye, aze emva koko aziswe ebomini ngesiprofeto sesibini esazisa umoya wobomi emzimbeni owawungenabomi ngomyalezo wemimoya yomine, ongumyalezo wokutywina. Kuyo yomibini le mizekeliso isiprofeto esityhilwayo sinezahlulo ezibini, ezivezwa ngeendlela ezahlukeneyo. Zizo ezangaphakathi nezangaphandle, zingumbono wemilambo iUlai neHiddekel; zingumbono we-chazon nowe-mareh; zingamangqina amabini, imibhobho emibini yegolide, njalo njalo.

Kwimbali yamaMillerite, isiKhulo saphakathi kobusuku sasisisiprofeto esadityaniswa nesiprofeto sengelosi yesibini. Isiprofeto esinamanyathelo amabini. Xa amathambo omileyo afileyo avuswayo ngowama-2023, ngokuqinisekileyo kwesiprofeto kwakufuneka avavanywe, kuba ukutyhilwa kwetywina kwesiprofeto kusoloko kuqala inkqubo yokuvavanya enamanyathelo amathathu. Imvavanyo ezimbini zokuqala zaziya kuba luvavanyo olusisiseko, emva koko uvavanyo lwetempile.

Iintsuku ezintlanu emva kovuko—ilizwi lasentlango, elimelwe lixesha lesonka esingenagwele liyaphela, kuba uEliya, omelwe nguMiller noYohane uMbaptizi, bobabini balungiselela indlela yaLowo izihlangu zakhe ababengafanelanga ukuziphatha. Ngovuko, uYesu uqala ixesha laKhe lokufundisa “ubuso ngobuso” iintsuku ezingamashumi amane. Oko kufundisa “ubuso ngobuso” kwaqala ngomhla wamashumi amabini anesibini kuDaniyeli kwisahluko seshumi. Apho kumelwe njengamanyathelo amathathu nokuchukunyiswa kathathu, kunye nokuphindwa kabini kokomelela.

Kwiintsuku ezintlanu phambi kokuphela kweentsuku ezimashumi mane, kuvuthelwa isilumkiso sexilongo lamaSilamsi. Isilumkiso samaSilamsi simelelwa yidonki awakhwela kuyo uKristu ekungeneni kwakhe koloyiso eYerusalem. Phambi kokuba ehle emathambekeni eNtaba yemiNquma esiya eYerusalem, waqala wayalela abafundi bakhe ukuba bahambe bayikhulule idonki.

“Lo mbono wanikwa ngowe-1847 ngexesha kwakukho abazalwana bama-Advent abambalwa kakhulu abagcina iSabatha, yaye nakwabo babembalwa kakhulu ababecinga ukuba ukugcinwa kwaso kubaluleke ngokwaneleyo ukuba kutsalwe umgca phakathi kwabantu bakaThixo nabangakholwayo. Ngoku ukuzaliseka kwaloo mbono kuyaqala ukubonakala. ‘Ukuqalisa kwelo xesha lembandezelo,’ ekuthethwa ngalo apha, akubhekiseli kwixesha xa izibetho ziya kuqalisa ukuthululwa, koko kubhekisela kwithuba elifutshane kanye phambi kokuba zithululwe, ngoxa uKristu esesengcwele. Ngelo xesha, ngoxa umsebenzi wosindiso usiya ekuvalweni, imbandezelo iya kuba iza phezu komhlaba, neentlanga ziya kuba nomsindo, kodwa zibanjwe ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yasemva kwexesha,’ okanye uhlaziyo oluvela ebusweni beNkosi, iya kuza, ukunika amandla kwilizwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme ngexesha apho izibetho ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

Ngo-9/11 Wayalela iingelosi Zakhe ukuba zikhulule iesile, kwaza ke uGeorge Bush omncinane walinqanda iesile. UKoreshi ufuzisela ingelosi yokuqala, kuba wavakalisa ummiselo wokuqala. Ngoko ke umele zombini uAgasti 11, 1840 no-9/11, yaye ngo-9/11 ubuSilamsi, njengoko bumelwe “kukuvutha komsindo kweentlanga,” bakhululwa baza emva koko babanjwa. Ngelo xesha imvula yasekupheleni yaqalisa ukuna. UKoreshi umele yomibini imiqondiso yendlela yobuSilamsi ngoAgasti 11, 1840 nango-9/11.

“Kangangeeveki ezintathu uGabriyeli walwa namagunya obumnyama, efuna ukuchasa iimpembelelo ezazisebenza engqondweni kaKoreshi; yaye phambi kokuba uvuthondaba lwalo mzabalazo lufikelele esiphelweni, uKristu ngokwaKhe weza kunceda uGabriyeli. ‘Inkosana yobukumkani basePersi indixhathisile iintsuku ezimashumi mabini ananye,’ utsho uGabriyeli; ‘kodwa, khangela, uMikayeli, omnye weenkosana eziziintloko, weza kundinceda; yaye ndahlala khona ndawonye nookumkani basePersi.’ Daniyeli 10:13. Konke izulu elalinokukwenza ngenxa yabantu bakaThixo kwenziwa. Uloyiso ekugqibeleni lwafunyanwa; imikhosi yotshaba yagcinwa ithintelwe yonke imihla kaKoreshi, nayo yonke imihla yonyana wakhe uKambhizi, owabusa malunga neminyaka esixhenxe enesiqingatha.” Prophets and Kings, 571.

UKoresi, ngomhla we-11 kuAgasti, 1840, xa ubukhosi obuphakamileyo bama-Ottoman baphelayo, njengoko oovulindlela bakuchazayo, ubuSilamsi besibhozo sesibini babubanjwe bulawulwa. Olo thintelo lwaphawula isiphelo sesiprofeto sexesha seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu, esaqala xa iingelosi ezine, ezazimela iisultani ezine zamaSilamsi, zakhululwa yingelosi yesithandathu, eyayimela isibhozo sesibini kwezi zibhozo zintathu zobuSilamsi. Ngomhla ka-9/11 ubuSilamsi bahlasela baza emva koko bathintelwa, njengoko kumelwe lolo thintelo kwimbali kaKoresi nango-1840. Onke loo mangqina mathathu achaza ukuthintelwa okanye ukukhululwa kobuSilamsi, yaye ekuqaleni kokungena kukaKristu koloyiso, ithole lasedonki lakhululwa.

Ukukhululwa kwe-esile ngaphambi kokungena kwaKhe koloyiso kuchonga umyalezo wexilongo ofikayo kwiintsuku ezintlanu ngaphambi kokunyuka. Umyalezo wokuba i-Islam iphinda ikhululwe, njengokuba yakhululwa ngo-9/11, nanjengoko iya kuphinda ikhululwe kwakhona kwiintsuku ezilishumi elinesihlanu kamva emthethweni weCawa, oyiyo iPentekoste, ngumyalezo ophawula ukuqala koKhalazo Lwasezinzulwini Zobusuku. I-esile elikhululwayo liphawula ukuqala okanye ialfa yokubhengezwa komyalezo woKhalazo Lwasezinzulwini Zobusuku, yaye emthethweni weCawa, apho uKhalazo Lwasezinzulwini Zobusuku luguquka lube sisikhalo esikhulu, i-Islam iphinda ihlasele irhamncwa lomhlaba.

Ixesha loMkhosi Waphakathi kobusuku liqala ngogwayimbo lwe-alpha oluvela kubuSilamsi, yaye liphela ngogwayimbo lwe-omega oluvela kubuSilamsi. Iingxelo zobuSilamsi ezichasene neUnited States zimelwe kubungqina bukaBhileham neesile lakhe, nto leyo, kambe ke, ibekwe kwiNumeri isahluko samashumi amabini anesibini. Isiphelo sebandla lamaSeventh-day Adventist laseLawodike njengophondo lwamaProtestanti lwerhamncwa lomhlaba simelwe kuIsaya 22:22 (ngaphakathi), yaye isiphelo sophondo lweRiphabhlikhi sibekwe kwiNumeri 22:22 (ngaphandle) nokuqhubekayo.

Wavutha umsindo kaThixo ngenxa yokuba wahamba; yaye ingelosi kaYehova yema endleleni ukuba ibe ngumchasi kuye. Ke kaloku wayekhwele e-esileni lakhe, nabakhonzi bakhe ababini babenaye.

Yaza idonki yabona ingelosi yeNkosi imi endleleni, ikrele layo lirhola esandleni sayo; yaza idonki yajika yaphuma endleleni, yaya entsimini; uBhileham ke wayibetha idonki, ukuze ayibuyisele endleleni. Numeri 22:22, 23.

Ngomhla ka-9/11, uBhileham umprofeti wobuxoki, emele i-United States noGeorge Bush omncinane, wayezama ukugqibezela umsebenzi awayewuqalile uyise uGeorge Bush wokuqala kwilinge labaxhasa ubuzwe behlabathi lokuwisa i-United States nokuphumeza oko akubiza ngokuba “lungelelwaniso olutsha lwehlabathi.” Inkuthazo yebhayibhile yabaxhasa ubuzwe behlabathi kukubulala intsalela kaThixo, yaye uGeorge Bush omncinane emele isiphelo selifa lesiprofeto likayise lokungenisa “ulungelelwaniso olutsha lwehlabathi,” njengoko wayelubiza njalo. “Ulungelelwaniso olutsha lwehlabathi” lukaBush lufikelela kumanyano oluphindwe kathathu lwenamba, lwerhamncwa nolomprofeti wobuxoki kumthetho weCawe, yaye uGeorge Bush omncinane uphawula ukuqala kwexesha elifikelela esiphelweni kumthetho weCawe,

elilixesha lokutywinwa, ixesha lovavanyo lomfanekiselo werhamncwa, ixesha elimelwe lilizwi lokuqala leSityihilelo ishumi elinesibhozo, kwanokunye okuninzi. I-esile likaBhileham lawuphambukisa ecaleni umnqophiso wabaxhasa ubuzwe behlabathi kwada kwatywinwa ikhulu elinamashumi amane anesine amawaka emabunzini awo.

Ingoma okanye iNdumiso ka-Asafu. Musa ukuthula, Thixo; musa ukuzibamba, ungathi tu, Thixo. Kuba, yabona, iintshaba zakho ziyaxokozela; nabo bakuthiyayo baziphakamisele intloko. Benze iyelenqe ngobuqhethseba nxamnye nabantu bakho, baza bacebisana nxamnye nabafihlakeleyo bakho. Bathi, Yizani, sibanqumle bangabi luhlanga; ukuze igama likaSirayeli lingabi sakhunjulwa. Kuba bacebisene ngazwinye; benze umnqophiso nxamnye nawe. IiNdumiso 83:1–5.

Livesi zesithandathu nokuqhubela phambili zichaza “iintshaba” njengezizwe “ezilishumi,” ezimelwe njengookumkani abalishumi kwiSityihilelo seshumi elinesixhenxe. Apho ookumkani abalishumi banjengengqondo-nye, kodwa uAsafu uthi, “bacebisene kunye ngavumelwano-nye: bamanyene nxamnye nawe.” Ookumkani abalishumi bangumanyano olubi lwehlabathi lweentsuku zokugqibela, oluzimisele “ukunqumla” “uSirayeli” “abafihlakeleyo bakho” ekubeni “luhlanga.” Umsebenzi womanyano wookumkani abalishumi “abaphakamisa” amandla obupopu njengokuba “intloko” yomanyano oluphindwe kathathu kukuphelisa “uSirayeli” wokomoya, abafihlakeleyo “ekhuselweni loPhezukonke.”

Ngomhla ka-9/11 idonki yobuSilamsi yayijikisa icebo lenamba lisuke endleleni yalo, kuba ingelosi enamandla yeSityihilelo 18 yehla iphethe ikrele esandleni saYo. Uvavanyo lwangaphakathi ngelo xesha lwalukukubuyela kwiindlela zamandulo. Ngelo nqanaba kwaqala ukuphindaphindwa iimbali zobuMillerite zombini zengelosi yokuqala neyesibini, njengoko zimiselwe embalini yeendinyana ezintathu zokuqala zeSityihilelo ishumi elinesibhozo. Ezo ndinyana zintathu zokuqala, ziziindinyana uDade White awathi ziya kuzaliseka xa izakhiwo ezikhulu zesiXeko saseNew York zazisiwa phantsi.

Ngo-9/11 iSityihilelo 18:1–3 sazaliseka, yaye ukuhambelana kwengelosi yokuqala isihla ukuza kukhanyisa umhlaba ngobuqaqawuli bayo ngomhla we-11 Agasti 1840 kwathi ke kwadityaniswa nengelosi yesibini eyavakalisa ukuwa kweBhabheli. UBhileham wayengumfuziselo wengelosi yokuqala, yaye uBhileham wayechamba ekhatshwa ngabakhonzi bakhe ababini, ababemela ingelosi yesibini.

Kumzekeliso lukaBhileham ngempondo yeRiphabhlikhi yomprofeti wobuxoki, uBhileham wayeza kuba nokunye ukujongana okubini ne-esile lamaSilamsi. Kolu jongano lwesithathu i-esile laliza “kuthetha,” yaye ukuthetha kwesiprofeto kuphawula umthetho weCawa. Ngo-Oktobha 7, 2023 i-esile laphinda lahlasela, kodwa hayi ilizwe elizukileyo lanamhlanje ngokwasemoyeni. Lahlasela ilizwe elizukileyo lakudala ngokokoqobo, yaye uBhileham ne-esile lakhe ngoku babekujongano lwabo lwesibini.

Kodwa isithunywa sikaYehova sama endleleni yezidiliya, kukho udonga ngapha, nodonga ngaphaya. Yathi ke iesile lakubona isithunywa sikaYehova, lazityhala eludongeni, lanyathela unyawo lukaBhileham eludongeni; walibetha kwakhona. Numeri 22:24, 25.

Isidiliya yakwaSirayeli wamandulo ibonisa isidiliya soBu-Adventist boSuku lweSixhenxe baseLawodike. Zombini zingabantu bomnqophiso abanikwayo uxanduva lokuba ngabagcini boMthetho kaThixo, ofanekiselwa “njengodonga,” yaye lowo ngomnye wemiba eyenza isidiliya.

Yintoni na ebinokwenziwa ngakumbi kwisidiliya sam, endingayenzanga kuso? kutheni na, xa ndandikhangele ukuba sivelise iidiliya, siveze iidiliya zasendle? Ke ngoku yizani; ndiya kunixelela into endiya kuyenza kwisidiliya sam: ndiya kususa uthango lwaso, size sidliwe; ndidilize udonga lwaso, size sinyathelwe phantsi. Isaya 5:4, 5.

U-Israyeli wamandulo ongokoqobo no-Israyeli wanamhlanje ongowomoya bobabini bavukela baza bayikhaba imisebenzi yabo engcwele. Ukusukela ku-9/11 kuse kuye kumthetho weCawa, umba wesiprofeto umelwa “ngodonga.” Umbandela wesiprofeto kukudilizwa “kodonga” lokwahlula ibandla norhulumente ngaphakathi kuMgaqo-siseko waseUnited States. Ku-9/11 uBush waqalisa ukusebenza koMthetho iPatriot Act, owawulinyathelo elikhulu ekubhukuqweni koMgaqo-siseko, kuba kulapho ifilosofi eyayikhokela uMgaqo-siseko yaguqulwa yema ngeenyawo phezulu, xa imigaqo yomthetho waseRoma, ethi umntu unetyala ade kungqinwe ukuba umsulwa, yamkelwa ngaphezu komgaqo womthetho wesiNgesi ogxininisa ukuba umntu umsulwa ade kungqinwe ukuba unetyala.

Ixesha elisusela ku-9/11 kuse kuthi ga kumthetho weCawa liqulethe izalathiso zesiprofeto “zeendonga.” UbuSilamsi obuqhekeza iindonga njengembongolo kaBhileham, bubonakalisa ukuba ngumba wobuSilamsi oya kubonelela ngengqiqo elahlekisayo yokubhukuqa imigaqo esekwiMgaqo-siseko. Ngale ndlela yesiprofeto, ubuSilamsi, umprofeti wobuxoki weBhayibhile, buyinto ekhohlisa iUnited States ngexesha lokuvavanywa komfanekiso werhamncwa, kanye njengokuba umprofeti wobuxoki waseUnited States ekhohlisa ihlabathi liphela ngexesha lokuvavanywa komfanekiso werhamncwa kwehlabathi.

Ngomhla we-7 ka-Oktobha 2023, iesile lobuSilamsi lahlasele ilizwe lasendulo loqobo elizukileyo, yaye xa iesile likhululwa ngaphambi kokuvakaliswa kweSikhalo Sasezinzulwini Zobusuku, ubuSilamsi buya kuphinda buhlasele iUnited States, ilizwe langoku elingokomoya elizukileyo, njengoko benza ngomhla we-9/11. Okwesibini uBhileham ebetha iesile, yingelosi yesibini, yaye ingelosi yesibini ihlala ivelisa ukuphindwa kabini, njengoko kumelwe “yindlela yezidiliya” eneendonga ezimbini.

Wahamba phambili ke isithunywa sikaYehova, sema endaweni emxinwa, apho kwakungekho ndlela yakujikela ekunene nakhohlo. Ke kaloku, xa iesile sabona isithunywa sikaYehova, sawa phantsi phantsi kukaBhileham; yaza yavutha ingqumbo kaBhileham, walibetha iesile ngentonga. UYehova wawuvula umlomo weesile, sathetha kuBhileham, sisithi, Ndenzeni na kuwe, ukuze undibethe ezi zihlandlo zithathu? Numeri 22:26–28.

Xa siqwalasela ngokusondeleyo iindinyana ezingamashumi amabini anesibini nezintathu, sifumanisa ukuba eneneni yindinyana yamashumi amabini anesithathu apho idonki ibethwa khona okokuqala.

Yavutha ingqumbo kaThixo ngenxa yokuba wayehambile; yaza ingelosi kaYehova yema endleleni ukuba ibe ngumchasi kuye. Ke yena wayekhwele emazini lakhe, yaye abakhonzi

bakhe ababini babekunye naye.

Yaza ke iesile yabona isithunywa sikaYehova simi endleleni, ikrele laso lirholiwe esandleni saso; ke iesile yachezuka ecaleni yaphuma endleleni, yaya entsimini; uBhilehamo walibetha iesile, ukuze alibuyisele endleleni. INumeri 22:22, 23.

Ingqumbo kaThixo ngakuBhileham ngenxa yokwamkela isicelo sokuba abe ngumprofeti wobuxoki yayihambelana noKristu ukuphelisa incoko yaKhe namaYuda aphikisanayo kwivesi yokugqibela kaMateyu 22. Ivesi yamashumi amabini anesithathu kaNumeri 22 ihambelana noMateyu isahluko 23, yaye iivesi zamashumi amabini anesine namashumi amabini anesihlanu zikaNumeri zihambelana nezahluko 24 nese-25 zikaMateyu. Iivesi zamashumi amabini anesithandathu, amashumi amabini anesixhenxe, namashumi amabini anesibhozo zihambelana noMateyu izahluko 26, 27, 28.

UMateyu 23 yingelosi yokuqala, u-24 no-25 bayingelosi yesibini, yaye u-26, u-27 no-28 bayingelosi yesithathu. KwiNumeri 22, ivesi 23 yingelosi yokuqala, iivesi 24 no-25 ziyingelosi yesibini, yaye iivesi 26, 27 no-28 ziyingelosi yesithathu. UMateyu uthetha nabantu bomnqophiso, abadala nabatsha: iNumeri ichaza indima yamaSilamsi njengesixhobo sikaThixo sokubetha nokohlwaya unqulo lwangeCawa oluqala eUnited States luze emva koko lube sehlathini. Emva kokubethwa kwesithathu, xa ithokazi lithetha, uBhileham uyakhanyiselwa ngoko kusandula ukwenzeka.

Waza uYehova wawavula amehlo kaBhileham, waza wabona isithunywa sikaYehova simi endleleni, nekrele laso lirhuqiwe esandleni saso; waza waqubuda intloko yakhe, wawa ngobuso phantsi. Saza isithunywa sikaYehova sathi kuye, Yini na ukuba uyibethile imazi yakho ye-esile ezi zihlandlo zontathu? Yabona, ndiphume ndize kukuchasa, ngenxa yokuba indlela yakho igwenxa phambi kwam; yandibona imazi ye-esile, yandiphepha ezi zihlandlo zontathu; ukuba ibingandiphephanga, inene ngeli xesha ngendikubulele, yona ke ndiyisindisile. Wathi uBhileham kwisithunywa sikaYehova, Ndonile; kuba bendingazi ukuba umi endleleni undichasile; ngoko ke ngoku, ukuba akukukholisi oku, ndiya kubuya umva. Numeri 22:31–34.

UBhileham umele umprofeti wobuxoki, ongowe-United States othetha njengenamba ngexesha lomthetho weCawa. Ngexesha lomthetho weCawa, xa ekhanyiselwe, umele abo baseseseBhabhiloni, abathi emva koko bavuswe kulo mba womthetho weCawa baza babizwe baphume eBhabhiloni.

Iintsuku ezintlanu zokufundiswa komyalezo wesonka esingenagwele ovela kuMiller, kwandule ke iintsuku ezingamashumi amathathu zikaKristu efundisa ababingeleli baKhe, abamelwe ngala mashumi amathathu, nto leyo ekhokelela kumyalezo wesilumkiso sesigodlo wokukhululwa kwe-esile, owandulela ngeentsuku ezintlanu ukuphakanyiswa komqondiso, owandulela ngeentsuku ezintlanu ucango oluvaliweyo emzekelisweni wentombi ezilishumi, olwalandulelayo ngeentsuku ezintlanu umthetho weCawa wePentekoste, ongenisa ixesha leentsuku ezisixhenxe leMinquba, elikukuthululwa okupheleleyo kwemvula yamva ngexesha lengxaki yomthetho weCawa, kuba uvavanyo lwaloo xesha lujoliswe kumhla wesixhenxe.

Inani lesihlanu lingumqondiso weentombi, nokuba zizizilumko okanye zizizidenge. Inani elingamashumi amathathu lingumqondiso wababingeleli, nto leyo echazwa ligama elithi Levitikus. Inani lesixhenxe yiSabatha. ULevitikus wamashumi amabini anesithathu ubonisa imbali yababingeleli, amaLevi kaMalaki wesithathu, iintombi ezizizilumko, kunye nekhulu elinamashumi amane anesine amawaka ngexesha lovavanyo lweSabatha.

Siya kuqhubekeka nezi zinto kwinqaku elilandelayo.