

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalombili Nanhlanu

*Ukwambulwa Kohambo Lwesiprofetho: Ukuxhumana KobuNkulunkulu
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Iminyaka eyikhulu namashumi amabili nesithupha emva kokuvukela kuka-1863, ngowe-1989 amavesi ayisithupha okugcina kaDaniyeli isahluko seshumi nanye avululwa. Ulwazi olwaqala ukuvulwa ngalowo nyaka kwakuwukuqondwa kwemigqa yokulungisa emlandweni ongwele, nokwambulwa kokuthi yonke iyahambelana enye nenye. Kwathi-ke ngowe-1992, ukukhanya kwamavesi ayisithupha okugcina kwaqala ukwembuleka. Izethulo zokuqala zomphakathi zalezi ziqiniso zaba ngowe-1994, futhi isihloko kwakuyimigqa yokulungisa. Ngowe-1996, kwanyatheliswa umagazini owawunesihloko esithi The Time of the End, owakhomba amavesi ayisithupha okugcina kaDaniyeli isahluko seshumi nanye.

Unyaka ka-1996 wawungunyaka lapho umyalezo wenziwa waba semthethweni, okuwuphawu lwendlela oluhambisana nokwenziwa ngokusemthethweni komyalezo kaWilliam Miller ngowe-1831. Umyalezo kaMiller wawuyisimemezelo sokuvulwa kokwahlulela, kanti amavesi ayisithupha okugcina kaDaniyeli isahluko 11 ayeyisimemezelo sokuvalwa kokwahlulela. Isihloko somyalezo kaMiller sasiwukubalwa kwesikhathi sesiprofetho njengoba sembuliwe eBhayibhelini. Isihloko samavesi ayisithupha okugcina kaDaniyeli isahluko 11 sasiyiRoma lesimanje (inkosi yasenyakatho yomgunyathi). Indlela eyembulelwa uMiller kwakuyiMithetho yakhe eyi-14 Yokuhumusha Isiprofetho. Indlela eyembulwa ngowe-1989 kwakuwukuthi “umugqa phezu komugqa” wemikhankaso yenguquko.

Umsebenzi kaMiller wawuhlanganisa ukumiswa kweZwi likaNkulunkulu njengelinemvume negunya, ngokuphambene namasiko nemikhuba yobupapa eyayisebenza emhlabeni iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha. Ngalesi sizathu, umlayezo kaMiller washicilelwa okokuqala ngo-1831 (kanjalo wenza umlayezo kaMiller waba semthethweni ngokusobala), ngokuqondile eminyakeni engamakhulu amabili namashumi amabili emva kokukhishwa kweBhayibheli iKing James. Umsebenzi weFuture for America wawuwukukhomba indima ye-United States ekuphiliseni inxeba elibulalayo lobupapa emthethweni weSonto osuzayo maduzane. Ngalesi sizathu, umagazini iThe Time of the End washicilelwa ngo-1996 (kanjalo wenza umlayezo waba semthethweni ngokusobala), ngokuqondile eminyakeni engamakhulu amabili namashumi amabili emva kokuqala kwe-United States ngo-1776.

Ukuqondwa kweminyaka engamakhulu amabili namashumi amabili eyayihlanganisa isihloko senhlangano ngayinye yokuvuselelwa nephuzu elingokomlando lokubhekiselwa kulo akuzange kuqondwe kwaze kwaba sekudlule kakhulu umhla kaSeptemba 11, 2001, ngokuba kwaze kwaba yilapho usizi lwesithathu lufika ngalolo suku lapho iNkosi yahola khona abantu bayo ukuba

babuyele ezindleleni zakudala zikaJeremiya isahluko sesithupha, amavesi ayishumi nesithupha neshumi nesikhombisa. Yilapho ukukhanya “kwezikhathi eziyisikhombisa” kwaphinde kwatholakala khona, futhi njengoba lokho kukhanya kwakhula, kwaba sobala ukuthi amakhulu amabili namashumi amabili ayinombolo ehlanganisa uDaniyeli isahluko sesishiyagalombili, amavesi ayishumi nantathu neshumi nane. Evesini leshumi nantathu umbono we-“chazon” womlando wesiprofetho uyaboniswa, kanti evesini leshumi nane kuboniswa umbono we-“mareh” “wokubonakala.” Ukuxhumana phakathi kwalawo mavesi amabili yilokho uGabriyeli afika ezokufundisa uDaniyeli ngakho, futhi uDaniyeli umelela abantu bakaNkulunkulu ezinsukwini zokugcina abafinyelela ekuqondeni ukuxhumana phakathi kwaleyo mibono emibili.

Umbono wevesi leshumi nantathu umelela “izikhathi eziyisikhombisa” (iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili), kanti umbono wevesi leshumi nane umelela izinsuku eziyizinkulungwane ezimbili namakhulu amathathu (iminyaka). “Izikhathi eziyisikhombisa” ezamelana nombuso waseningizimu wakwaJuda, omelela uJuda, iJerusalema, nendlu engcwele, zaqala ngo-677 BC, kanti iminyaka eyizinkulungwane ezimbili namakhulu amathathu ekhomba ukubuyiselwa kweJerusalema nendlu engcwele yaqala ngo-457 BC.

Iminyaka engamakhulu amabili namashumi amabili ihlanganisa le mibono emibili, futhi inani elingamakhulu amabili namashumi amabili laqondwa njengophawu lokuxhumana phakathi kokunyathelwa phansi kwebutho nendawo engcwele ngamandla achithayo obuhedeni nawobupapa, okuwukuthi, okumelwe njengokuhlakazwa kanye nentukuthelo kaNkulunkulu. Iminyaka engamakhulu amabili namashumi amabili yahlanganisa umbono womsebenzi kaSathane wokunyathela phansi indawo engcwele kanye nombono womsebenzi kaNkulunkulu wokubuyisela lelo thempeli elifanayo. Ngakho-ke iminyaka engamakhulu amabili namashumi amabili iwuphawu olumelela ukuxhumana okungcwele.

Njengoba nje inhlangothi yamaMillerite yaphetha ekuvukeleni kuka-1863, kwase kuthi eminyakeni eyikhulu namashumi amabili nesithupha kamuva kufike inhlangothi yengelosi yesithathu, ngaleyo ndlela kugcizelelwa ukuthi lezi zinhlangothi ezimbili zazixhumene ngesifanekiselo “sezikhathi eziyisikhombisa” (ikhulu namashumi amabili nesithupha), iminyaka engamakhulu amabili namashumi amabili yaxhumanisa ukusungulwa kukaMiller komlayezo weBhayibheli ngo-1831 nokukhiqizwa kweKing James Bible ngo-1611; kanjalo futhi leso sikhathi esifanayo saxhumanisa iFuture for America nesiqalo seMelika, njengoba sikhomba ukuphela kweMelika.

Ngomhlaka 22 kuMfumfu, 1844, isiThunywa Sesivumelwano safika ngokuzuma ethempelini Elalilisusile ngeminyaka engamashumi amane nesithupha kusukela ku-1798, ukuphela kokucasuka kokuqala, kwaze kwaba ngu-1844, ukuphela kokucasuka kokugcina. Ukungena Kwaso ethempelini kwandulelwa ukuthululwa kukaMoya oNgcwele enhlanganweni yoKukhala Kwaphakathi Kwamabili, eyayifanekiselwe ngaphambili ukungena kukaKristu okunqobayo eJerusalema. Labo fakazi ababili baqinisa ukuthi lapho inhlangothi yoKukhala Kwaphakathi Kwamabili iphindwa ezinsukwini zokugcina, uKristu uyobe eselisusile ithempeli labayizinkulungwane eziyikhulu namashumi amane nane. Lezo zinhlangothi ezimbili lapho kugcwaliseka khona uKukhala Kwaphakathi Kwamabili komfanekiso wezintombi eziyishumi

ziyahambisana zodwa.

“Ngivame ukuqondiswa emfanekisweni wezintombi eziyishumi, ezinhlanu zazo zazihlakaniphile, kanti ezinhlanu ziyiziwula. Lo mfanekiso uye wagcwaliseka futhi uyogcwaliseka ngokoqobo kuze kube semningwaneni yayo yonke, ngoba usebenza ngokukhethekile kulesi sikhathi, futhi, njengomyalezo wengelosi yesithathu, ugcwalisekile futhi uyoqhubeka uyibe yiqiniso lamanje kuze kube sekupheleni kwesikhathi.” Review and Herald, August 19, 1890.

Umlando wamaMillerite (inhlangotho yengelosi yokuqala) umelela ukubonakaliswa okwandayo kwamandla kaNkulunkulu okwaqala lapho incwadi kaDaniyeli ivulwa uphawu ngonyaka ka-1798. Lawo mandla anda lapho ingelosi yesAmbulo isahluko seshumi yehla ngo-Agasti 11, 1840. Kwase kufika ukudumala kokuqala kwango-Ephreli 19, 1844, okwagcina kuholele ekuthululweni kukaMoya oNgcwele emhlanganweni wasekamu wase-Exeter oqala ngo-Agasti 12, 1844, kwaqhubeka kwasakazeka njengegagasi elikhulu phezu kwezwe kwaze kwaba ngu-Okthoba 22, 1844.

Umlando we-Future for America (umnyakazo wengelosi yesithathu), umelela ukubonakaliswa okwandayo kwamandla kaNkulunkulu okwaqala lapho incwadi kaDaniyeli ivulwa uphawu ngowe-1989. Amandla anda lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla ngoSeptemba 11, 2001. Kwase kufika ukudumazeka kokuqala kukaJulayi 18, 2020, okuzogcina kuholele ekuthululweni kukaMoya oNgcwele okuyoqhubeka kusakazeka njengomlilo wequbula emhlabeni wonke kuze kube uMikayeli esukuma, nokuvalwa kwesikhathi somusa wesintu.

Ngomhlaka 22 ku-Okthoba, 1844, iziprofetho eziningana zagcwaliseka, ngaleyo ndlela zikhomba ukuthi emthethweni weSonto ozayo maduze, iziprofetho eziningana ziyophinde zigcwaliseke. Enye yalezo ziprofetho ukulibala kombono njengoba kuvezwe kuHabakuki isahluko sesibili. UHabakuki isahluko sesibili wachaza isipiliyoni sazo zombili izinhlangano zengelosi yokuqala neyesithathu. Zombili lezi zinhlangano zibhekene nenkulumo-mpikiswano mayelana nendlela efanele yeBhayibheli, eyenziwa phakathi kwalabo abamele inhlangotho nabantu bakudala abakhethiweyo asebedlulwayo phakathi nenqubo yaleyo nkulumo-mpikiswano.

Umyalezo okwakufanele uvikelwe ngabalindi emlandweni wengelosi yokuqala kwakungukuhlonzwa kwamaqiniso (amagugu kaMiller), ekugcineni amelwa emashadini amabili angcwele ka-1843 no-1850. Enqubweni yenkulumo-mpikiswano kwakuyoba khona ukudumazeka okwaphawula ukwehlukana phakathi kwezigaba ezimbili eziphikisanayo, kanye nobizo lokuzinikela okujulile kakhulu kwabathembekileyo.

Khona-ke uHabakuki ube esechaza umehluko phakathi kwezigaba ezimbili ezazihilelekile enqubweni yokuvivinywa kwamaqiniso ayisisekelo. Leyo nqubo yokuvivinywa, eyayihlanganisa impikiswano phakathi kwalezo zigaba ezimbili eyathula ngomhlaka 22 Okthoba 1844, yaphelela khona kanye lapho isahluko sesibili sikaHabakuki saphelela khona.

Kodwa uJehova useThempelini lakhe elingcwele; wonke umhlaba mawuthule phambi kwakhe. Habakuki 2:20.

INkosi yangena ngokuzumayo ethempelini laYo lamaMillerite, futhi ngaleso sikhathi umhlaba wonke wawufanele uthule, ngokuba usuku lokubuyisana olungokoqobo lwase lufikile, nokwahlulelwa kwabafuleyo kwase kuqalile. Umlando wesiprofetho kaHabakuki isahluko sesibili waphela ngo-Okthoba 22, 1844, futhi uJesu uhlale ehlobanisa ukuphela kwento nokuqala kwento. Ukuqala kwemibono emibili yeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokunyathelwa phansi kwendlu engcwele nebandla, nombono wokubuyiselwa kwendlu engcwele nebandla, kwaqala kanyekanye, kodwa kwehlukaniwa yiminyaka engamakhulu amabili namashumi amabili, futhi lapho iphela, yabonakaliswa njengese iphelile, kuHabakuki isahluko SESIBILI ivesi LAMASHUMI AMABILI.

Emthethweni weSonto ezayo ngokushesha, iziprofetho eziningana ziyogcwaliseka. Esinye salezo ziprofetho ukulibala kombono njengoba kuvezwa kuHabakuki isahluko sesibili. UHabakuki isahluko sesibili ukhomba ulwazi lwakho kokubili ukunyakaza kwengelosi yokuqala neyesithathu. Kokubili lokho kunyakaza kubhekana nempikiswano mayelana nendlela efanele yeBhayibheli, eyenziwa phakathi kwalabo abamele ukunyakaza nalabo ababengabantu abakhethiweyo ngaphambili, abadlulwayo phakathi nenqubo yaleyo mpikiswano.

Umlayezo okumelwe uvikelwe abalindi bomlando wengelosi yesithathu ngowokuhlonzwa kwamaqiniso (amatshe ayigugu kaMiller), agcina emelwe emashadini amabili angcwele ka-1843 no-1850. Enqubweni yempikiswano kwaba khona ukudumala okwaphawula ukwehlukaniwa phakathi kwezigaba ezimbili eziphikisanayo, kanye nobizo lokuzinikela okujulile nakakhulu kwabathembekileyo. Khona-ke uHabakuki uhlonza umehluko phakathi kwezigaba ezimbili ezithintekayo enqubweni yokuvivinywa kwamaqiniso ayisisekelo. Leyo nqubo yokuvivinywa, eyayimelwe yimpikiswano phakathi kwalezo zigaba ezimbili, iyophela ngokuphelele emthethweni weSonto oyofika maduze, khona kanye lapho isahluko sesibili sikaHabakuki saphelile khona.

Kepha uJehova usethempelini lakhe elingcwele; mawuthule wonke umhlaba phambi kwakhe. Habakuki 2:20.

INkosi iyakungena masinyane ethempelini labayizinkulungwane eziyikhulu namashumi amane nane, futhi umhlaba wonke uyakube usuthula, ngokuba uSuku Lokubuyisana oluyisimelabanye luyafinyelela ekwahlulelweni kwabaphilayo. Umlando wesiprofetho kaHabakuki isahluko sesibili uphela emthethweni weSonto ozayo maduzane, futhi uJesu njalo uhlanganisa ukuphela kwento nokuqala kwento.

Ukwahlulela kwabaphilayo kwaqala ngoSeptemba 11, 2001, kodwa ukwahlulela kuyinqubo. Leyo nqubo iqala ngendlu kaNkulunkulu, bese ifinyelela esigabeni lapho ukwahlulela kwehlela khona labo abangaphandle kwendlu kaNkulunkulu. Ngenkathi izakhiwo ezinkulu zaseDolobheni laseNew York ziwe, kwaqala ukwahlulela okufanekiselwa yingelosi ebekayo uphawu ihamba phakathi kweJerusalema futhi ibeka uphawu phezu kwalabo ababubulayo bekhala ngenxa yezinengiso ezenziwayo ebandleni, kanye nezinengiso ezenziwayo ezweni. Emthethweni weSonto ozayo maduze uKristu uyobe eseqedile umsebenzi wokwakha ithempeli labayizinkulungwane eziyikhulu namashumi amane nane, futhi izingelosi ezibhubhisayo ziyoletha ukwahlulela phezu kweJerusalema.

Abayizinkulungwane eziyikhulu namashumi amane nane base bephakanyiswa njengophawu, kwase kuqala ukwahlulelwa kwabaphilayo ngenxa yomhlambi omunye, omelwe yi-Edomi, iMowabi, kanye nabakhulu babantwana bakwa-Amoni kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane nanye.

Kungakhathaliseki ukuthi kubhekwa ukunyakaza lwamaMillerite lwengelosi yokuqala noma ukunyakaza okunamandla kwengelosi yesithathu, umlando ophelile wokunyakaza lwenguquko umelela ukwambulwa kweqiniso okuya ngokuya kukhula, okuphetha ngokuthululwa kukaMoya oNgcwele. Ukuthululwa kukaMoya oNgcwele kuyisizinda seziprofetho zezinsuku zokugcina. Yingakho izintombi eziyiziwula zingenawo amafutha, kanti ezihlakaniphileyo zinawo. Amafutha ayimvula.

Bathi, Uma indoda ilahla umkayo, ahambe kuyo abe ngowenye indoda, iyakubuyela yini kuye futhi? Lelo zwe aliyikungcoliswa kakhulu na? Kepha wena uphinge nabaningi abathandi; nokho buyela kimi futhi, usho uJehova. Phakamisela amehlo akho ezindaweni eziphakemeyo, ubone ukuthi ungaphi lapho ungazange ulalwe khona. Ezindleleni ubahleli ubalindele, njengomArabhiya ehlane; ungcolisile izwe ngobufebe bakho nangobubi bakho. Ngalokho izihlambi zemvula zabanjwa, akubangakho imvula yasekupheleni; nokho wawunibunzi lesifebe, wenqaba ukuba namahloni. Kusukela kulesi sikhathi awuyikukhalela kimi yini uthi, Baba wami, wena ungumholi wobusha bami? Jeremiya 3:1–4.

Kulesi siqephu (futhi bonke abaprofethi bakhuluma ngezinsuku zokugcina), uNkulunkulu ukhombisa ukuthi abantu baKhe baphingile, kwaze kwaba sezingeni lokuthi banebunzi lesifebe. Isifebe sezinsuku zokugcina singamandla obuPapa, kanti ibunzi limelela isinqumo esenziwe ngenhloso. Abantu bakaNkulunkulu bezinsuku zokugcina babi, kodwa uNkulunkulu unikeza ubizo lokugcina, nakuba sebefinyelele ezingeni lapho sebeze esinqumweni esifanayo naleso sesifebe. Sebethuthukise isimilo esimelwe yisizukulwane sesine, lapho sebelungele ukukhonza ilanga njengoba limelwe esizukulwaneni sesine sikaHezekeli isahluko sesishiyagalombili.

“Isikhathi sesifikile sokuba ukukhanya kweqiniso kukhanye phakathi kobumnyama bokuziphatha. Umlayezo wengelosi yesithathu uthunyelwe emhlabeni, uxwayisa abantu ngokumelene nokwamukela uphawu lwesilo noma lwesithombe saso emabunzini abo noma ezandleni zabo. Ukwamukela lolu phawu kusho ukufinyelela esinqumweni esifanayo naleso esenziwe yisilo, nokugququzela imiqondo efanayo, ngokuphikisana ngokuqondile nezwi likaNkulunkulu. Ngabo bonke abalamukela lolu phawu, uNkulunkulu uthi, ‘Naye uyakuphuza iwayini lolaka lukaNkulunkulu, oluthelwe lungaxutshiwe endebeni yokufutheka kwakhe; futhi uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingewe naphambi kweWundlu.’” Review and Herald, Julayi 13, 1897.

UJEREMIYA ukhomba abantu bakaNkulunkulu bezinsuku zokugcina njengabasenebunzi lesifebe kakade. Sebemi emaphethelweni okwamukela uphawu lwesilo, ngoba “babi.” Kulesi siqephu esisanda kucashunwa uDade White uyaqhubeka:

“Uma ukukhanya kweqiniso kuye kwethulwa kuwe, kwembula iSabatha somyalo wesine, futhi kukukhombisa ukuthi akukho sisekelo ezwini likaNkulunkulu sokugcinwa kweSonto, kodwa wena usaqhubeka unamathele eSabatheni lamanga, wenqaba ukungcwelisa iSabatha

uNkulunkulu alibiza ngokuthi ‘usuku lwami olungcwele,’ wamukela uphawu lwesilo. Lokho kwenzeka nini?—Lapho ulalela umyalo okuyala ukuba uyeke ukusebenza ngeSonto futhi ukhulekele uNkulunkulu, ngesikhathi wazi ukuthi alikho nelilodwa izwi eBhayibhelini elikhombisa iSonto njengolunye usuku ngaphandle kokuba usuku olujwayelekile lomsebenzi, uyavuma ukwamukela uphawu lwesilo, futhi wenqaba uphawu lukaNkulunkulu. Uma samukela lolu phawu emabunzini ethu noma ezandleni zethu, izahlulelo ezamenezelwa phezu kwabangalaleli kumelwe zishelele. Kodwa uphawu lukaNkulunkulu ophilayo lubekwa phezu kwalabo abagcina iSabatha leNkosi ngonembeza.”

“UNkulunkulu wabona ukuthi ububi bomuntu babukhulu emhlabeni, nokuthi konke ukucabanga kwemicabango yenhliziyo yakhe kwakukubi kuphela njalonjalo.... Umhlaba nawo wawonakele phambi kukaNkulunkulu, futhi umhlaba wawugcwele ubudlova.... UNkulunkulu wayesethi kuNowa, Ukuphela kwayo yonke inyama sekufikile phambi kwami; ngokuba umhlaba ugcwele ubudlova ngenxa yabo; futhi, bheka, ngiyobabhubhisa kanye nomhlaba.’ Kwakumelwe banqunywe, ngoba babewungcolisile umhlaba uNkulunkulu awudalela ukuba ujatshulelwe ngabantu abalungileyo.

“Njengoba kwakunjalo ezinsukwini zikaNowa,’ kwasho uKristu, ‘kuyakuba njalo futhi ezinsukwini zeNdodana yomuntu.’ Futhi akunjalo yini na? Noma ubani ozobheka emaphephandabeni ansuku zonke angabona uhlu olude lobugebengu—ukudakwa, ukweba, ukuphanga, ukuxhaphaza imali ngendlela engekho emthethweni, ukubulala. Ngezinye izikhathi kubulawa imindeni yonke, ukuze kugcwaliseke izifiso zalowo muntu zokuba nemali noma impahla okungeyona eyakhe. Izwe ngempela seliba njengalokhu lalinjalo ezinsukwini zikaNowa, ngoba abantu bawadelela obala imiyalo kaNkulunkulu.” Review and Herald, July 13, 1897.

UJeremiya ukhomba abantu bakaNkulunkulu bezinsuku zokugcina asebezokhothamela ilanga, futhi lapho enza kanjalo uveza ukuthi “izihlambi ziye zabanjwa, futhi akubanga khona imvula yamuva; futhi wawunesiphongo sesifebe, wala ukuba namahloni.” “Ababi” phakathi kwabantu bakaNkulunkulu ezinsukwini zokugcina abamukeli mvula yamuva, futhi bayala ukuba namahloni, ngokuba imicabango yabo isiphenduke yaba mibi njalo, njengoba kufanekiswa ngumlando kaNowa, kanye nangamagumbi ezithombe esinengiso sesibili sikaHezekeli isahluko sesishiyagalombili.

UJeremiya ukhomba ababi abangenamahloni phakathi kwabantu bakaNkulunkulu ezinsukwini zokugcina ukuba “bakhale” “kusukela” kuleso “sikhathi” kuLowo “ongumqondisi” wobusha babo. Umqondisi wobusha be-Adventismu kwakuyizibhebhe ezimbili zikaHabakuki namagugu amelelwe kuzo. Ithemba elilodwa kuphela lokuphuma eubini osezoletha ukufa okuphakade phezu kwababi phakathi kwabantu bakaNkulunkulu ezinsukwini zokugcina ukulila kuNkulunkulu owayengumqondisi ekuqaleni, okafika “esikhathini sokuphela” ngo-1798.

Indaba emlandweni wengelosi yokuqala noma yesithathu iwukuthi uyayamukela noma awuyamukeli imvula yamuva. Imvula yamuva yaqala lapho izizwe zithukuthela ngoSeptemba 11, 2001.

“Ngaleso sikhathi, ngenkathi umsebenzi wensindiso ususongwa, usizi luyofika emhlabeni, nezizwe ziyothukuthela, nokho zibanjwe ukuze zingavimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuvuselelwa okuvela ebukhoneni beNkosi, iyofika, inike amandla izwi elikhulu lengelosi yesithathu, futhi ilungise abangcwele ukuba beme ngesikhathi lapho izinhlekelele eziyisikhombisa zokugcina ziyakuthululwa.” Early Writings, 85.

“Imvula yokugcina,” ebizwa futhi ngokuthi “ukuqabuleka,” yaqala lapho izizwe zithukuthela, futhi ngaleso sikhathi “umsebenzi wensindiso” waqala ukuvalwa. Izingelosi ezine zesAmbulo isahluko sesikhombisa zibamba imimoya emine ukuze ingadedelwa ngesikhathi kusafezwa ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, futhi kuHezekeli isahluko sesishiyagalolunye, lowo msebenzi umelwe yizingelosi ezibeka uphawu phezu kwalabo ababubulayo nabakhalayo ngenxa yezinengiso ezenziwa eJerusalema. NgoSeptemba 11, 2001, izingelosi zaqala umsebenzi wokuvula wokubeka uphawu emabunzini abayizinkulungwane eziyikhulu namashumi amane nane.

Umsebenzi wokuphetha wengelosi yesithathu ufezwa ngesikhathi sokuthululwa kwemvula yokugcina, okuyiyo futhi “ukuqabuleka”, okuyisigijimi.

Wathi kubo: Lokhu kungukuphumula eningamphumuzisa ngakho okhathelayo; nalokhu kungukuqabuleka; kepha abazange bafune ukuzwa. Isaya 28:12.

Umlayezo abenqaba ukuwuzwa ku-Isaya uwumlayezo o lethwa ngezindebe ezingingqikayo, futhi ungumlayezo wokuvivinya omelela indlela yokusebenza ethi “umugqa phezu komugqa.”

Kepha izwi likaJehova laliyoba kubo liyisimiso phezu kwesimiso, isimiso phezu kwesimiso; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, nalaphaya kancane; ukuze bahambe, bawe ngomhlane, baphuke, babanjwe ogibeni, bathathwe. Ngakho-ke zwanini izwi likaJehova, nina madoda ahlekayo ngokweyisa, enibusa lesi sizwe esiseJerusalema. Ngokuba nithi, Senze isivumelwano nokufa, futhi nethuna sinesivumelwano; lapho isishayo esikhukhulayo sidlula, asiyikusehlela; ngokuba senze amanga isiphephelo sethu, sazifihla ngaphansi kwamanga. U-Isaya 28:13–15.

IZwi leNkosi, elingumyalezo wokuphumula nowokuqabuleka (imvula yamuva), elibangela ukuba “bahambe, bawe ngomhlane, baphulwe, babanjwe ogibeni, bathathwe,” linikwa “amadoda adelelayo, abusayo laba bantu abaseJerusalema.” IJerusalema yilapho izingelosi ziphawula khona labo ababubulayo nabakhala, futhi amadoda amadala akhaphela ukwethenjwa kwawo ngawokuqala ukuwa.

“Uphawu lokukhululwa lubekiwe phezu kwalabo ‘ababubulayo nabakhalayo ngenxa yazo zonke izinengiso ezenziwayo.’ Manje ingelosi yokufa iyaphuma, imelwe embonweni kaHezekeli ngamadoda anezikhali zokubulala, anikwa wona umyalo wokuthi: ‘Bulalani ninqamule, abadala nabasha, izintombi, nabantwana abancane, nabesifazane; kodwa ningasondeli nakancane kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; niqale endaweni yami engcwele.’ Kusho umprofethi ukuthi: ‘Baqala emadodeni amadala ayengaphambi kwendlu.’ Hezekeli 9:1–6. Umsebenzi wokubhujiswa uqala phakathi kwalabo

ababethi bayizilindi ezingokomoya zabantu. Abalindi bamanga bangabokuqala ukuwa. Akekho ozobazwela noma abasindise. Amadoda, abesifazane, izintombi, nabantwana abancane bayabhubha bonke ndawonye.” The Great Controversy, 656.

Sizoqhubeka nokukhuluma ngokwanda kolwazi okwafika ngo-1989 esihlokweni esilandelayo.

“Lowo obona ngaphansi kobuso bezinto, ofunda izinhliziyi zabantu bonke, uthi ngalabo abaye baba nokukhanya okukhulu: ‘Abahlushwa futhi abamangali ngenxa yesimo sabo sokuziphatha nesomoya.’ Yebo, bazikhethela izindlela zabo, nomphefumulo wabo uthokoza ngezinengiso zabo. Nami ngiyakukhetha ukukhohliswa kwabo, futhi ngiyakwehlisela phezu kwabo lokho abakwesabayo; ngokuba lapho ngibiza, akwabakho ophendulayo; lapho ngikhuluma, abezwanga; kodwa benza okubi phambi kwamehlo Ami, bakhetha lokho engingakujabuleli.’ ‘UNkulunkulu uyakubathumela ukukhohliseka okunamandla, ukuze bakhohlwe amanga,’ ngokuba abakwemukelanga ukuthanda iqiniso, ukuze basindiswe,’ ‘kodwa bathokoza ngokungalingi.’ Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wababuza wathi: ‘Yikuphi ukuduka okunamandla ngakumbi okungakhohlisa ingqondo kunokuzenzisa kokuthi nakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yenu, kanti empeleni nenza izinto eziningi ngokwenqubo yezwe futhi nona kuJehova na? O, kuyinkohliso enkulu, ukuduka okukhangayo, okubamba izingqondo, lapho abantu abake balazi iqiniso, bephambanisa isimo sokumesaba uNkulunkulu nomoya namandla ako; lapho becabanga ukuthi bacebile, bandisiwe ngezimpahla, futhi abaswele lutho, kanti empeleni baswele konke.’” Testimonies, volume 8, 249, 250.