

Umlando Ofihlekile Wevesi Lamashumi Amane - Inombolo Yamashumi Amathathu Nambili

uHezekeli Inombolo Yeshumi Nantathu

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Umyalezo wesixwayiso encwadini kaHezekeli uyilo ‘uphawu lokuvinjezelwa.’ Lapho ukuvinjezelwa kuqala, inkosikazi kaHezekeli yafa, futhi uHezekeli wayalwa ukuba angalili ngokufa kwayo. Ukufa kwayo, kuhambisana nokungalili kwakhe ngokufa kwayo, kwafanekisa ukuvinjezelwa kanye nokubhujiswa kweJerusalema okwakusondela. Izenzo zakhe nokufa kwayo kumele uphawu lwesixwayiso, kufanekisela uphawu lwesixwayiso lwesikhathi esizayo olwabekwa nguJesu, njengokuthi “isinengiso sokuchithwa.”

Ngakho-ke nxa nibona isinengiso sencithakalo, esakhulunywa ngaso nguDaniyele umprofethi, simi endaweni engcwele, (ofundayo, make aqonde). Mathewu 24:15.

Lapho izifanekiselo zamaRoma zibekwa ngaphakathi emagcekeni ethempeli, amaKristu aseJerusalema kwakumelwe abalekele umuzi. Ofakazi ababili besibonakaliso sokubhujiswa kweJerusalema bagcizelela ubucayi bokubona kusengaphambili “isibonakaliso” ngaphambi kokuvinjezelwa, futhi ugqozi luqhubeka lukhomba ukuthi labo fakazi ababili bathola “ukusetshenziswa kwabo okuqonde ngokwengeziwe” ezinsukwini zokugcina. Ekhuluma ngesixwayiso sikaKristu sokubhujiswa kweJerusalema mayelana noHezekeli noJohane besembonweni wethempeli, uDadewethu White wabhala:

“Nakuba lezi ziprofetho zaba nokugcwaliseka okuyingxenye ekubhujisweni kweJerusalema, zisebenza ngokunembile ngokwengeziwe ezinsukwini zokugcina.

“Simi embundwini wezenzakalo ezinkulu nezinesizotha esijulile. Isiprofetho sigcwaliseka ngokushesha. INkosi isisemnyango. Maduze kuzovuleka phambi kwethu inkathi enentshisekelo emangalisayo kubo bonke abaphilayo. Izingxabano zesikhathi esedlule zizovuselelwa; izingxabano ezintsha ziyovela. Izigameko ezizokwenzeka emhlabeni wethu azikakaze ngisho ziphushwe emicabangweni.” Testimonies, volume 5, 753.

Esahlukweni sesine, uHezekeli wayalelwa ukuba alingise umfanekiso ongumzekeliso owawugcizelela ‘uphawu lokuvinjezelwa.’ UHezekeli walilingisa izikhathi ezinhlanu encwadini yakhe umzekeliso abafowabo abenqaba ukuwubona. UHezekeli wakhuluma izikhathi ezinhlanu kubafowabo, kodwa benqaba ukuzwa. Le mizekeliso ayilingisayo kanye nemiyalezo yakhe iveza isigaba esiphindwe kahlanu sezintombi eziyiziwula ezinqaba ukwamukela ukwanda ‘kolwazi’ oluhambisana nemizekeliso yakhe namazwi akhe. Lawo mazwi naleyo mizekeliso kwakuxhumene ngokuqondile nokubhujiswa kweJerusalema, okune “ukusetshenziswa okuqonde kakhudlwana ezinsukwini zokugcina.”

Nawe-ke, ndodana yomuntu, zithathele isitini, usibeke phambi kwakho, udwebe kuso umuzi, okuyiJerusalema; usivimbezele, wakhe inqaba yokusihlasela, uphakamise uduli lokusihlasela; umise nekamu ngokumelene naso, ubeke nezinduku zokubhidliza nxazonke zalo. Futhi zithathele ipani lensimbi, ulibeke lube njengodonga lwensimbi phakathi kwakho nomuzi; ubhekise ubuso bakho kuwo, ukuze uvinjezelwe, wena uwuvimbezele. Lokhu kuyakuba yisibonakaliso kuyo indlu ka-Israyeli.

Lala futhi ngohlangothi lwakho lwesobunxele, ubeke ububi bendlu yakwa-Israyeli phezu kwalo; ngokwenani lezinsuku oyakulala ngalo phezu kwalo uyakuthwala ububi babo. Ngokuba ngikubekele iminyaka yobubi babo ngokwenani lezinsuku, izinsuku ezingamakhulu amathathu namashumi ayisishiyagalolunye; kanjalo uyakuthwala ububi bendlu yakwa-Israyeli. Lapho usuzigcwalisile lezo zinsuku, ulale futhi ngohlangothi lwakho lwesokunene, uthwale ububi bendlu yakwaJuda izinsuku ezingamashumi amane; ngikumisele usuku ngalunye ukuba lube ngumnyaka. Ngakho-ke uyakumisa ubuso bakho maqondana nokuvinjezelwa kweJerusalema, nengalo yakho iyakwambulwa, uprofethe ngalo. Bheka, ngiyakubopha ngezibopho, ungaphenduki usuke kolunye uhlangothi uye kolunye, uze uziqede izinsuku zokuvinjezelwa kwakho. Hezekeli 4:1–8.

Uphawu

Igama elithi “uphawu” livela izikhathi eziyisishiyagalolunye encwadini kaHezekeli. Esahlukweni sesine, ukuvinjezelwa kweJerusalema kuyilo “uphawu” lwendlu ka-Israyeli. Esahlukweni seshumi nambili, uHezekeli uphinda abe “uphawu” olubonisa ukuvinjezelwa nokubhujiswa kweJerusalema.

Ndodana yomuntu, uhlala phakathi kwendlu enokuhlubuka, enamehlo okubona, kodwa ayiboni; inezindlebe zokuzwa, kodwa ayizwa; ngokuba iyindlu enokuhlubuka. Ngakho-ke wena, ndodana yomuntu, zilungisele impahla yokufuduka, uhambe emini phambi kwamehlo abo; uyakusuka endaweni yakho uye kwenye indawo phambi kwamehlo abo; mhlawumbe bayakucabanga lokho, noma beyindlu enokuhlubuka. Khona uyakukhipha impahla yakho emini phambi kwamehlo abo, njengempahla yokufuduka; wena uyakuphuma kusihlwa phambi kwamehlo abo, njengabaphumayo beya ekuthunjweni. Bhoboza udonga phambi kwamehlo abo, uphathe ngayo uyikhiphe. Phambi kwamehlo abo uyakuyithwala ehlombe, uyikhiphe ngesikhathi sokuhwalala; uyakusibekela ubuso bakho, ukuze ungawuboni umhlabathi; ngokuba ngikubekile ukuba ube yisibonakaliso kuyo indlu ka-Israyeli. Hezekeli 12:2–6.

Lapho indlu ehlobukayo ibona umfanekiso owenziwe ngesenzo, ayizange yazi ukuthi usho ukuthini, ngakho yacela uHezekeli ukuba awuchaze.

Ndodana yomuntu, kambe indlu ka-Israyeli, indlu ehlobukayo, ayishongo yini kuwe ukuthi, Wenzani na? Yisho kubo uthi, Isho kanje iNkosi uJehova: Lo mthwalo uqondene nenkosana eseJerusalema, kanye nayo yonke indlu ka-Israyeli ephakathi kwabo. Yisho uthi, Nginguphawu lweni; njengalokho engikwenzileyo, kuyakwenziwa kanjalo kubo: bayakusuka, bahambe baye ekuthunjweni. Hezekeli 12:9–11.

Ukuvinjezelwa kweJerusalema kuwuphawu kubantu bakaNkulunkulu ezinsukwini zokugcina.

“Lowo nalowo kubaprofethi basendulo akakhulumelanga kakhulu isikhathi sabo kunesethu, ukuze ukuprofetha kwabo kusebenze kithi. ‘Kepha zonke lezi zinto zabafikela zaba yizibonelo; futhi zalotshwa ukuze kuxwayiswe thina, esifikelwe yiziphelo zomhlaba.’ 1 Korinte 10:11. ‘Abazange bazikhonzele bona uqobo, kodwa bakhonza thina ngalezo zinto esezibikwe kuni manje yilabo abashumayelevangeli kuni ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto izingelosi ezifisa ukuzibhekisisa.’ 1 Petru 1:12....”

“IBhayibheli liqoqe futhi labopha ndawonye amagugu alo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nezenzo ezinesithunzi esikhulu zomlando weTestamente Elidala bezilokhu, futhi zisalokhu, ziphindeka ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

Lona Lolu Suku Olufanayo

UHezekeli, emfanekisweni ongumzekeliso owenziwe ngesenzo ‘wokuvinjezelwa nokubhujiswa kweJerusalema,’ uyisibonakaliso kubantu bakaNkulunkulu ezinsukwini zokugcina.

Kwaphinda futhi ngomnyaka wesishiyagalolunye, ngenyanga yeshumi, ngosuku lweshumi lwenyanga, izwi leNkosi lafika kimi, lathi, Ndodana yomuntu, zibhalisele igama lolu suku, yebo, lolu suku lona kanye: inkosi yaseBabiloni izibeke imelene neJerusalema ngalolu suku lona kanye.

Ukhulume umzekeliso kuyo indlu ehlobukayo, uthi kuyo: Isho kanje iNkosi uJehova: Bekani imbiza, yibekeni, nithele namanzi kuyo; nibuthele izingcezu zayo phakathi kwayo, yebo, zonke izingcezu ezinhle, ithanga nehlombe; nigcwalise ngamathambo akhethiweyo. Thathani okukhethiweyo emhlambini, nibekele namathambo ngaphansi kwayo, niyibilise kahle, amathambo ayo avuthwe phakathi kwayo. Ngakho-ke isho kanje iNkosi uJehova: Maye kuwo umuzi onegazi, imbiza enokungcola kwayo phakathi kwayo, nokungcola kwayo okungaphumanga kuyo! Kukhishwe isiqephu ngesiquphu; makungawi inkatho phezu kwawo. Ngokuba igazi layo liphakathi kwawo; yalibeka phezu kwesiqongo sedwala; ayilizange ilithele emhlabathini, ukuba limbozwe ngothuli; ukuze kubange ukufutheka kukhuphuke, kuthathwe impindiselo; ngilibekile igazi layo phezu kwesiqongo sedwala, ukuze lingambozwa.

Ngakho-ke usho kanje iNkosi uJehova: Maye kuwo umuzi onegazi! Nami ngiyakwandisa inqwaba yezinkuni zomlilo. Qoqani izinkuni eziningi, nibase umlilo, inyama iphele, niyifake kahle izinongo, amathambo ashiswe. Bese nibeka ibhodwe lingenalutho phezu kwamalahle alo, ukuze ithusi lalo lishise, livuthe, nokuthi ukungcola kwalo kuncibilike phakathi kwalo, ukuze amanyela alo aqedwe. Lizikhandle ngamanga, kepha amanyela alo amakhulu awaphumanga kulo; amanyela alo ayakuba semlilweni. Ekungcoleni kwakho kukhona ubufebe obuyihlazo; ngokuba ngakuhlanza, kepha awuhlanjululwanga, awusayikuhlanjululwa ekungcoleni kwakho futhi, ngize ngiphumuze ukufutheka kwami phezu kwakho. Mina Jehova ngikhulumile; kuyakufezeka, ngiyakukwenza; angiyikuhlehla, angiyikuyeka, angiyikuphenduka; bayakukwahlulela ngokwezindlela zakho nangokwezenzo zakho, usho kanje iNkosi uJehova.

Izwi likaJehova lafika kimi futhi, lathi: Ndodana yomuntu, bheka, ngiyakususela ngokushaya okukodwa okufiswa amehlo akho; nokho awuyikukulila, futhi awuyikukhala, izinyembezi zakho zingehli. Bubula buthule, ungenzi ukulilela abafileyo, bopha isigqoko sakho ekhanda, ufake izicathulo ezinyaweni zakho, ungambozi izindebe zakho, futhi ungadli isinkwa sabantu. Ngakho ngakhuluma kubantu ekuseni; kwathi kusihlwa umkami wafa; ngenza ekuseni njengalokho engangiyaliwe. Abantu base bethi kimi: Awuyikusitshela yini ukuthi lezi zinto ziyini kithina, lokhu wenza kanje na?

Ngase ngibaphendula ngathi, Izwi likaJehova lafika kimi, lathi, Khuluma kuyo indlu yakwa-Israyeli, uthi, Isho kanje iNkosi uJehova, Bhekani, ngiyakungcolisa indawo yami engcwele, inkazimulo yamandla enu, okufiswa ngamehlo enu, nalokho umphefumulo wenu okunozwela ngakho; amadodana enu namadodakazi enu enibashiye emva azakuwa ngenkemba. Nani niyakwenza njengalokho engikwenzileyo: aniyikusibekela izindebe zenu, futhi aniyikudla isinkwa sabantu. Izigqoko zenu ziyakuba semakhanda enu, nezicathulo zenu zibe sezinyaweni zenu: aniyikulila, futhi aniyikukhala; kepha niyakuncibilika ngenxa yobubi benu, nibubulelane. UHezekeli uyakuba yisibonakaliso kini: ngokwako konke akwenzileyo nani niyakwenza; kuthi lapho lokhu kufika, niyokwazi ukuthi ngiyiNkosi uJehova. Hezekeli 24:1–24.

UHezekeli uyisibonakaliso esiveza ukuqala kokujinjezelwa kanye nokubhujiswa kokugcina kweJerusalema, futhi emva kwalokho; ukuthunjwa kwamalungu eBandla lamaSeventh-day Adventist laseLawodikeya.

“Ngesikhathi uKristu ebuka ezansi esesiqongweni se-Olivet, wabona lesi simo sezinto sikhona kuwo wonke amabandla. Izixwayiso zehla zize zifinyelele kubo bonke abalandela ezinyathelweni zabantu baseJerusalema, ababebenokukhanya okukhulu kangaka. Laba bantu babekwa phambi kwethu njengesixwayiso. Ngokwenqaba izixwayiso zikaNkulunkulu kule nkathi yethu, abantu baphinda isono saseJerusalema. INkosi iyakubona lokho isidalwa esingumuntu esingakuboni nesingeke sikubone—umphumela wawo wonke amacebo abantu eBattle Creek. Yenze konke obekungenziwa nguNkulunkulu. Ikhanyisile phambi kwamehlo abantu, ukuze izono zabo zingafinyelele emngceleni lapho ukuphenduka kungase kungabe kusazwakala khona. Kodwa ngenqubo ende yokuphambuka ezimisweni eziqondileyo nezilungileyo, abantu bazibeke lapho ukukhanya neqiniso, ubulungisa nesihe, kungasaqondakali khona. Le nkambo isiyingxenye yobunjalo babo uqobo.” Testimonies, volume 8, 68.

OFakazi Ababili baka-Alfa no-Omega

UHezekeli wayenziwe waba isimungulu ngamandla angaphezu kwawemvelo, futhi waziswa ukuthi lapho iJerusalema liwa, wayeyophinde akwazi ukukhuluma, nokuthi wayeyoba “isibonakaliso” ngaleso sikhathi. Ukungamlileli kukaHezekeli ukufa komkakhe kwaphawula isibonakaliso se-alpha ekuqaleni kokujinjezelwa, futhi ukuvuleka komlomo kaHezekeli lapho iJerusalema liwa kwaba isibonakaliso se-omega. Ukuvinjezelwa kuze kube sekubhujisweni kuphawulwa ngesibonakaliso ekuqaleni nasekupheleni. Kuleso sibonelo esifanayo, omunye ufakazi wesibonakaliso se-alpha nese-omega uvezwa njengokufa “kwesifiso samehlo kaHezekeli”

njenge-alpha, kanti ukufa “kwesifiso samehlo” sabantu kuyisibonakaliso se-omega saleso sikhathi. Isikhathi sonyaka owodwa nengxenye sithwala ofakazi ababili be-alpha ne-omega. Ukufa komkaHezekeli kwamele ukuthunjwa nokunyathelwa phansi kwebutho, futhi ukufa kwe-omega kweJerusalema kwamele ukunyathelwa phansi kwendlu engcwele.

Ngakho uHezekeli unguphawu kini: ngokwakho konke akwenzileyo nani niyakwenza; futhi lapho lokhu sekufika, niyakukwazi ukuthi ngiyiNkosi uJehova. Futhi wena, ndodana yomuntu, akuyikuba yini ngosuku engiyosusa ngalo kubo amandla abo, intokozo yenkazimulo yabo, okufiswa ngamehlo abo, nalokho ababeka kukho izinhliziyi zabo, amadodana abo namadodakazi abo, ukuthi lowo oyophunyuka ngalolo suku uyakuza kuwe ukuze akuzwise ngezindlebe zakho na? Ngalolo suku umlomo wakho uyakuvulelwa lowo ophunyukileyo, ukhulume, ungabe usaba yisimungulu; futhi uyakuba yisibonakaliso kubo; bazi ukuthi ngiyiNkosi. Hezekeli 24:24–27.

Ukufa Okuyisithupha

Ukufa komkaHezekeli kuphawula ukuqala kokuvinjezelwa nokufa kweJerusalema, okungokomprofethi kungumlobokazi kaKristu, futhi kubonisa umthetho weSonto ozayo maduze, owandulelwa yisikhathi esimelwe ukuvinjezelwa. Isikhathi sokuvinjezelwa nokubhujiswa kuyizimpawu zomlando ezimbili ezechukene, nakuba zixhumene ngokuqondile. Ukuvinjezelwa kuyisikhathi, kanti ukubhujiswa kuyiphuzu lesikhathi. Ukubhujiswa kuwumthetho weSonto owandulelwa yisikhathi sokubunjwa komfanekiso wesilo. Isikhathi somfanekiso wesilo siphetha ngophawu lwesilo. Lapho uJesu ehlonza uphawu lokubhujiswa kweJerusalema kuMathewu amashumi amabili nane, wabuye wabhekisela ezinsukwini zikaNowa.

Kepha njengoba kwakunjalo ngezinsuku zikaNowa, kuyakuba njalo nokufika kweNdodana yomuntu. Ngokuba njengasezinsukwini ezazingaphambi kukazamcolo babedla futhi bephuza, beshada futhi bendisa, kwaze kwaba usuku uNowa angena ngalo emkhunjini; futhi abazanga baqaphela kwaze kwafika uzamcolo, wabakhukhula bonke; kuyakuba njalo nokufika kweNdodana yomuntu. Mathewu 24:37–39.

Ezinsukwini zikaNowa, umnyango wesikhathi somusa wavalwa, ngaleyo ndlela kufanekiswa umthetho weSonto ozayo maduzane, nawo futhi ofanekiswa ukuvalwa komnyango ngo-Okthoba 22, 1844. Inkathi esukela emhlanganweni wekamu lase-Exeter ka-Agasti 12–17 ngonyaka ka-1844 imelela inkathi yesiprofetho eholela emnyango ovaliwe.

Ezinsukwini zikaNowa, uNowa wayemele ingelosi yesithathu, futhi ingelosi yesithathu yafika emnyango ovaliwe wangomhla ka-22 Okthoba 1844. Ezinsukwini zikaNowa, okuyizo ngokukaJesu ezaziyoba “njengokuza kweNdodana yomuntu,” izingelosi ezintathu zesAmbulo ishumi nane zaholela emnyango ovaliwe. UWilliam Miller wayemele umlayezo wengelosi yokuqala, futhi wafanekiselwa ngu-Enoke ezinsukwini zikaNowa. UJuda uveza umlayezo ka-Enoke njengohambisana ngokufanayo nomlayezo kaMiller.

No-Enoke futhi, owesikhombisa kusukela ku-Adamu, waprofetha ngalaba, wathi: Bhekani, iNkosi iyeza kanye nezinkulungwane eziyizinkulungwane zabangcwele bayo, ukuze yahlulele bonke, futhi ibonakalise kubo bonke abangamesabi uNkulunkulu phakathi kwabo mayelana

nayo yonke imisebenzi yabo yokungamesabi uNkulunkulu abayenzile ngokungamesabi uNkulunkulu, nangawo wonke amazwi abo alukhuni izoni ezingamesabi uNkulunkulu eziwakhulume ngokumelene nayo. Jude 1:14, 15.

Umyalezo wengelosi yokuqala kaMiller wamemezela “ukwahlulela” njengoba kwakufanekiswa ngumlayezo ka-Enoke. Ukuqala kuka-Enoke kuphawulwa ngokuthi “wayengowesikhombisa kusukela ku-Adamu.” Umyalezo kaMiller waqala waphetha ngokufika kwe-“zikhathi eziyisikhombisa” ezamelana nombuso wasenyakatho, kwathi eminyakeni engamashumi amane nesithupha kamuva ingelosi yesithathu yafika ngo-Okthoba 22, 1844, lapho “izikhathi eziyisikhombisa” ezamelana nombuso waseningizimu zigcwaliseka. Kokubili u-Enoke noMiller, ababeyizithunywa zehora lokwahlulela, baqala ngenombolo eyisikhombisa ikhonjiswa. Inkathi eyaqala ngo-Enoke, owesikhombisa, yaphetha ngezinsuku eziyisikhombisa lapho izilwane zangena emkhunjini kwaze kwaba yilapho umnyango uvalwa ngamandla angaphezu kwawemvelo. UJesu uhlale ekhombisa isiphetho ngesiqalo.

U-Enoke wazala uMethusela, owabuye wazala uLameki. ULameki noMethusela bamele umyalezo wengelosi yesibili kanye nomyalezo wokukhala kwaphakathi kobusuku. Ukukhala kwaphakathi kobusuku kwaqhubekela emnyango ovaliwe, ngakho-ke kumelwa nguMethusela owafa ngonyaka kazamcolo. ULameki wayemele umyalezo wengelosi yesibili, futhi uLameki wafa eminyakeni emihlanu ngaphambi kukazamcolo. Leyo minyaka emihlanu kusukela ekufeni kukaLameki kuze kufike ekufeni kukaMethusela ngesikhathi umnyango uvalwa, yayiyisifanekiso sokufa komlobokazi kaHezekeli okwakuphawula ukuqala kwenkathi eyaholela ekufeni komlobokazi kaKristu omelwe nguMethusela.

U-Enoke wayefanekisela ingelosi yokuqala eyafika ngo-1798, uLameki wayefanekisela ingelosi yesibili eyafika ngo-April 19, 1844, futhi uMethusela wayefanekisela isimemezelo sasebusuku kusukela e-Exeter kuze kube semnyango ovaliwe ka-October 22, 1844, okwakufanekiselwe nguNowa. Iminyaka emihlanu kusukela ekufeni kukaLameki kuze kube sekufeni kukaMethusela yafanekisela unyaka nesigamu kusukela ku-587 BC kuze kube ku-586 BC. Leyo minyaka emihlanu kusukela kuLameki kuya kuMethusela ifanekisela iminyaka emihlanu kusukela ku-1448 kuze kube ku-1453.

Ngomhla ka-31 Okthoba, 1448, uJohn Palaiologos washona, futhi umfowabo, uConstantine weshumi nanye, (uConstantine wokugcina) wafuna imvume embusweni wamaTurkey obuSulumane ukuze enyukele esihlalweni sobukhosi saseRoma yasempumalanga. Ukuzithoba kwakhe ngoJulayi 27, 1299, kwagcwalisa eyesibili yeminyaka eyikhulu namashumi amahlanu yesAmbulo isahluko sesishiyagalolunye ebekwe evesini leshumi. Eminyakeni emihlanu emva kokufa kukaJohn Palaiologos, umfowabo uConstantine weshumi nanye washonela ezindongeni zaseConstantinople ngesikhathi uMehmed II enqoba umbuso waseByzantium waseRoma yasempumalanga. UMehmed uyisuselwa sesiTurkey segama elithi Mohammed, ngakho ukufa kukaMohammed wokuqala ngo-632, okwaqala isiprofetho sokuqala seminyaka eyikhulu namashumi amahlanu sesAmbulo isahluko sesishiyagalolunye, (esitholakala evesini lesihlanu), futhi esaphela ngokufa kukaConstantine wokugcina ezandleni zika “Mohammed wesibili” eminyakeni engamakhulu ayisishiyagalombili namashumi amabili nanye kamuva. Eminyakeni

emihlanu ngaphambi kokufa kwakhe uMohammed wayebikezele ukubhubha kweRoma, futhi kwafezeka ngumTurkey ogama lakhe linguMohammed wesibili.

UKonstantine wokugcina, oweshumi nanye, wafa empini yaseConstantinople, ngalokho kwabonakala iminyaka emihlanu kusukela ekufeni komfowabo uJohane kuze kube sekufeni kwakhe. Leyo minyaka emihlanu yafanekiswa yiminyaka emihlanu kusukela ekufeni kukaLameka, indodana, kuze kube sekufeni kukaMethusela, uyise, eminyakeni emihlanu kamuva lapho umnyango uvalwa phezu komkhumbi. Kanjalo, ukufa komlobokazi kaHezekeli kwafaniswa nokufa kukaLameka, futhi ndawonye kunikeza ubufakazi bokufa kukaJohane Palaiologos ngo-1448. Ukufa okwalandela kukaMethusela kuhambisana nokufa komlobokazi kaKristu kanye nokubhujiswa kweJerusalema ngo-586 BC, futhi ndawonye kuhambisana nokufa kukaKonstantine weshumi nanye.

Ofakazi abathathu benkathi yesiprofetho eqala futhi iphele ngokufa, bafanekisa inkathi yokwakheka komfanekiso wesilo ephetha ngophawu lwesilo, futhi ivumelana nokumenyezela kokukhala kwaphakathi kwamabili emlandweni wamaMillerite kanye nokwakheka komfanekiso wesilo ophetha ngophawu lwesilo emlandweni wethu wamanje. Lapho uphawu lwesilo lugcwaliseka emthethweni weSonto osusondele ukufika, “ukukhuluma” kwesiprofetho kufika kuvumelana noHezekeli ekubeni akwazi “ukukhuluma” ngokwentando yakhe uqobo lapho iJerusalema libhujiswa.

Ukukhuluma

Emthethweni weSonto, ofanekiselwa ngokubhujiswa kweJerusalema, ukukhuluma ngokwesiprofetho kwe-United States kuphawulwa lapho umprofethi wamanga ekhuluma njengodrako.

Ngase ngibona esinye isilo sikhuphuka siphuma emhlabeni; sasinempondo ezimbili ezinjengezewundlu, kodwa sakhuluma njengodrako. IsAmbulo 13:11.

Ngomthetho weSonto, uBalami ushaya imbongolo yakhe okwesithathu, imbongolo isikhulume-ke.

INkosi yase iwuvula umlomo wembongolo, yathi kuBhalami: Ngikwenzeni kuwe, ukuba ungishaye kathathu na? UBhalami wayesethi embongolweni: Ngokuba ungihlekisile; sengathi bekukhona inkemba esandleni sami, ngokuba manje bengizokubulala. Yase ithi imbongolo kuBhalami: Angisiyo yini imbongolo yakho, ogibele kuyo selokhu ngaba ngeyakho kuze kube namuhla? Ngangivame yini ukukwenza kanjalo kuwe? Wathi yena: Qha. Numeri 22:28–30.

Umprofethi wamanga uyakhuluma ngesikhathi somthetho weSonto, futhi ne-Islamu iyakhuluma futhi ngesikhathi somthetho weSonto. Kokubili, ngokwesiprofetho, kungabaprofethi bamanga. Ngesikhathi somthetho weSonto, “umbono” kaHabakuki owaphuzayo, uyakhuluma.

Ngokuba umbono usekhona owesikhathi esimisiweyo, kodwa ekugcineni uyakhuluma, ungabi namanga; noma ulibala, wulindele; ngokuba impela uyakufika, awuyikulibala. Habakuki 2:3.

UHabakuki ungumprofethi weqiniso okhuluma ephikisana nabaprofethi bamanga. ‘Umbono’ kaHabakuki ukhuluma ngomlomo kaHezekeli, owayekade eyisimungulu, umlomo wakhe usuvulwa. Isithembiso sokuba ngumlomo kaNkulunkulu sanikezwa uJeremiya.

Kungani ubuhlungu bami bungapheli, nesilonda sami singelapheki, esingavumi ukuphulukiswa? Ingabe uyakuba kimi ngokuphelele njengomqambimanga, nanjengamanzi aphelayo na? Ngakho usho kanje uJehova: Uma ubuya, khona ngiyakukubuyisa, futhi uyakuma phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Jeremiya 15:18, 19.

Ngesikhathi somthetho weSonto, izinyanga eziyisishiyagalolunye zokuba yisimungulu kukaZakariya zaphela lapho ekhuluma futhi eqinisekisa ukuthi igama lendodana yakhe kwakufanele libe nguJohane. UZakariya wayemele ubuholi obungalikholwayo izwi lengelosi yesithathu, futhi uJohane wayemele inhlango ka-Eliya, ibandla elalizokwethula ukuBuya Kwesibili kukaKristu.

UZakariya wasesethi kuyo ingelosi: Ngizokwazi kanjani lokhu na? ngokuba ngiyindoda esikhulile, nomkami usekhule kakhulu ngeminyaka. Ingelosi yaphendula yathi kuye: Mina nginguGabriyeli, oma phambi kukaNkulunkulu; ngithunyiwe ukuba ngikhulume kuwe, ngikutshele lezi zindaba ezinhle. Futhi bheka, uyakuba yisimungulu, ungabi nakukhuluma, kuze kube usuku lezi zinto ezizogcwaliseka ngalo, ngokuba ungakhohlwanga amazwi ami, ayakugcwaliseka ngesikhathi sawo.

Abantu base belindele uZakariya, bamangala ukuthi uphuze isikhathi eside kangaka ethempelini. Kwathi ephuma, akabange esakwazi ukukhuluma kubo; base beqonda ukuthi ubonile umbono ethempelini, ngokuba wayebabonisa ngezandla, futhi wahlala eyisimungulu. Luka 1:18–22.

UZakariya wayengowesigaba sesishiyagalombili sabapristi.

Ezinsukwini zikaHerode, inkosi yakwaJudiya, kwakukhona umpri othile ogama lakhe linguZakariya, wesigaba sika-Abiya; nomkakhe wayengowamadodakazi ka-Aroni, igama lakhe lingu-Elisabethe. Futhi bobabili babelungile phambi kukaNkulunkulu, behamba ngokungasoleki kuyo yonke imiyalo nemithetho yeNkosi. Kepha babengenamntwana, ngoba u-Elisabethe wayeyinyumba, futhi bobabili base bebadala kakhulu ngeminyaka. Kwase kusithi, esenza umsebenzi wobupristi phambi kukaNkulunkulu ngokohlelo lwesigaba sakhe, ngokwesiko lomsebenzi wobupristi, inkatho yakhe yaba ngeyokushisa impepho lapho engena ethempelini leNkosi. Futhi sonke isixuku sabantu sasikhuleka ngaphandle ngesikhathi sokushiswa kwempepho. Luka 1:5–10.

Bonke abaprofethi bamele izinsuku zokugcina, futhi uZakariya wangena ethempelini, njengalokhu kwenza noHezekeli. Wayengowesigaba sesishiyagalombili sabapristi, okuphawula uphawu lwemiphefumulo eyisishiyagalombili eyayisemkhunjini kaNowa eyasuka ezweni elidala yaya ezweni elisha. Yena nomkakhe bobabili babengenacala, kodwa uZakariya wayezongabaza amazwi kaGabriyeli. Inhlango yamaMillerite yaqala njengeyamaFiladelfiya (abangenacala) kodwa yaguqukela kweyamaLawodikeya ngo-1856. Ezinsukwini zokugcina, umlayezo wengelosi

ungumlayezo wengelosi yesithathu, futhi umlayezo kaGabriyeli kuZakariya umele umlayezo wengelosi yesithathu futhi futhi umlayezo ka-Eliya, njengalokhu umelwe nguJohane uMbhapathizi.

Kwase kubonakala kuye ingelosi yeNkosi imi ngakwesokunene se-altare lempepho. Kwathi uZakariya eyibona, wakhathazeka, kwamehlela ukwesaba. Kodwa ingelosi yathi kuye, Ungesabi, Zakariya, ngokuba umkhuleko wakho uzwiwe; umkakho u-Elisabethe uzakukuzalela indodana, uyibize ngegama elinguJohane. Wena uyakuba nokuthokoza nenjabulo; abaningi bayakuthokoza ngokuzalwa kwayo. Ngokuba iyakuba nkulu emehlweni eNkosi, ingaphuziwayini nasiphuzo esinamandla; iyakugcwaliswa ngoMoya oNgcwele, kusukela esiswini sikanina. Abaningi kubantwana bakwa-Israyeli iyakubaphendulela eNkosini uNkulunkulu wabo. Iyakuya phambi kwayo inomoya namandla ka-Eliya, ukuze iphendulele izinhliziyi yawoyise kubantwana, nabangalaleli ekukhalipheni kwabalungileyo; ilungisele iNkosi isizwe esilungisiweyo. UZakariya wayesethi kuyo ingelosi, Ngiyakukwazi kanjani lokhu na? ngokuba mina ngiyindoda endala, nomkami usekhulile kakhulu ngeminyaka. Ingelosi yaphendula yathi kuye, Mina nginguGabriyeli, omi phambi kukaNkulunkulu; ngithunyiwe ukuba ngikhulume kuwe, ngikutshele lezi zindaba ezinhle. Luka 1:11–19.

UZakariya wangabaza ukuthi umlayezo ka-Eliya ozayo wawuzogcwaliseka.

Bhekani, ngiyakuthumela kini u-Eliya umprofethi ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi; yena uyophendulela inhliziyi yawoyise kubantwana, nenhliziyi yabantwana koyise, funa ngize ngishaye umhlaba ngesiqalekiso. Malaki 4:5, 6.

USista White, emongweni wokubekwa uphawu kukaHezekeli wesahluko sesishiyagalolunye, uveza ukuthi kungani ubuholi bebandla lamaSeventh-day Adventist laseLawodikeya babufanekiselwa ukungakhulwa kukaZakariya.

Labo bantu abangazizwa bedabukile ngenxa yokwehla kwabo ngokomoya, futhi abangakhali ngezono zabanye, bayakushiywa bengenalo uphawu lukaNkulunkulu. INkosi iyala izithunywa zayo, amadoda anezikhali zokubulala ezandleni zawo, ithi: “Mlandeleni phakathi komuzi, nibulale; iso lenu malingagodli, futhi ningabi nasihawu; bulalani ninyamalalise ngokuphelele abadala nabasha, izintombi, nezingane ezincane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale engcwelengcwele yami. Khona baqala ngamadoda amadala ayengaphambi kwendlu.”

“Lapha siyabona ukuthi ibandla—indawo engcwele yeNkosi—kwaba ngelokuqala ukuzwa isibhaxu solaka lukaNkulunkulu. Amadoda amadala, lawo uNkulunkulu ayewanike ukukhanya okukhulu futhi ayemi njengabalindi bezintshisekelo zomoya zabantu, ayephule ukwethembeka kwawo. Ayethathe isikhundla sokuthi akudingeki silindele izimangalisano nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zangaphambili. Izikhathi seziguqile. Lawo mazwi aqinisa ukungakhulwa kwawo, futhi athi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inomusa kakhulu ukuba ivakashele abantu bayo ngesahlulelo. Kanjalo ‘Ukuthula nokulondeka’ kuyisikhalo esivela kubantu abangasoze baphinde baphakamise izwi labo njengecilongo ukuze babonise abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ezingafunanga

ukukhonkotha yizo ezizwa impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, izintombi, nabantwana abancane bonke bayabhubha ndawonye.” Testimonies, volume 5, 211.

UZakariya wakungabaza umlayezo wengelosi yesithathu, okuwumlayezo ka-Eliya ophinda umlando kaJohane uMbhapathizi kanye nomlando kaWilliam Miller.

Izinyanga Ezinhlanu

U-Elisabeth wafihla ukukhulelwa kwakhe izinyanga ezinhlanu.

Kwathi emva kwalezo zinsuku umkakhe u-Elisabethi wakhulelwa, wazifihla izinyanga eziyisihlanu, ethi: INkosi ingenzele kanje emihleni engangibheke ngayo, ukuba isuse ihlazo lami phakathi kwabantu. Ngenyanga yesithupha ingelosi uGabriyeli yathunywa nguNkulunkulu emzini waseGalile obizwa ngokuthi iNazareth. Luka 1:24–26.

UZakariya wayengowesigaba sesishiyagalombili sabapristi, okuhambisana nokusokwa kwendodana yakhe uJohane ngosuku lwesishiyagalombili, laphe uZakariya ayeyokhuluma khona futhi. Yena nendodana yakhe uJohane bamele imiphefumulo eyisishiyagalombili eyayisemkhunjini kaNowa, eyayifihliwe ekufeni okwalethwa ngamanzi kazamcolo izinyanga ezinhlanu, noma izinsuku eziyikhulu namashumi amahlanu. Lezo zinsuku eziyikhulu namashumi amahlanu zokukhulelwa nezamanzi kazamcolo zihambisana nezikhathi ezimbili zezinyanga ezinhlanu ezikuSambulo isahluko sesishiyagalolunye.

UZakariya nendodana yakhe uJohane nabo futhi bamele isikhathi laphe ibandla lesikhombisa laseLawodikeya lidlulela ebandleni lesishiyagalombili laseFiladelfiya. Kusukela enkonzweni kaZakariya ngesikhathi sesigaba sesishiyagalombili kuze kufike ekusokweni kwendodana yakhe uJohane ngosuku lwesishiyagalombili, lokhu kumelela inkathi yesiprofetho laphe inani lesishiyagalombili lichaza kokubili isiqalo nesiphetho. Ngaphakathi kwaleyo nkathi yesiprofetho kunesikhathi sezinyanga ezinhlanu esimele isikhathi sokucasha.

“Ukukhuluma” kwesiprofetho kukhomba umthetho weSonto oza maduzane, ngakho uZakariya uyakhuluma ngesikhathi somthetho weSonto, laphe indodana yakhe ibekwa uphawu, njengoba kufanekiswa isenzo sokusoka. Kulowo mlando, ngaphambi komthetho weSonto laphe uZakariya ekhuluma khona, ekupheleni kwezinyanga ezinhlanu, ngenyanga yesithupha uMariya uvakashela u-Elisabethe, futhi uMoya oNgcwele ugcoba u-Elisabethe, yena njengowesifazane omele ukugcotshwa kwebandla likaNkulunkulu ezinyangeni ezine ngaphambi komthetho weSonto oza maduzane.

Kwathi ngalezo zinsuku uMariya wasuka, waya ngokushesha ezweni elinezintaba, emzini wakwaJuda; wangena endlini kaZakariya, wabingelela u-Elizabhehi. Kwase kusenzeka ukuthi, laphe u-Elizabhehi ezwa ukubingelela kukaMariya, umntwana wagxuma esizalweni sakhe; u-Elizabhehi wagwaliswa ngoMoya oNgcwele; wamemeza ngezwi elikhulu, wathi: Ubusisiwe wena phakathi kwabesifazane, futhi ubusisiwe isithelo sesizalo sakho. Futhi lokhu ngikuphi mina, ukuba unina weNkosi yami eze kimi na? Ngokuba bheka, kuthe nje izwi lokubingelela kwakho lifika ezindlebeni zami, umntwana wagxuma ngokuthokoza esizalweni sami. Futhi ubusisiwe lowo owakholwa; ngokuba kuzafezeka lokho akutshelwayo okuvela

eNkosini. Luka 1:39–45.

Ekupheleni kwezinyanga ezinhlanu, u-Elisabetha wakhuluma noMariya “ngezwi elikhulu,” edumisa ukukholwa kukaMariya emlayezweni kaGabriyeli, okuyinto ezinsukwini zokugcina engumyalezo wengelosi yesithathu. Umyeni ka-Elisabetha, uZakariya, wayengakhawanga, kodwa uMariya wakhulwa. UMariya wezwa umyalezo kaGabriyeli ezinyangeni ezinhlanu emva kukaZakariya, ngakho ukukholwa kwakhe engelosini yesithathu kuphawulwa njengokufika emva kokwambulwa komyalezo ofihlekile wezinyanga ezinhlanu. Umyalezo ofihlekile wezinyanga ezinhlanu ezinsukwini zokugcina uyizinyanga ezinhlanu zokuqala zesAmbulo isahluko 9 ivesi 5. UMariya umelela ibandla lezinsuku zokugcina elamukela umyalezo wengelosi yesithathu, ohlanganisa ukwambulwa okukhethekile kwezinyanga ezinhlanu ngaphambi nje kokuba ukufundiswa komthetho weSonto ozayo masinyane kufike cishe ezinyangeni ezine kamuva.

Ezingqophamlando zokuvakashela kukaMariya, umnyakazo wezingelosi zokuqala nezesibili, omelwe nguZakariya no-Elizabethhe, uxhumana nomnyakazo wengelosi yesithathu omelwe nguMariya noJosefa. UZakariya umele isikhulu esivela ebandleni elalingakhulwa umlayezo wengelosi yesithathu, kanti uJosefa umbazi umele umnyakazo omelwa ngumsebenzi wokuzisekela. Ubu-Adventist buphela njengoba baqala, futhi baqala njengomnyakazo, hhayi njengohlelo lwebandla oluhleliwe. Umnyakazo wabantu abayizinkulungwane eziyikhulu namashumi amane nane ezine, omelwe nguJosefa, uMariya noKristu, uyizihlobo eziqondile zomnyakazo wamaMillerite omelwe nguZakariya, u-Elizabethhe noJohane, futhi ukungakhulwa kuka-1863 kumelwe nguZakariya. U-1863 umele ukungakhulwa imilayezo yezingelosi zokuqala nezesibili, futhi umnyakazo wengelosi yesithathu umele ukukholwa kukaMariya.

“Izingelosi zathunywa ukuba zisize ingelosi enamandla evela ezulwini, futhi ngezwa amazwi ayebonakala ezwakala yonke indawo, ethi, ‘Phumani kuye, bantu baMi, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuba ningamukeli ezinhlungwini zakhe. Ngokuba izono zakhe sezifikile ezulwini, noNkulunkulu uzikhumbulile iziphambeko zakhe.’ Lo myalezo wabonakala uysisengezo emlayezweni wesithathu, uhlanganiswa nawo njengoba ukukhala kwaphakathi kwamabili kwahlangana nomlayezo wengelosi yesibili ngowe-1844. Inkazimulo kaNkulunkulu yahlala phezu kwabangwele ababebekezela belindile, futhi ngesibindi banikeza isixwayiso sokugcina esinesizotha, bememezela ukuwa kweBhabhiloni futhi bebiza abantu bakaNkulunkulu ukuba baphume kulo ukuze baphunyuke esahlulelweni salo esesabekayo.” Early Writings, 277.

Ukuhlanganiswa kwemiyalezo emibili kufanekiselwa nguMariya evakashela u-Elizabethhe, futhi lelo qophelo lafika lapho izinyanga ezinhlanu ezifihliwe zembulwa. Lelo qophelo yilapho iziprofetho ezimbili zihlangana khona futhi zimenyezelwe ndawonye. Esinye samenyezelwa ngu-Elizabethhe kanti esinye samenyezelwa nguMariya. Ukuhlangana kwemiyalezo emibili kuveza isikhathi lapho ukukhala kwaphakathi kwamabili kuhlangukhona nesigijimi sengelosi yesibili, futhi lokho kwenzeka emlandweni wamaMillerite emhlanganweni wekamu lase-Exeter.

Ngemva kokuba u-Elizabethhese kuba uMariya benikeze izimemezelo zabo, “UMariya wahlala naye cishe izinyanga ezintathu, wabuyela endlini yakhe.” Luka 1:56. Isikhathi sezinsuku ezingamashumi ayisithupha nesithupha kusukela e-Exeter kuze kube ngu-Okthoba 22, 1844

simelwe yilezo zinyanga ezine, ezaphetha ngomthetho weSonto oseduze ukufika, lapho uZakariya akhuluma khona. Lezo zinyanga ezine zimelela isikhathi sokumenyezelwa kombiko wokukhala kwaphakathi kwamabili, ofika emva kombiko wezinyanga ezinhlanu ezifihlekile.

Imilayezo emibili emlandweni wamaMillerite kwakuyeyezingelosi zokuqala neyesibili, futhi umlayezo wengelosi yokuqala wanikwa amandla ngokugcwaliseka kwesiprofetho sesikhathi esaqala ngenkathi yezinyanga ezinhlanu, eyayifihlwe ngokwengxenye kwaze kwaba yizinsuku eziyishumi ngaphambi kokugcwaliseka kwaso ngo-Agasti 11, 1840, njengoba kwabekwa nguJosiah Litch. Ukunikezwa kwamandla komlayezo wengelosi yesibili kwakuwukulunga kwesibikezelo esingalungile sika-1843, okwenzeka emhlanganweni wasekamu wase-Exeter, njengoba kwabekwa nguSamuel Snow.

Ukumenyezelwa komlayezo ophindwe kabili wesimemezelo saphakathi kwamabili kumelwe njengesikhathi esifushane ngaphambi kokuba umnyango uvalwe, okuyinto endabeni kaNowa eyavulela isikhathi sezinyanga ezinhlanu esaphela ngomkhumbi usuhlezi phezu kwentaba i-Ararati. Isikhathi sokumenyezelwa kwesimemezelo saphakathi kwamabili siza ngemva kokwambulwa kwezinyanga ezinhlanu ezifihliwe, okwafika ezinsukwini eziyishumi ngaphambi kuka-August 11, 1840, futhi safika futhi ngemva kokuba iNkosi isuse isandla saYo ezibalweni eyayizimbozile eshadini lika-1843. Izinsuku eziyishumi zika-August 1 kuya ku-11 zihambisana nezinsuku ezingamashumi ayisithupha nesithupha ukusuka e-Exeter kuya ku-October 22, 1844, futhi ubufakazi obuphindwe kabili bukhomba ukwambulwa kwezinyanga ezinhlanu ezifihliwe, okuhambisana nokulungiswa kokumenyezelwa okungesikho okwadala ukudumala kokuqala, futhi kwenzeka ngesikhathi uMariya ehlangana futhi ebingelela u-Elisabethi enyangeni yesithupha.

Emthethweni weSonto, i-United States ikhuluma njengodrako, imbongolo yamaSulumane iyakhuluma, futhi umbono kaHabakuki ukhuluma ngomlomo kaJeremiya, kaZakariya, nokaHezekeli. Emthethweni weSonto uHezekeli uyisibonakaliso, ngaleyo ndlela emele uphawu oluphakanyiswayo emthethweni weSonto. Ezimbili kwezingu-yisishiyagalolunye izikhombo zegama elithi “isibonakaliso” encwadini kaHezekeli zikhomba “amaSabatha” njengesibonakaliso sokungcweliswa esimela ukuhlanganiswa kobuNkulunkulu nobuntu.

Kepha ngasebenzela ngenxa yegama lami, ukuze lingangcoliswa phambi kwabezizwe, ababephakathi kwabo, emehlweni abo engaziveza kubo, ngokubakhipha ezweni laseGibhithe. Ngakho ngabakhipha ezweni laseGibhithe, ngabangenisa ehlane. Futhi ngabanika izimiso zami, ngababonisa nezahlulelo zami, umuntu okuthi uma ezenza, aphile ngazo.

Ngaphezu kwalokho ngabanika namasabatha ami, ukuba abe uphawu phakathi kwami nabo, ukuze bazi ukuthi mina nginguJehova ongabahlukanisela ubungcwele. Kepha indlu ka-Israyeli yangihlubuka ehlane: ayihambanga ngezimiso zami, yadelela izahlulelo zami, okuthi uma umuntu ezenza, aphile ngazo; futhi yawangcolisa kakhulu amasabatha ami; ngase ngithi ngizothululela ulaka lwami phezu kwabo ehlane, ngibaqede. Kepha ngenxa yegama lami, ukuze lingangcoliswa phambi kwabezizwe, emehlweni abo engabakhipha kubo. Kodwa ngaphinda ngaphakamisa isandla sami kubo ehlane, ukuthi angiyikubangenisa ezweni engangibanike lona, elichichima ubisi noju, eliyinkazimulo yamazwe onke; ngoba badelela izahlulelo zami, abahambanga ngezimiso zami, kodwa bangcolisa amasabatha ami; ngokuba

inhliziyi yabo yalandela izithombe zabo. Nokho iso lami labazwela ukuba ngingababhuhisi, angibaqedanga ehlane. Kepha ngathi kubantwana babo ehlane, Ningahambi ngezimiso zawoyihlo, ningagcini izahlulelo zabo, ningazingcolisi ngezithombe zabo: Mina nginguJehova uNkulunkulu wenu; hambani ngezimiso zami, nigcine izahlulelo zami, nizenze; Ningcwelise amasabatha ami; futhi ayakuba uphawu phakathi kwami nani, ukuze nazi ukuthi mina nginguJehova uNkulunkulu wenu. Hezekeli 20:9–20.

UHezekeli umelela ibhanela labayizinkulungwane eziyikhulu namashumi amane nane nane, futhi uphawu lobuNkulunkulu obuhlanganiswe nobuntu luyizi“sabatha” zeNkosi. UHezekeli uyisibonakaliso ekuqaleni kokuvinjezelwa, futhi uyisibonakaliso ekubhujisweni kweJerusalema, lapho ephakanyiswa njengobhanela. Ekuqaleni kokuvinjezelwa, labo abenqaba ukubona nokuzwa, abangcolisa izi“sabatha” zaKhe, nabo bayisibonakaliso.

Kwase kufika kimi abathile kubadala bakwa-Israyeli, bahlala phambi kwami. Izwi leNkosi lase lifika kimi, lathi: Ndodana yomuntu, laba bantu bamise izithombe zabo enhliziyweni yabo, babeka isikhubekiso sobubi babo phambi kobuso babo; ngivume yini ukuba babuze kimi nakancane? Ngakho khuluma kubo, uthi kubo: Isho kanje iNkosi uJehova: Wonke umuntu wendlu ka-Israyeli omisa izithombe zakhe enhliziyweni yakhe, abeke isikhubekiso sobubi bakhe phambi kobuso bakhe, aze eze kumprofethi; mina Jehova ngiyakumphendula lowo oza kimi ngokwenqwaba yezithombe zakhe; ukuze ngibambe indlu ka-Israyeli enhliziyweni yabo uqobo, ngokuba bonke baphambukile kimi ngenxa yezithombe zabo.

Ngakho-ke yisho kuyo indlu ka-Israyeli uthi: Isho kanje iNkosi uJehova: Phendukani, nibuye ezithombeni zenu; futhi niphendule ubuso benu nibushiye kude nazo zonke izinengiso zenu. Ngokuba yilowo nalowo wendlu ka-Israyeli, noma owezizwe ohlala kwa-Israyeli, ozehlukanisa nami, amise izithombe zakhe enhliziyweni yakhe, abeke isikhubekiso sobubi bakhe phambi kobuso bakhe, bese eza kumprofethi ukuba abuze ngami kuye; mina Jehova ngiyakumphendula mina uqobo lwami. Futhi ngiyakubhekisa ubuso bami kulowo muntu, ngimenze isibonakaliso nesaga, ngimnqume phakathi kwabantu bami; khona niyakukwazi ukuthi mina nginguJehova. Futhi uma umprofethi edukisiwe lapho ekhuluma into, mina Jehova ngimdukisile lowo mprofethi, ngelule isandla sami phezu kwakhe, ngimbhubhise phakathi kwabantu bami u-Israyeli. Futhi bayakuthwala isijeziso sobubi babo: isijeziso somprofethi siyakuba njengokujeziswa kwalowo omfunayo; ukuze indlu ka-Israyeli ingabe isaduka kimi, futhi ingabe isazingcolisa ngazo zonke iziphambeko zayo; kodwa ibe ngabantu bami, nami ngibe nguNkulunkulu wabo, isho iNkosi uJehova. Hezekeli 14:1–11.

ENashville, labo abangaphakathi ebandleni lamaSeventh-day Adventist laseLawodikeya abangakhawanga njengoba kwenza uZakariya; labo “ababambe isikhundla sokuthi asidingi ukulindela izimangaliso nokubonakaliswa okuphawulekayo kwamandla kaNkulunkulu njengasezinsukwini zangaphambili,” njengoba kufanekiswa ngu-1840 kuya ku-1844, bayobhekana nalabo abangaphandle kwe-Adventism mayelana nokuthi kungani behlulekile ukunikeza isixwayiso. Baphenduka “isibonakaliso” somyalezo wokuthula nokulondeka okungamanga, ophawula ukwehlukaniswa kwabahlakaniphileyo nabayiziwula njengoba kufanekiswa amatende amabili aphikisanayo emhlanganweni wekamu lase-Exeter. Bathwala “isibonakaliso” sokukhonza izithombe nokuvukela, kuyilapho uHezekeli ethwala umyalezo weqiniso wesixwayiso

sesiprofetho. Ekupheleni kokuvinjezelwa, lapho iJerusalema ibhujiswa, okufanekisela umthetho weSonto, isibonakaliso sokuvukela siyisibonakaliso sesilo futhi isibonakaliso sokulalela siwuphawu lukaNkulunkulu.

Isikhathi somusa sivaliwe ngokuphelele ku-Adventism emthethweni weSonto, futhi kukhona uphawu lwabalungileyo nolwababi oluphawuliwe lapho. Ukuvalwa kwesikhathi somusa emthethweni weSonto osuzayo ngokushesha kufanekisela ukuvalwa kwesikhathi somusa lapho uMikayeli esukuma, futhi lapho uphawu lokufa kwezixuku eziningi lumelwe nguGogi noMagogi.

Futhi abahambi abadabula izwe, lapho noma ubani ebona ithambo lomuntu, uyakumisa uphawu ngase kwalo, kuze kube yilapho abangcwabi sebelingcwabile esigodini saseHamongogi. Kanti negama lomuzi liyakuba yiHamona. Kanjalo bayakulihlanza izwe. Hezekeli 39:15, 16.

Isibonakaliso sesivumelwano sikhonjiswa esahlukweni samashumi amathathu nesikhombisa sikaHezekeli, lapho isigodi samathambo afileyo sivuselwa ekuphileni khona, futhi izinti ezimbili zihlanganiswa. Amathambo avuselwa ekuphileni ngomlayezo wobuSulumane, omelelwa yimimoya emine, ngaleyo ndlela kufanekiswa u-11 Agasti 1840. Izinti ezimbili zihlanganiswa zibe munye, ngaleyo ndlela kumele ukuhlanganiswa komlayezo wengelosi yesibili nomlayezo wokukhala kwaphakathi kwamabili. Amathambo awukunikezwa amandla kwengelosi yokuqala, kanti izinti ezimbili zingukunikezwa amandla kwengelosi yesibili. Emva kwalokho abantu bakaNkulunkulu bangabantu Bakhe besivumelwano abakhethiweyo bezinsuku zokugcina, abamelelwa nguJohane, njengabayikhulu namashumi amane nane ezinkulungwane.

Ngaphezu kwalokho ngiyakwenza nabo isivumelwano sokuthula; siyakuba yisivumelwano esiphakade kubo; ngiyobabeka, ngibandise, ngimise indawo yami engcwele phakathi kwabo kuze kube phakade. Itabernakele lami nalo liyakuba nabo; yebo, mina ngiyakuba nguNkulunkulu wabo, bona babe ngabantu bami. Izizwe ziyakwazi ukuthi mina Jehova ngingongcwelisayo u-Israyeli, lapho indawo yami engcwele iyakuba phakathi kwabo kuze kube phakade. Hezekeli 37:26–28.

Ukuhlanganiswa kobuNkulunkulu nobuntu kuvezwa ngezindlela eziningi eZwini likaNkulunkulu, futhi omunye umfanekiso ubonakala lapho “inqaba yomphefumulo” etholakala ngaphakathi kwemvelo ephakeme yomuntu ixhunywa enqabeni yendlu engcwele kaNkulunkulu. Lapho igumbi lesihlalo sobukhosi lasezulwini, elimele inqaba kaNkulunkulu, lihlanganiswa nenqaba yemvelo ephakeme yomuntu, abantu bakaNkulunkulu “bayangcweliswa,” futhi Uhlala “phakathi kwabo kuze kube phakade.”

Ngemva kwesahluko samashumi amathathu nesikhombisa uHezekeli wethula izahluko zamashumi amathathu nesishiyagalombili namashumi amathathu nesishiyagalolunye, lapho ekhuluma khona ngoGogi noMagogi njengezimpawu zehlangano ehlangene yesintu esingaphandle kwabantu bakaNkulunkulu abakhethiweyo besivumelwano. Esahlukweni samashumi amane, abantu besivumelwano besahluko samashumi amathathu nesikhombisa bavezwa njengethempeli eligcwalisa umhlaba wonke. Izahluko zamashumi amathathu nesishiyagalombili kuya kwamashumi amane zimelela ukuvuka kwabantu bakaNkulunkulu besivumelwano ezinsukwini

zokugcina, njengoba kumelwe yizinombolo 38 no-40.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.