

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodisiya - Inombolo Yesihlanu

Kuyoze Kube Nini? Uphawu Lwesihlanu Njengoba kubonisiwe yiKhathalogi Yezikhathi, kwakudingeka kube khona ukujika komlando womhlaba eminyakeni embalwa ngaphambi kuka-1844. Mayelana nalokhu uNkulunkulu uthe ngoHezekeli: “Mntanendoda, uyini lo musho eninawo ezweni lakwa-Israyeli, othi, Izinsuku ziyelulwa, nombono wonke uyaphela? Ngakho yisho kubo, Usho kanje uJehova uNkulunkulu, ngiyakuwuqeda lo musho, bangabe besawusebenzisa kwa-Israyeli; kepha yisho kubo ukuthi, Izinsuku seziseduze, nokugcwaliseka kombono wonke. Ngokuba akusayikuba khona nombono oyize, noma ukuvumisa okuyisicaba phakathi kwendlu ka-Israyeli. Ngokuba mina nginguJehova; ngiyakukhuluma, nezwi engiyakulikhuluma liyakwenziwa; aliyikulibaziseka futhi...” (Hez. 12:22-25). Lomusho wawusetshenziswa emihleni kaHezekeli mayelana nombono owanikezwa ngeBhabhiloni. Kodwa wawunokusetshenziswa okukhethekile ezinsukwini zethu. Ngemva koDumazeko Olukhulu ka-1844, abantu baqala ukuhlekisa ngombono besho ngokubhuqa ukuthi “Isikhathi sesihambe, iNkosi ayikafiki, ngakho umbono ungasemva naphakade.” Ngenxa yalokhu, isiprofetho sikaHezekeli sasifanele ukugcwaliseka ezinsukwini zethu, lapho “ukujuquka komlando womhlaba” kwakuzoletha ukuqondisisa kombono. Futhi amazwi akhe afaka lesi sitatimende: “Lolu bubu lwendlu ka-Israyeli lukhulu kakhulu... ngoba bathi, UJehova ulahlekile izwe, noJehova akaboni” (Hez. 9:9). Lokhu kwakunjalo ngokomoya. Kwakukhona “ukwelulwa kwezinsuku” noma ukubambezeleka ekubuyeni kukaKristu, futhi ngenxa yalokho iningi laqala ukwehlisa ukholo. Kodwa uNkulunkulu wamemezela ukuthi umbono wawungeke ulibaziseke. “Izinsuku seziseduze, nokugcwaliseka kombono wonke.” Ngakho-ke umbono wesihlanu wophawu ungowalabo ababephila ngesikhathi sokubambezeleka. “Kwathi evula uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababebulewe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababebubambe. Bamemeza ngezwi elikhulu, bethi: Koze kube nini, Nkosi Engcwele neQiniso, unghluleli, ungaphindiseli igazi lethu kwabakhileyo emhlabeni na? Base benikwa ngamunye izingubo ezimhlophe; kwathiwa kubo mabaphumule isikhashana, kuze kugcwaliseke inani lezinceku kanye nabazalwane babo, labo ababeyakubulawa njengabo” (IsAm. 6:9-11). Le mifanekiso ayisho ukuthi labo abangcwele ababulawa babekhona

ngokoqobo ngaphansi kwe-altare ezulwini, noma ukuthi imiphefumulo engenamzimba iyakhala. Kungokomfanekiso, njengokuthi igazi lika-Abela "lakhala" lisemhlabathini (Gen. 4:10). Laba bafela ukholo babefanele ukuvuswa, kodwa kwakubhekiswe kubo njengabacela impindiselo ngenxa yesahlulelo sikaNkulunkulu. Umbuzo othi "Koze kube nini?" uwumbuzo wesikhathi. Ubonisa ukuthi ngemva kuka-1844 kwakusazoba khona isikhashana sokulinda ngaphambi kokuthi uNkulunkulu aqede umsebenzi waKhe futhi alethe ukwahlulela kwababi. Lokhu kuvumelana nehubo lomphrofethi uHabakuki: "Ngokuba umbono usesele ngesikhathi esimisiweyo, ushesha uya ekupheleni, awuyikuqamba amanga; noma ubambezeleka, yilinde, ngokuba uyakufika nokufika, awuyikwephuza" (Hab. 2:3). Kwakho konke lokhu, umyalezo wawuthi uNkulunkulu akakhohlwanga abantu baKhe. Naphezu kokubambezeleka, naphezu kokuhlekwa usulu, naphezu kokushushiswa, wayesazobahlambulula, abanike izingubo ezimhlophe, futhi ekugcineni aphindisele igazi labo. Kodwa kwakufanele "baphumule isikhashana," ngoba kwakusenezinyathelo ezengeziwe emsebenzini wensindiso ezazisazogcwaliseka ngaphambi kokuphela. Ngakho uphawu lwesihlanu lukhomba esikhathini ngemva kuka-1844, ngesikhathi lapho abantu bakaNkulunkulu bekhala, "Koze kube nini?" futhi befanele baphile ngokukholwa ngenkathi belindile ukuba umbono ugcwaliseke ngokuphelele.

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Lapho "ukukhanya kwaleso sikhathi kunikezwa" kuyamukelwa noma kunqatshwe. Ukuhlukaniswa okwenziwayo lapho ukukhanya kwethulwa kuwumsebenzi wevangeli laphakade, elingahlanganisi nje kuphela ukubekwa uphawu kwabantu bakaNkulunkulu, kodwa futhi nokwehlukaniswa kukakolweni nokhula. Inqubo yokugcina yokuvivinywa nokwehlukaniswa yaqala ngo-9/11, lapho umbuzo wesiprofetho ubuza khona ukuthi, "kuze kube nini?" kuthi impendulo yesiprofetho ithi, "kuze kube umthetho weSonto." Ukukhulunywa kokugcina ngophawu oluthi "kuze kube nini" kutholakala ophawini lwesihlanu encwadini yeSambulo.

Kwathi esevule uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababebulelwe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababebubambebele; bakhala ngezwi elikhulu, bethi: Koze kube nini, Nkosi, engcwele neyiqiniso, ungakahluleli futhi ungakaziphindiseleli igazi lethu kulabo abakhileyo emhlabeni na?

Futhi ngamunye wabo wanikwa izingubo ezimhlophe; kwase kuthiwa kubo mabaphumule isikhashana nje, kuze kugcwaliseke nabakhonzi abakanye nabo kanye nabafowabo, ababeyakubulawa njengabo. IsAmbulo 6:9–11.

Ukuphefumulelwa kubeka impendulo yombuzo othi “kuze kube nini” obuzwe “yimiphefumulo yalabo ababulawa” esikhathini esizayo, lapho sekuqoqeka iqembu lesibili labafela inkolo ngaphansi kobupapa. Lokho kuqala emthethweni weSonto, futhi ngenxa yalesi sizathu uDade White ukhomba isahluko seshumi nesishiyagalombili sencwadi yesAmbulo njengokugcwaliseka kweqembu lesibili labafela inkolo. Kukhona “amazwi” amabili emavesini amahlanu okuqala; izwi lokuqala liphawula u-9/11, kanti izwi lesibili libiza amadoda nabesifazane ukuba baphume eBhabhiloni emthethweni weSonto. UDade White ukhomba uphawu lokuthi “kuze kube nini” ophawini lwesihlanu kanye namavesi amahlanu okuqala esAmbulo 18 ukuze achaze u-9/11 kuze kufike emthethweni weSonto. Ukugxila akukho ekuhlukanisweni nasekubekweni uphawu kwabantu bakaNkulunkulu, kodwa kusekwahlulelweni kobupapa ngenxa yokubulala abafela inkolo bomlando owedlule nalabo bafela inkolo ngesikhathi senhlekelele yomthetho weSonto abahlanganisa iqembu lesibili labafela inkolo ngaphansi kobupapa.

“Lapho uphawu lwesihlanu luvulwa, uJohane uMambuleli embonweni wabona ngaphansi kwe-altare ibandla labo ababebulewe ngenxa yeZwi likaNkulunkulu nobufakazi bukaJesu Kristu. Emva kwalokhu kwalandela izigcawu ezichazwe esahlukweni seshumi nesishiyagalombili seSambulo, lapho labo abathembekile nabaqinisileyo bebizwa ukuba baphume eBabiloni. [Isambulo 18:1–5, kucashuniwe.]” Manuscript Releases, umqulu 20, 14.

Kuleyo enye indima lapho eveza khona abafel’ ukholo bophawu lwesihlanu kanye neqembu elizayo nelesibili labafel’ ukholo elipheleliswa ngesikhathi senhlekelele yomthetho weSonto, uthi lezo zigcawu “zaziyoba sesikhathini esizayo.” Amazwi amabili eSambulo ishumi nesishiyagalombili amelela “isikhathi esizayo.” Izwi lokuqala ekuqaleni ngo-9/11, nelwesibili ngesikhathi somthetho weSonto

“Kwathi lapho ivula uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababebulewe ngenxa yezwi likaNkulunkulu, nangenxa yobufakazi ababebubambile; base bekhala ngezwi elikhulu, bethi, Koze kube nini, Nkosi, Ongcwele noQinisileyo, unghahluleli, ungaphindiseli igazi lethu kulabo abahlezi emhlabeni na? Base benikwa yilowo nalowo izingubo ezimhlophe [Kwamenyezelwa ukuthi bamsulwa futhi bangcwele]; kwase kuthiwa kubo mabaphumule isikhashana nje, kuze kugcwaliseke nabo abayizinceku kanye nabo abafowabo, ababeyakubulawa njengabo’ [IsAmbulo 6:9–11]. Lapha uJohane waboniswa izigcawu ezingesizo ezangempela ngaleso sikhathi, kodwa ezazingeyakuba khona esikhathini esizayo.”

“IsAmbulo 8:1–4 sicashuniwe.” Manuscript Releases, ivolumu 20, 197.

USista White uxhumanisa ukugcwaliseka kokwakheka kweqembu lesibili labafeli benkolo nesikhathi esizayo, futhi kwenye indima ucaphuna iSambulo 18:1–5, eveza izwi elilodwa emavesini amathathu okuqala nelinye izwi emavesini amane nanhlanu. Izwi lokuqala liphawula u-9/11 lapho izakhiwo ezinkulu zaseNew York ziwa, kanti izwi lesibili lingumthetho weSonto lapho omunye umhlambi kaNkulunkulu ubizwa uphume eBhabhiloni. Endimeni yesibili ubhekisela eSahlukweni sesishiyagalombili seSambulo nasemavesini amane okuqala, aveza ukuvulwa kophawu lwesikhombisa, lapho amalahlwele asuswa e-altare ephonswa emhlabeni, okuhambisana nePentekoste, lapho umlilo wehla uvela ezulwini futhi wakhanyisa abafundi,

njengalokhu amatshe ayishumi nambili ka-Eliya akhanyiswa, nanjengoba kufanekiswa yizilimi zomlilo phezu kwabafundi.

Kuyoze Kube Nini? UZakariya noJohane

“Kuyoze kube nini” kuwuphawu lwesiprofetho lwesikhathi esisukela ku-9/11 kuze kube ngumthetho weSonto, esivezwe ngesifanekiso endabeni yeNtaba iKarmeli, emlandweni wamaMillerite kusukela ku-1840 kuya ku-1844, emlandweni kaMose kusukela esibhichongweni sesishiyagalombili kuya kweseshiyagalombili, ebufakazini babafel’ ukholo besiTywina sesihlanu, futhi kuZakariya kubuzwa umbuzo othi “kuyoze kube nini” kuze kube yilapho uNkulunkulu eba nesihawu phezu kweJerusalema elaliseBabiloni iminyaka engamashumi ayisikhombisa.

Ingelosi likaJehova laphendula, lathi: “O Jehova wamabandla, koze kube nini ungasayikuhawukela iJerusalema nemizi yakwaJuda, oyithukuthelele le minyaka engamashumi ayisikhombisa?”

UJehova wayiphendula ingelosi eyayikhuluma nami ngamazwi amahle nangamazwi enduduzo.

Ngakho ingelosi eyayikhuluma nami yathi kimi: Memeza, uthi: Usho kanje uJehova Sebawoti: Nginehawu elikhulu ngeJerusalema nangeZiyoni. Futhi ngithukuthele kakhulu ngezizwe ezizithembayo; ngokuba mina ngangithukuthele kancane nje, kodwa zona zaqhubekisela phambili ukuhlupheka. Ngakho-ke usho kanje uJehova: Sengibuyile eJerusalema ngomusa; indlu yami iyakwakiwa kulo, usho uJehova Sebawoti, futhi intambo yokukala iyakwelulwa phezu kweJerusalema. Memeza futhi, uthi: Usho kanje uJehova Sebawoti: Imizi yami isayakuchichima ngokuchuma; futhi uJehova usayakududuza iZiyoni, aphinde akhethe iJerusalema. Zakariya 1:12–17.

UDadewethu uWhite uqondanisa ngokuqondile “iminyaka engamashumi ayisikhombisa” kaZakariya, lapho u-Israyeli wasendulo ongokoqobo wayesebugqilini eBhabhiloni engokoqobo, neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kusukela ku-538 kuze kube ngu-1798, lapho u-Israyeli ongokomoya (amaKristu) wayesebugqilini eBhabhiloni engokomoya (ubuRoma Katolika).

“Ibandla likaNkulunkulu emhlabeni lalisebugqilini ngempela phakathi nalesi sikhathi eside sokushushiswa okungapheli, njengokuba nje abantwana bakwa-Israyeli babethunjwe eBhabhiloni ngesikhathi sokudingiswa.” Prophets and Kings, 714.

Ngo-1798, ekupheleni kweminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kwafika owokuqala emiyalezweni emithathu emelwe njengezingelosi kuSambulo ishumi nane. Owesibili wafika ngo-Ephreli 19, 1844, kanti owesithathu ngo-Okthoba 22, 1844. Umlando ofanekiselwa ngombuzo othi, “kuze kube nini,” usuka ku-9/11 uya emthethweni weSonto, futhi leso sikhathi safanekiselwa ekuqaleni kobu-Adventist enhlanganweni yamaMillerite kusukela ngo-Agasti 11, 1840 kuya ku-Okthoba 22, 1844. Leso sikhathi sifanekiswa ngokomfanekiso nguJohane umSambuli esahlukweni seshumi lapho uJohane edla incwadi encane eyayimnandi emlonyeni wakhe, kodwa yaba muncu esiswini sakhe.

Izwi engalizwa livela ezulwini laphinde lakhuluma nami, lathi: Hamba, uthathe incwadi encane evuliweyo esesandleni sengelosi emi phezu kolwandle naphezu komhlaba. Ngase ngiya engelosini, ngathi kuyo: Nginike incwadi encane. Yona yathi kimi: Yithathe, uyidle; iyakwenza isisu sakho sibe muncu, kodwa emlonyeni wakho iyakuba mnandi njengezinyosi. Ngase ngiyithatha incwadi encane esandleni sengelosi, ngayidla; emlonyeni wami yayimnandi njengezinyosi; kwathi sengiyidlile, isisu sami saba muncu.

Wasesethi kimi: Kumelwe uphinde uprofethe phambi kwabantu abaningi, nezizwe, nezilimi, namakhosi. IsAmbulo 10:8–11.

Umlando uJohane awubonisayo umelelwa yincwadi eyadliwayo, ngoba ukudla kwayo kwakumela amaMillerite efika ekuqondeni umlayezo kanye nolwazi lwawo ekumemezeleni lowo mlayezo. Ngakho-ke, lapho uJohane etshelwa ngokushesha emva kokuba lowo mlando usubekiwe ukuthi kumelwe aphrofethe futhi, ukuprofetha okukhonjwayo kungumlando ka-1840 kuya ku-1844. UJohane utshelwa ukuthi umlando wamaMillerite kusukela ku-1840 kuya ku-1844 uyaphindwa emlandweni wokuphela kwe-Adventism. Ngokushesha nje lapho uJohane etshelwa ukuthi kumelwe aphrofethe futhi, utshelwa ukuba alinganise ithempeli.

Ngase ngiphiwa umhlanga onjengenduku; ingelosi yema, yathi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, nalabo abakhonza kulo. Kepha igceke elingaphandle kwethempeli ulikhiphe, ungalilinganisi; ngoba linikwe abeZizwe; futhi bayakulinyathela ngezinyawo umuzi ongcwele izinyanga ezingamashumi amane nambili. IsAmbulo 11:1, 2.

Umsebenzi owanikwa ubu-Adventismu emva kuka-Okthoba 22, 1844, wamelelwa nguJohane njengokukala noma ukwakha ithempeli, ngokuvumelana nesithembiso esibekwe kuZakariya sokuthi “intambo yokulinganisa yayiyokwelulwa phezu kweJerusalema” futhi—ngokuba iNkosi “iyakukhetha futhi iJerusalema.” Umlando omelelwa ekuqaleni kobu-Adventismu ngenhlangano yaseFiladefiya yobu-Adventismu bamaMillerite uyaphindwa ekupheleni kobu-Adventismu ngenhlangano yaseFiladefiya yabayizinkulungwane eziyikhulu namashumi amane nane. Ekudumazekeni okukhulu kuka-Okthoba 22, 1844, kwaqala isikhathi esimelelwa ngokuthi “izinsuku zezwi lengelosi yesikhombisa.”

Kodwa ngezinsuku zezwi lengelosi yesikhombisa, lapho isiqala ukukhala, imfihlakalo kaNkulunkulu iyakube isiphelisiwe, njengalokho akumemezelayo ezincekwini zakhe, abaprofethi. IsAmbulo 10:7.

Umlayezo wawumnandi kumaMillerite lapho isiprofetho sesikhathi samaSulumane sosizi lwesibili sigcwaliseka njengoba nje amaMillerite ayesebikezele kusengaphambili ngaphambi kuka-August 11, 1840. Umlayezo waba munyu esiswini ekudumazekeni okukhulu kwango-October 22, 1844. Ngokushesha nje lapho uJohane eqeda ukuveza umlando ka-1840 kuya ku-1844, waziswa ukuthi kumelwe enze yona kanye le nto futhi (aprofethe). Wase etshelwa ukuba alinganise iJerusalema, futhi lapho ekwenza lokho wayezihlanganisa nesiprofetho sikaZakariya sokuthi iNkosi ikhetha iJerusalema. Kusukela ku-October 22, 1844 kuya phambili umlando wesiprofetho umelelwa “njengezinsuku zezwi lengelosi yesikhombisa.” “Izinsuku” zomlayezo (izwi) wengelosi yesikhombisa (usizi lwesithathu) zimelela inkathi yesikhathi lapho ubuNkulunkulu bukaKristu

babuzohlangukani unomphela nobuntu balabo ababemelwe ukuba babe yizinkulungwane eziyikhulu namashumi amane nane. Lowo msebenzi walibaziseka ngenxa yokuvukela kuka-1863, futhi ngo-9/11 ukukhala kwengelosi yesikhombisa (usizi lwesithathu) kwaqala futhi ukukhala.

Emlandweni ongcewele iNkosi yakhetha iJerusalema ukuba ibeke igama layo khona, futhi “igama” layo lingumlingiswa wayo. IJerusalema neSiyoni kubhekiselwa kukho nguZakariya lapho ethi, “Ngingehawu ngeJerusalema nangeSiyoni ngehawu elikhulu,” bese kulandela lokhu: “iNkosi isayakududuza iSiyoni, iphinde ikhetha iJerusalema.” ISiyoni iyaduduzwa lapho yamukela uMoya oNgcewele, ongu “Mduduzi.” Ukududuza kukaMoya oNgcewele kwaqala ngo-9/11 ngokuvumelana nokuphefumulela kukaKristu phezu kwabafundi emva kokwehla Kwakhe ekuboneni uYise emva kokuvuka Kwakhe. Ukubonakaliswa kukaMoya oNgcewele kwakhula kakhulu ngePhentekoste. Leso sikhathi saqala ngokuvuswa komnikelo wezithelo zokuqala, saphela ngomnikelo wezithelo zokuqala wePhentekoste, lapho umhlaba wonke khona-ke wezwa umlayezo.

Duduzeni, duduzeni abantu bami, usho uNkulunkulu wenu. Khulumani ngokududuza eJerusalema, nimemeze kulo, ukuthi impi yalo isiphelile, ukuthi ububi balo buthethelwe; ngokuba selamukele esandleni seNkosi okuphindwe kabili ngenxa yazo zonke izono zalo. U-Isaya 41:1, 2.

Izinkulungwane eziyikhulu namashumi amane nane ziyabekwa uphawu lapho “ububi bazo buthethelwa.” Lokhu kwenzeka ngaphambi nje komthetho weSonto njengoba ziphakanyiswa njengomnikelo wezithelo zokuqala zePentekoste, ngesikhathi zamukela ukuthululwa kukaMoya oNgcewele ngaphandle kwesilinganiso, njengoba abafundi babefanekiselwa ngePentekoste. Ukufafazwa kwemvula okwaqala ngo-9/11 kuba ukuthululwa okuphelele emthethweni weSonto. Emlandweni womnikelo wezithelo zokuqala ka-9/11 kuze kufike emnikelweni wezithelo zokuqala emthethweni weSonto, lapho izinkulungwane eziyikhulu namashumi amane nane zibekwa uphawu futhi zilungiselelwa njengomnikelo wokuphakanyiswa njengophawu kusukela emthethweni weSonto kuze kube sekupheleni komusa. Lowo mlendo umelelwa amavesi amathathu okuqala eSambulo ishumi neshiyagalombili amemezela ukuwa kweBabiloni, okuyisifanekiselo seBhayibheli esimelela “ukuphindwa kabili.”

Kwathi emva kwalezizinto ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; umhlaba wakhanyiswa yinkazimulo yayo. Yamemeza ngezwi elinamandla, yathi: Liwile, liwile iBhabhiloni elikhulu, selibe yindawo yokuhlala yamademoni, nesibaya sayo yonke imimoya engcolileyo, nesibaya sayo yonke inyoni engcolileyo nenyanyekayo. Ngokuba zonke izizwe ziphuze iwayini yolaka lobufebe balo, namakhosi omhlaba afebe nalo, nabathengisi bomhlaba baceba ngobuningi bokunethezeka kwalo. IsAmbulo 18:1-3.

Kuyo yonke imiBhalo, ukuphindaphindwa kwemisho noma kwamagama kumelela ukugcwaliseka okuphelele kokuwa kweBabiloni ezinsukwini zokugcina. Kuwuphawu luka-Alfa no-Omega, ohlale ebonakalisa ukuphela kwento ngokuqala kwento. Ukuwa okubili kweBabiloni kumelelwa njengoNimrode noBhelishasari. UNimrode wayeyisiqalo seBabiloni, lapho yayiseyibizwa ngokuthi iBabele kuphela. Ukuwa kukaNimrode kwakumela ukuwa kukaBhelishasari, futhi umlayezo wengelosi yesibili kanye nowengelosi yesAmbulo 18 uwukuthi ukuwa kukaNimrode ekuqaleni kweBabiloni kwakumela ukuwa kukaBhelishasari ekugcineni, ngokuba u-Alfa

no-Omega uhlala ebonakalisa ukuphela kwento ngokuqala kwento.

Umbhoshongo kaNimrode wehliswa njengophawu lokuwa kwakhe, futhi waba ngumfanekiso wokuwisa kweTwin Towers ngo-9/11. Ukuwa kukaBelishasari kwakuyilokho kubhala odongeni, okuphawula ukuphela kokubusa kweBabiloni kweminyaka engamashumi ayisikhombisa njengombuso wokuqala wesiprofetho seBhayibheli, ngaleyo ndlela kube ngumfanekiso wokuwisa kwe-United States ekupheleni “kweminyaka engamashumi ayisikhombisa” engokomfanekiso ka-Isaya amashumi amabili nantathu, “ngokwezinsuku zenkosi eyodwa,” emele umlando we-United States kusukela ngo-1798 kuze kube ngumthetho weSonto. Ukubhala odongeni kukaBelishasari kumelela isikhathi lapho udonga lokwahlukanisa ibandla nombuso luwela emthethweni weSonto, okuyilo kanye iphuzu lapho umbuso wesithupha wesiprofetho seBhayibheli uphela khona, njengoba noBelishasari abulawa ngalobo busuku kanye. Umbhalo wesandla odongeni ngumthetho obhaliwe ogumbuqela udonga lokwahlukanisa ibandla nombuso kuMthethosisekelo.

“Umlando” omelelwe kusukela ku-9/11 kuze kube ngumthetho weSonto, bese kuthi ngemva kwalokho kuze kufike ekuvalweni komusa wesintu nasezinhlehlweni eziyisikhombisa zokugcina, uyisikhathi somlando esifanekiselwa ngaphakathi kweZwi likaNkulunkulu ngokuphindaphindwa kwemisho noma kwamagama. Kuleso sikhathi uMoya oNgcwele uthululwa, kuqale ngokufafazwa kusukela ku-9/11 kuze kube ngumthetho weSonto, bese kuthi ngemva kwalokho kube ngukuthululwa okugcwele. UMoya oNgcwele umelelwe nguKristu njengo “Mduduzi” okwathi, lapho efika, wayezobonisa abantu bakaNkulunkulu zonke izinto.

Kepha uMduduzi, onguMoya oNgcwele, uBaba ayakumthuma ngegama lami, yena uyakunifundisa konke, anikhumbuze konke engikushilo kini. Johane 14:26.

UMoya oNgcwele udluliselwa kwabeyizinkulungwane eziyikhulu namashumi amane nane “ngamafutha egolide,” okuyiwona futhi “imvula,” futhi okuyiwo futhi “uMduduzi.” Lapho umelwe njengo “Mduduzi” uMoya oNgcwele ukhomba ukubonakaliswa okukhethekile koMoya oNgcwele.

Abantu bakaNkulunkulu bahlale benoMoya oNgcwele lapho behlangabezane nezimfuneko zevangeli, kodwa ngezikhathi zokuvuselelwa okungcwele kweqiniso, “njengaseminyakeni yakuqala,” lapho kuba khona ukubonakaliswa okukhethekile kukaMoya oNgcwele emzimbeni wobunye, uMoya oNgcwele uvezwa njengoMduduzi. Okubaluleke kakhulu, umzimba wobunye usebenza izinkumbulo zawo nguMduduzi njengoba “ebakhumbuza zonke izinto.” Lokhu kuqinisekisa ukuthi labo bantu abahlanganyela kulokho kubonakaliswa banolwazi lweqiniso, ngoba uMoya oNgcwele uhlanganyela emisebenzini yezingqondo zabo, ngokuba unethonya enqubweni yokucabanga njengoba eletha “zonke izinto” “enkumbulweni yenu.”

Inkumbulo yomuntu ihlangana nezinye izingxenye ezinjengokwahlulela, ukuhlakanipha, ukucabanga, nonembeza ukuze kwakheke imvelo ephakeme yomuntu, okuyiyo umphostoli uPawulu ayibiza ngokuthi “ingqondo.” Le mvelo ephakeme ingaba yingqondo yenyama, noma ibe yingqondo kaKristu.

Ngokuba ingqondo yenyama iyisitha kuNkulunkulu; ngoba ayizithobi emthethweni kaNkulunkulu, futhi ayinakukwazi nokukwazi ukwenza njalo. KwabaseRoma 8:7.

Ngokuba ngubani owaziyo umqondo weNkosi ukuba ayifundise? Kodwa thina sinomqondo kaKristu. 1 Korinte 2:16.

Imvelo engezansi, noma inyama, yakhiwe yizinhlelo zemizwa, zemizwelo, nezamahomoni ezihlotshaniswa nezinzwa, zona eziyizi“zindlela zomphefumulo.” Imvelo ephakeme yakhelwe ukuba ibuse phezu kwengezansi, ngakho-ke imelwe njengenqaba, futhi le nqaba ihlaselwa njalo yizinzwa (imvelo engezansi), futhi ukuhlasela kwenziwa ngokumelene nenqaba ngezindlela eziholela zingene enqabeni. Ngaphakathi enqabeni yemvelo ephakeme kukhona isikhungo somyalo, noma lokho uDade White akubiza ngokuthi inqaba yangaphakathi. Inqaba yangaphakathi iyindawo eNgcwelengcwele kunazo zonke ethempelini, elihlukaniswe laba yizingxenye ezimbili eziyisisekelo. Igceke liyinyama, noma imvelo engezansi, futhi ukungena egcekeni noma futhi ukudlulisa igazi endaweni engcwele kwakudinga ukudlula esihenqweni noma esiveyilini. Igceke livalelwe yiziveyili emikhawulweni yalo yomibili.

Ngendlela entsha nephilayo, asivulele yona, idabula esihenqweni, okungukuthi, inyama yakhe. Hebheru 10:20.

Indawo engcwele ihlukaniswe yaba izingxenye ezimbili; igceke nendlu engcwele. Indlu engcwele yona futhi ihlukaniswe yaba izingxenye ezimbili, njengokuba kunjalo ngemvelo ephakeme. Imvelo ephakeme yehlukaniseka yaba yizigaba ezimbili. Esinye salezo zigaba sifanekiselwa njengendawo engcwele, kanti esinye siyindawo eNgcwelengcwele. Indawo engcwele imelela imisebenzi yengqondo edingekayo ukuze isintu sikwazi ukusebenza, kodwa indawo eNgcwelengcwele iyindawo lapho uNkulunkulu nomuntu behlangana khona. Indawo eNgcwelengcwele iyigumbi lesihlalo sobukhosi sikaNkulunkulu, futhi labo abaphendukile bahlezi ezindaweni zasezulwini kanye noKristu.

Futhi usivuse kanye Naye, wasihlalisa kanye Naye ezindaweni zasezulwini kuKristu Jesu. Efesu 2:6.

Leli vesi lithathwe engxenyeni lapho, emavesini amaningana angaphambili kodwa ngokuphelele emgudwini ofanayo wokucabanga, uJesu ehlezi ezindaweni zasezulwini, njengoba kunjalo nangabantu Bakhe.

Awenza kuKristu, lapho emvusa kwabafuleyo, wamhlalisa ngakwesokunene sakhe ezindaweni zasezulwini. Efesu 1:20.

UKristu nabantu bakhe bahlezi ndawonye eNdaweni eNgcwele Kakhulu. UKristu waviruswa kwabafuleyo, wayesehlala ezindaweni zasezulwini, futhi nabantu bakhe bavusiwe, bahlaliswe egumbini lesihlalo sobukhosi leNdawo eNgcwele Kakhulu. UPawulu uveza ukuthi labo abavirusiwe evesini lesithupha bavusiwe esonweni evesini elandulelayo.

Noma sasifile ngenxa yezono, wasiphilisa kanye noKristu (ngomusa nisindisiwe), wasivusa kanye naye, wasihlalisa kanye naye ezindaweni zasezulwini kuKristu Jesu. Efesu 1:5, 6.

Ukugcwaliseka okuphelele kwalesi siqephu esivela kwabase-Efesu kungofakazi ababili besAmbulo ishumi nanye, ababili labo abavuswayo bese bethathwa bayiswe ezulwini njengophawu—kodwa futhi ukuze bahlaliswe ezindaweni zasezulwini. ENdaweni Engcwelengwele ofakazi ababili bamele isintu khona impela ebukhoneni bukaNkulunkulu, futhi ukulunga kwabo kokuhlaliswa lapho kuwuphawu umuntu ngamunye wabo analo. Lolo phawu luyisitembu sikaNkulunkulu, futhi isitembu sikaNkulunkulu simelela ukuthi umuntu usebe munye nobuNkulunkulu, futhi lesi sitembu simelwa iqiniso lokuthi uMduduzi, onguMoya oNgcwele, uhlala ngaphakathi eNdaweni Engcwelengwele yemvelo yabo ephakeme. INdawo Engcwelengwele iyigumbi lesihlalo sobukhosi sikaNkulunkulu lapho ubunkulunkulu nobuntu kuhlangukiswa khona, futhi imelela ithempeli lomuntu elinemvelo ephakeme ehlanganisa iNdawo Engcwelengwele lapho kokubili ubuNkulunkulu nobuntu kuhlezi ndawonye.

Ukuthululwa ko“Mduduzi” kuwukuvalwa uphawu kwalabo abayinkulungwane eyikhulu namashumi amane nane, futhi kuphawula uguquko emlandweni wensindiso, ngoba ngaleso sikhathi, ibandla liyaguquka lisuke ekubeni ibandla elilwayo liye ekubeni ibandla elinqobayo. Ngaleso sikhathi, liyaguquka lisuke ehlanganweni yaseLawodikeya yalabo abayinkulungwane eyikhulu namashumi amane nane liye ehlanganweni yaseFiladelfiya yalabo abayinkulungwane eyikhulu namashumi amane nane. Ngaleso sikhathi, liyaguquka lisuke ekuhlangenwe nakho kwebandla lesikhombisa liye ekuhlangenwe nakho kwebandla lesithupha, futhi ibandla lesithupha lalingamaMillerite. Isici esingokwesiprofetho sebandla lesithupha laseFiladelfiya njengoba sagcwaliseka ngenhlangano yamaMillerite, ukuthi lalingakaze libe yibandla. Laliyinhlangano kuphela kwaze kwaba ngu-1856, lapho bobabili abakwaWhite bechaza le nhlangano njengeyaseLawodikeya. Eminyakeni eyisikhombisa kamuva kwase kusungulwa ibandla elisemthethweni.

Uguquko lwensindiso ngesikhathi somthetho weSonto lwalufanekiselwa uguquko lwensindiso ngePhentekoste olwaluphawula ukwethulwa kukaKristu njengoMpristi Omkhulu.

“Ukuthululwa kwePhentekoste kwakuyisaziso saseZulwini sokuthi ukugcotshwa koMhlengi esikhundleni kwakufeziwe. Ngokwesithembiso saKhe wayethumele uMoya oNgcwele evela ezulwini kubalandeli baKhe njengophawu lokuthi wayesemukele, njengompristi nenkosi, lonke igunya ezulwini nasemhlabeni, nokuthi wayenguGcotshiwe phezu kwabantu baKhe.”
IzEnzo ZabaPhostoli, 38.

Lapho imvula yakamuva ithululwa ngaphandle kwesilinganiso phezu kwabaliyikhulu namashumi amane nane ezinkulungwane ngesikhathi somthetho weSonto, kuyoba “ukuxhumana okuvela eZulwini” kokuthi ibandla elilwayo seliphelile nokuthi ibandla elinqobayo selifikile. Ukugcotshwa kukaKristu ngePhentekoste ethempelini eliphezulu kufanekisa ukugcotshwa kwabaliyikhulu namashumi amane nane ezinkulungwane ngesikhathi somthetho weSonto.

Ukuthululwa kwe“Pentekoste” okwabonakalisa ukuthi uKristu wayenguGcotshiweyo kwakumele ukugcotshwa Kwakhe emkhosini wokwethulwa kwakhe ezulwini, kodwa futhi wayesevele egcotshiwe ekubhaphathizweni Kwakhe. Ukubhaphathizwa Kwakhe (9/11) kuze kufike ePentekoste (umthetho weSonto) kuphinde kumelwe futhi eminyakeni emithathu nengxenye emva

kokubhathizwa Kwakhe ngokufa Kwakhe kwangempela, ukumbelwa, nokuvuka (umkhosi wezithelo zokuqala). Ngakho-ke u-9/11 umelelwe ekubhathizweni Kwakhe futhi nasekuvukeni Kwakhe. Ukuvuka Kwakhe okungokomfanekiso nokuvuka Kwakhe okungokoqobo kuphawula ukuqala kwemigqa emibili yesiprofetho egcina ngayinye ePentekoste. Yomibili le milando iqala ngokuvuka komnikelo wezithelo zokuqala.

Kodwa manje uKristu uvusiwe kwabafuleyo, futhi usebe yizithelo zokuqala zalabo abalele. Ngokuba njengoba ukufa kwafika ngomuntu, kanjalo nokuvuka kwabafuleyo kwafika ngomuntu. Ngokuba njengoba ku-Adamu bonke bayafa, kanjalo nakuKristu bonke bayakwenziwa baphile. Kodwa yilowo nalowo ngokohlelo lwakhe: uKristu izithelo zokuqala; emva kwalokho labo abangabakaKristu ekufikeni kwakhe. 1 Korinte 15:20–23.

UKristu ungumnikelo wezithelo zokuqala ekuvukeni kwakhe, ophawula ukuqala “kwesikhathi sePentekoste,” esiphela ngomnikelo wezithelo zokuqala wePentekoste. Ukuvuka kukaKristu kuyibhali, kanti ukolweni yilabo okuthi “emva kwalokho” “bangabakaKristu ekufikeni kwakhe.” Labo okuthiwa “emva kwalokho” maqondana nokuvuka kukaKristu “yilabo abangabakaKristu ekufikeni kwakhe,” ngaleyo ndlela bemela ukubuthwa kokugcina kwemiphefumulo ethembekile ekupheleni kwezwe, njengoba kufanekiswa yilabo miphefumulo eyizinkulungwane ezintathu eyabuthwa ngePentekoste.

Leli vesi liphinde libhekane novuko ngokwemibandela yokufa. Ukufa kwaqala ngo-Adamu futhi kudlulela phezu kwabo bonke abantu, kodwa kwenza lokho “ngokwe” “uhlelo.” Encwadini yeZenzo uPetru uloba ukuthi, ngesikhathi incwadi kaJoweli yayigcwaliseka ngaleso sikhathi, abantu kwakumelwe bathumele izono zabo ngaphambili ekwahlulelweni ukuze zicinywe, lapho kufika izikhathi zokuphumula ezivela ebukhoneni boMduduzi. UKristu wayengabhekile ezincwadini zokwahlulela ukuze acime isono ngaleso sikhathi, ngoba ukwahlulela kwakusekusasa ngeminyaka engaphezu kweyinkulungwane namakhulu ayisishiyagalombili.

Ukubhekisela kokuthi “wonke umuntu ngokulandelana kwakhe” kuqala ngo-Adamu, ngaleyo ndlela kukhombe ukwahlulelwa kwabafuleyo kusukela ku-Adamu kuya phambili kuze kufike izikhathi zokuvuselelwa. Lapho imvula yokugcina ifika, ukwahlulela kudlula kubafuleyo kuye kwabaphilayo. Esikhathini esimelelwa yileli vesi (kusukela ekuvukeni kukaKristu kuze kufike iPhentekoste), kusukela kuzithelo zokuqala zebhali kuze kufike ezithelweni zokuqala zikakolweni, imvula iyana ngesikhathi sokwahlulelwa kwabaphilayo, futhi njengoba imvula ina, umlayezo omelelwa yimvula uhlukanisa ukolweni namakhula. Emthethweni weSonto, okuyiPhentekoste, ukolweni awusaxubene namakhula, futhi umnikelo wezithelo zokuqala zikakolweni wezinkwa ezimbili zokunyakaziswa uyaphakanyiswa. Inqubo yokuhlazwa kusukela ku-9/11 kuze kufike emthethweni weSonto nayo imelelwe kuMalaki isahluko sesithathu lapho isiThunywa seSivumelwano sihlamba futhi sihlambulula abaLevi, futhi sikwenza lokho “ngomlilo.” “Umlilo” uwuphawu lomlayezo, njengoba umelelwe yizilimi zomlilo ngePhentekoste. Emlandweni ocatshangelwayo ukwehlukaniswa kwezigaba ezimbili okukhiqiza abayizinkulungwane eziyikhulu namashumi amane nane, abangamazinkwa ezimbili zokunyakaziswa ezimelelwa yizithelo zokuqala zePhentekoste, kwakumelwe kubhakwe ngokuphelele, ngoba kwakuwukuphela komnikelo owawuhlanganisa uphawu lwesono.

Lezo zinkwa ezimbili zokunyakaziswa zazinemvubelo, kanti imvubelo iwuphawu lwesono. Leyo mvubelo yabhujiwa emlilweni kahhavini, njengoba kufanekiselwa umlilo wokuhlana woMthunywa Wesivumelwano. U-Isaya esahlukweni samashumi amabili nesikhombisa uveza impikiswano eqala ngo-9/11, ayibiza ngokuthi “usuku lomoya wasempumalanga.” Lesi siqephu sifundisa ukuthi kungale mpikiswano lapho izono zika-Israyeli zenziwa ukubuyisana ngakho. “Impikiswano” iphakathi komyalezo weqiniso wemvula yangemuva nayo yonke eminye imiyalezo yamanga yemvula yangemuva ekhona. Umyalezo “ungumlilo,” futhi “umlilo” yilokho uMthunywa Wesivumelwano akusebenzisayo ukuhlana nokususa ukungcola. Impikiswano ngomlayezo wemvula yangemuva isusa imvubelo emnikelweni kakolweni wezithelo zokuqala wePhentekoste ophakanyiswa ngesikhathi somthetho weSonto. Abayizinkulungwane eziyikhulu namashumi amane nane bangumnikelo kakolweni wezithelo zokuqala wePhentekoste, abanqoba ngokulungisiswa ngegazi laKhe nangokungcweliswa kobufakazi babo; ngoba, nakuba kuyiZwi elingcwelisayo, lenza kanjalo kuphela lapho izwi lidluliswa njengomyalezo. Ukwethulwa komyalezo kwenza ukuba abayizinkulungwane eziyikhulu namashumi amane nane baphile, kanti ukwethulwa komlayezo wamanga wemvula yangemuva kuveza ukufa.

Futhi bamnqoba ngegazi leWundlu nangelizwi lobufakazi babo; futhi abazange bathande ukuphila kwabo kwaze kwaba sekufeni. IsAmbulo 12:11.

Abayizinkulungwane eziyikhulu namashumi amane nane balandela uKristu ekunqobeni njengoba Yena anqoba, ngoba ngokwesiprofetho balandela uKristu.

Laba yilabo abangangcoliswanga ngabesifazane; ngokuba bayizintombi. Yibo laba abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwa phakathi kwabantu, bengolibo uqobo kuNkulunkulu nakuWundlu. IsAmbulo 14:4.

Lapha evesini lesine lesAmbulo ishumi nane, abayizinkulungwane eziyikhulu namashumi amane nane babizwa ngokuthi “izithelo zokuqala.” Babuye babizwe ngokuthi “izintombi,” futhi ukuphefumulelwa kusazisile ukuthi umfanekiso wezintombi eziyishumi kaMathewu amashumi amabili nanhlano ubonisa okuhlangenwe nakho kwabantu bama-Adventist. Akusikho kuphela ukuthi “bayizintombi,” kodwa futhi “abangcoliswanga ngabesifazane,” ngoba inqubo yokuvivinywa nokwehlukaniswa eyaveza abayizinkulungwane eziyikhulu namashumi amane nane yaveza umehluko phakathi kwabayizinkulungwane eziyikhulu namashumi amane nane kanye “nazo zonke” izinkolo zamanga. “Laba” balandela iWundlu nomaphi lapho liya khona, futhi njengeminikelo yezithelo zokuqala kumelwe balandele uKristu ekufeni kwaKhe, ekungcwatshweni kwaKhe, nasekuvukeni kwaKhe.

Esambulweni isahluko seshumi nanye, ivesi leshumi nanye, ofakazi ababili abayakuphakanyiselwa ukuba babe yisibonakaliso baqala ngokubulawa, bese kuthi ezinsukwini ezintathu nengxenye bavuswe njengomnikelo wezithelo zokuqala, njengoba kwaba noKristu. Umnikelo wezithelo zokuqala, owawunguKristu futhi oyikho uKristu, wawuhlanganisa ukuchithwa kwegazi lesivumelwano ukuze kuhlengwe labo ababebhujiwe ngenxa yesipiliyoni saseLawodikeya. Evesini elilodwa, (ivesi lesine) konke lokhu kufinyezwa kafushane kwemigqa ehluhlukeneyo yokukhanya kwesiprofetho ehlobene nenkulungwane eyikhulu namashumi amane nane kuyabekwa. Futhi

kubekwa eSambulweni 144 ngesandla sikaPalmoni, umbalimibalo omangalisayo. Ukuphindwa kabili emiBhalweni kumele umlando wemvula yokugcina, futhi imvula yokugcina yilapho futhi kuyisikhathi lapho uMduduzi ethululwa khona phezu kwabantu bakaNkulunkulu.

Yeka indlela ezinhle ngayo ezintabeni izinyawo zalowo oletha izindaba ezinhle, omemezela ukuthula; oletha izindaba ezinhle zokuhle, omemezela insindiso; othi kulo iSiyoni, UNkulunkulu wakho uyabusa! Abalindi bakho bayakuphakamisa izwi; kanye kanye bayakuhlabelela, ngokuba bayakubona ubuso nobuso, lapho iNkosi ibuyisa iSiyoni. Hlabani ngenjabulo, nihlabelele kanye kanye, nina manxiwa aseJerusalema; ngokuba iNkosi iduduzile abantu bayo, iyihlengile iJerusalema. INkosi yembulile ingalo yayo engcwele emehlweni azo zonke izizwe; futhi yonke imikhawulo yomhlaba iyakubona ukusindisa kukaNkulunkulu wethu. Sukani, sukani, phumani lapho, ningathinti lutho olungcolileyo; phumani phakathi kwalo; hlanzekani, nina enithwala izitsha zeNkosi. U-Isaya 52:7–11.

IZiyoni H6726 liyafana no-H6725, okusho “umqondo wokubonakala ngokugqamile; insika yesikhumbuzo noma eqondisayo: – uphawu, isiqu, uphawu lwendlela.” IZiyoni luyisibonakaliso seseyili sabayizinkulungwane eziyikhulu namashumi amane nane, futhi kulesi siqephu sebemukele kakade imvula yakamuva, ngokuba sebeshicilele futhi bethule izindaba ezinhle zokuthula. Okucacisa ngokukhethekile lelo qiniso ukuthi babona “iso neso,” okumelela abafundi ngePhentekoste, ngokuba izinsuku eziyishumi ezandulela iPhentekoste zimelela isikhathi sokuba munye. INkosi “ithé,” (okumela inkathi eyedlule) seyifeze kakade izinto ezintathu kulabo abaletha izindaba ezinhle. Ithi “iduduzile abantu bayo,” “ihlengile iJerusalema,” futhi “iveze obala ingalo yayo engcwele emehlweni ezizwe zonke.”

Waba “duduza” abantu Bakhe ngo-9/11, ephawula ukuqala kwenqubo yokuvivinywa kaMalaki isahluko sesithathu, ephetha ngomthetho weSonto lapho ephakamisa khona ibhanela leminikelo yezithelo zokuqala, njengoba kufanekiswa ngokuthi “udalule ingalo yakhe engcwele emehlweni azo zonke izizwe.” Uyaduduza, ahlenge, futhi aphakamise abayizinkulungwane eziyikhulu namashumi amane nane. Ngo-9/11 uyaduduza futhi aqale inqubo yokuhlazwa lapho ehlenga abantu Bakhe bese ebaphakamisa njengelibhanela, noma njengoba uMalaki esho “umnikelo kaJuda neJerusalema ube mnandi” “njengasezinsukwini zasendulo.”

Uyohlala njengomncibilikisi nomhlanzi wesiliva; uyakubahlambulula abantwana bakaLevi, abahluze njengegolide nangesiliva, ukuze banikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakudala. Malaki 3:3, 4.

Sizophetha ukucabangela kwethu ngombuzo othi “kuze kube nini” esihlokweni esilandelayo.

“‘Ovunguza lisesandleni saKhe, futhi Uyolibhula ngokupheleleyo ibala laKhe, abuthele ukolweni waKhe esibayeni.’ Mathewu 3:12. Lesi sasingesinye sezikhathi zokuhlaza. Ngamazwi eqiniso, amakhoba ayehlukaniswa nokolweni. Ngenxa yokuthi babeyize kakhulu futhi bezilungisa ngokwabo ukuba bamukele ukusolwa, bethanda izwe kakhulu ukuba bamukele ukuphila kokuzithoba, abaningi baphenduka basuka kuJesu. Abaningi basenza namanje sona lesa senzo. Imiphefumulo iyavivinywa namuhla njengalabo bafundi esinagogeni

laseKapernaume yavivinywa. Lapho iqiniso lilethwa ekhaya enhliziyweni, bayabona ukuthi ukuphila kwabo akuhambisani nentando kaNkulunkulu. Bayasibona isidingo soguquko oluphelele kubo uqobo; kodwa abazimisele ukuthwala umsebenzi wokuzidela. Ngakho bayathukuthela lapho izono zabo zembulwa. Bahamba becasukile, njengabafundi abashiya uJesu, bebubula, bethi, ‘Leli zwi linzima; ngubani ongalizwa na?’” *The Desire of Ages*, 392.