

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodikeya - Inombolo Yesikhombisa

Jeff Pippenger
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Inombolo Yesikhombisa

Ezihlokweni ezimbalwa zokuqala safaka isiqephu esivela ku-The Desire of Ages esikhuluma ngoKristu ethula umfanekiso wesivini kumaJuda ayengabangwa-bangayo. Umfanekiso wengoma yesivini futhi uyiyo ingoma kaMose neyeWundlu, eculwa yizinkulungwane eziyikhulu namashumi amane nane; kanti ugqozi luyasazisa ukuthi “ingoma” esiprofethweni imelela “isipiliyoni.” Izinkulungwane eziyikhulu namashumi amane nane zilandela iWundlu nomaphi lapho liya khona, ngakho ziyohamba kuleso sipiliyoni esifanayo nesahlanganwa noKristu noMose. UKristu, njengomele i-omega yomlando wesiprofetho wakwa-Israyeli wasendulo, noMose, njengomele i-alpha yomlando wesiprofetho wakwa-Israyeli wasendulo, bobabili baphila ezikhathini ezihambelanayo lapho abantu besivumelwano sangaphambili babedluliswa, kuyilapho kwakukhethwa abantu besivumelwano esisha. Izinkulungwane eziyikhulu namashumi amane nane zicula ingoma kaMose neyeWundlu ngokudlula emlandweni lapho abantu besivumelwano sangaphambili bedluliswa khona—ngenkathi iNkosi ingena esivumelwaneni nabantu Bayo bokugcina besivumelwano.

Ngokwesiprofetho, ngesikhathi uKristu ethula umfanekiso, kuhambisana noPetru ekhuluma namaJuda aphikisanayo ngePhentekoste. Enhlekeleleni yokugcina, uJesu ethula umfanekiso kumaJuda aphikisanayo umelela labo abahlabelela ingoma yesivini kwizidakwa zakwa-Efrayimi. UPetru wethula yona leyo ngoma ngePhentekoste, kuphela nje ukuthi uyihlabelela ngesihluthulelo sikaJoweli. Ingoma yesivini iyingoma yabantu besivumelwano sangaphambili abahlukaniswa emshadweni ngesikhathi esifanayo nalapho abantu besivumelwano esisha beshadiswa neNkosi. Izintombi ezadumala zangena esikhathini sokulibala zazilindele umshado, futhi ukugcwaliseka okuphelele kungaba ukuthi zilindele ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane.

Incwadi kaJoweli iqala ngesahluko saso sokuqala sichaza ukuthi isivini sikaNkulunkulu sibhujiswe abaphuza iwayini neziphuzo ezinamandla, abanqunyelwe “iwayini elisha” emilonyeni yabo. Ngokushesha nje lapho uJesu etshela amaJuda ukuthi umbuso wawo uyakuthathwa kuwo unikezwe iqembu labalimi abayoveza izithelo eziyizo zesivini, uJesu washintsha indlela yokukhuluma wabhekisa etsheni legumbi ethempelini elalibekwe eceleni, kodwa elalimiselwe ukuba libe yitshe eliyinhloko lesiphetho. Ukuqala kwakuzophindwa ekugcineni, futhi lapho leli qiniso libekwa obala, limelelwa njeng “elimangalisayo.”

“Umthetho wokukhulunywa kokuqala” eZwini likaNkulunkulu usazisa ukuthi, ngenxa yokuthi uJoweli uqala ngokukhuluma ngokubhujiswa kwesivini, lokho kuyiphuzo eliyinhloko lobufakazi

bakhe. UJoweli akayedwa, ngokuba bonke abaprofethi abakhulu baqala ubufakazi babo ngokukhuluma ngezono nesimo esilahlekile sika-Israyeli.

Ku-Isaya amashumi amabili nesishiyagalombili, “amadoda adelelayo abusayo” e-“Jerusalema” amelwe “njengezidakwa zakwa-Efrayimi,” nanjenge- “mqhele wokuzidla.” “Umqhele” umele ubuholi, kanti “ukuzidla” kumele isimilo sikaSathane.

Izidakwa ziqhathaniswa nensali (“okusele”) eba “umqhele” kaNkulunkulu wenkazimulo, ngoba ngesikhathi semvula yangemuva iNkosi imisa “umbuso” wayo wenkazimulo, njengoba kufanekiselwa ukuyimisa kwayo “umbuso womusa” esiphambanweni. Umbuso womusa esiphambanweni ufanekisela umbuso wenkazimulo ngesikhathi somthetho weSonto.

Imvula yokugcina yaqala ngo-9/11 ngesikhathi kuqala futhi ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane kanye nokwahlulelwa kwabaphilayo. Esikhathini sokubekwa uphawu, ukuthululwa kukaMoya oNgcwele kwaqala ngo-9/11, njengoba uJesu aphefumula amaconsi ambalwa. Kuyisisekelo, futhi ukuthululwa kukaMoya oNgcwele eKhalweni laphakathi kwamabili kuyitshe lesivalo. “Okumangalisayo” kuwuphawu lwenkathi yokuthululwa komoya kusukela “ku-9/11 kuze kube ngumthetho weSonto.”

Uphawu oluhambisanayo, nokho oluphikisanayo, “lomqhele” omelela ubuholi, lubekwa endabeni ka-Isaya amashumi amabili nesishiyagalombili lapho izidakwa ezibusa iJerusalema zedluliswa, kwase kunikezwa insali ubuholi bebandla likaNkulunkulu. Lokhu kufanekisa umfanekiso wesivini. Umqhele wesidakwa uyasuswa, bese kuba yizinkulungwane eziyikhulu namashumi amane nane ezingumqhele omelela umbuso kaKristu. U-Isaya ufundisa iqiniso elifanayo esahlukweni samashumi amabili nambili lapho uShebina ephonswa ezweni elikude futhi esikhundleni sakhe kufakwa u-Eliyakimi. Noma ngabe kuyizidakwa zakwa-Efrayimi noma uShebina esahlukweni samashumi amabili nambili, kokubili kumelela ubuholi babantu bakaNkulunkulu besivumelwano sakhe sangaphambili obudluliswa.

UZakariya ukhomba ukuNgena Kwenkosi ngodumo, okuyiSikhalo Saphakathi Kobusuku futhi, futhi amavesi alandelayo avumelana no-Isaya ngokukhomba abantu bakaNkulunkulu njengomqhele.

Jabula kakhulu, ndodakazi yaseSiyoni; memeza, ndodakazi yaseJerusalema: bheka, iNkosi yakho iza kuwe: ilungile, futhi iletha insindiso; imnene, futhi igibele embongolweni, yebo, etholeni, embungwini wembongolo. Ngiyakuwuqeda umnqwazi wempi kwa-Efrayimi, nehhashi eJerusalema, nomnsalo wempi uyakunqunywa: yena uyakukhuluma ukuthula ezizweni: nombuso wakhe uyakusuka elwandle uye kwelinye ulwandle, nasemfuleni uye emikhawulweni yomhlaba.

Nawe futhi, ngegazi lesivumelwano sakho ngibakhululile abathunjwa bakho emgodini ongenamanzi.

Phendukelani enqabeni eqinile, nina ziboshwa zethemba; nanamuhla ngiyamemezela ukuthi ngiyakubuyisela okuphindwe kabili; lapho sengigobele uJuda ukuba abe ngowami, ngagcwalisa umnsalo ngo-Efrayimi, ngavusa amadodana akho, wena Siyoni, amelane

namadodana akho, wena Grisi, ngakwenza waba njengenkemba yeqhawe elinamandla.

UJehova uyakubonakala phezu kwabo, umcibisholo wakhe uphume njengombani; iNkosi uJehova iyakukhala icilongo, ihambe ngezivunguvungu zaseningizimu. UJehova Sebawoti uyakubavikela; bayakudla, banqobe ngamatshe esihlilingi; bayakuphuza, benze umsindo njengongokweyayini; bayakugcwala njengezitsha, nanjengamakhona e-altare. UJehova uNkulunkulu wabo uyakubasindisa ngalolo suku njengomhlambi wabantu bakhe; ngokuba bayakuba njengamatshe omqhele, ephakanyisiwe njengophawu ezweni lakhe. Ngokuba bukhulu kangakanani ubuhle bakhe, nobukhazikhazi bakhe bukhulu kangakanani! amabele ayakuthokozisa izinsizwa, newayini elisha izintombi. Zakariya 9:9–17.

Ivesi leshumi nanye (9/11) lithi, “Nawe futhi, ngenxa yegazi lesivumelwano sakho, ngikhulule iziboshwa zakho emgodini ongenamanzi.” UKristu wasiqinisa isivumelwano nabaningi isonto elilodwa, futhi lelo sonto laqala ekubhabhathizweni kwaKhe. Iminyaka emithathu nengxenye uKristu wahamba phakathi kwabantu, futhi esikhathini sokuphetha saleyo minyaka emithathu nengxenye uKristu wagcwalisa isibikezelo sikaZakariya esakhomba ukungena okunqobayo kukaMesiya eJerusalema. Ukukhala Kwaphakathi Kwamabili kwaqala inkathi eyaholela ekufeni, ekungcwatshweni nasekuvukeni kukaKristu. Ukubhabhathizwa kukaKristu kumelela ukufa kwaKhe, ukungcwatshwa kwaKhe, nokuvuka kwaKhe, ngakho ukuqala nokuphela kwenkathi yeminyaka emithathu nengxenye kuyafana.

Ubhaphathizo lukaKristu lufanekisela u-9/11, futhi u-9/11 uphawula ukuqala kwenkathi ephela emthethweni weSonto. Ku-9/11 imvula yamuva yaqala ukuconsa, futhi emthethweni weSonto ithululwa ngaphandle kwesilinganiso, njengoba kufanekiswa uKristu ephefumulela phezu kwabafundi amaconsi ambalwa emvula kusengaphambili kokuthululwa ngePentekoste.

UZakariya 9:11 uyahambisana no-9/11 kanye nokuKhalwa Kwaphakathi Kwamabili okuholela emthethweni weSonto. Ngo-9/11 umyalezo waseLawodikeya wafika njengeqiniso lamanje, njengoba kwenzeka ngo-1856 nango-1888. Umyalezo waseLawodikeya unikezwa abantu abangazi ukuthi bafike. Baphakathi “emgodini” bengenawo umyalezo wemvula yokugcina, ngokuba umgodi wabo awunamanzi. Uma iLawodikeya ibingaphendula nje ekungqongqozweni ezinhliziyweni zabo, iNkosi ibingabakhuphula ibakhiphe emgodini, ngokuba kuze kuvalwe isikhathi somusa emthethweni weSonto, “bayiziboshwa zethemba.”

Kepha nalo, ngegazi lesivumelwano sakho ngikhulule iziboshwa zakho emgodini ongenamanzi. Buyelani enqabeni, nina ziboshwa zethemba; nanamuhla ngiyamemezela ukuthi ngizakubuyisela okuphindwe kabili kuwe. Zakariya 9:11, 12.

U-9/11 wanika amandla umlayezo owafika ngo-1989. Lowo mlayezo ungumyalezo wengelosi yesithathu, kodwa ngokwesakhiwo nangamagama omnyakazo wokuvuselelwa kweMillerite, u-1989 waphawula ukufika kwengelosi yokuqala. Umlayezo wengelosi yokuqala wanikwa amandla ngo-11 Agasti 1840 ngokugcwaliseka kwesiprofetho esimayelana ne-Islamu, futhi lokhu kukhomba ukuthi ukufika kwengelosi yesithathu ngo-1989 kwakuyonikwa amandla ngokugcwaliseka kwesiprofetho esimayelana ne-Islamu.

Lapho isiprofetho se-Islam saqinisekiswa ngo-Agasti 11, 1840, ingelosi yesAmbulo ishumi yehla, ngaleyo ndlela yenza uhlobo lokwehla kwengelosi yesAmbulo ishumi nesishiyagalombili ngo-9/11. Ukunikezwa amandla kwengelosi yokuqala ngo-1840, kanye nokunikezwa amandla kwengelosi yesibili ngo-1844, kokubili kwenza uhlobo lokunikezwa amandla kwengelosi yesithathu ngo-9/11. UJulayi 18, 2020 kwaba ukufika kwengelosi yesibili njengoba kufanekiswe ukudumala kokuqala kwamaMillerite ngo-Ephreli 19, 1844. Imilando yakho kokubili ukunikezwa amandla kwezingelosi zokuqala nezesibili emlandweni wamaMillerite, kanye nomlando wokunikezwa amandla kwengelosi yesithathu ngo-9/11, kunikeza ofakazi bokunikezwa amandla komlayezo Wokukhala Kwaphakathi Kwamabili owafika ngoJulayi 2023.

Isikhathi sokubekwa uphawu siqala ngo-9/11 siphela ngomthetho weSonto. Siqala ngoKristu ephefumulela amaconsi ambalwa emvula yokugcina, futhi siphela ngezilimi zomlilo ezithwala umlayezo ziye emhlabeni ngePentekoste. UPetru wakhomba iPentekoste njengokugcwaliseka kukaJoweli. Njengoba kunjalo ngempela, lokho kuqinisa ukuthi ukuphefumula kukaKristu nakho kwakuwukugcwaliseka kukaJoweli, ngoba inkathi yePentekoste inesiqalo nesiphetho esiqondile esibonisa ukuthi i-alpha futhi iyi-omega. Ngosuku lokuvuka kukaKristu kwanikelwa umnikelo wezithelo zokuqala zebhali, kwathi ezinsukwini ezingamashumi amahlanu kamuva ngePentekoste kwaphakanyiswa umnikelo wezithelo zokuqala zikakolweni. U-9/11 umele ngokwesifaniso uMemezelo Waphakathi Nobusuku ofika masinyane ngaphambi komthetho weSonto futhi uholela kuwo. Ukugcwaliseka okuphelele komfanekiso kaZakariya 9:9 woMemezelo Waphakathi Nobusuku kungemuva kukaJulayi 2023.

Jabula kakhulu, ndodakazi yaseSiyoni; memezela, ndodakazi yaseJerusalema: bheka, iNkosi yakho iza kuwe: ilungile, futhi iletha insindiso; ithobekile, igibele imbongolo, yebo, etholeni, eliyinzalo yembongolo. Zakariya 9:9.

Ngakho uZakariya uyavumelana nokufanekiswa kuka-Isaya kokuthi abantu bakaNkulunkulu bayingqongqo, kodwa yena uyenezela ngokuthi leyo ngqongqo futhi iyisibonakaliso, lapho ebhala ethi, “ngokuba bayakuba njengamatshe engqongqo, ephakanyisiwe njengesibonakaliso phezu kwezwe lakhe,” futhi uZakariya uphinde avumelanise injabulo ehlotshaniwa nezifanekiselo zikaJoweli “zokusanhlamvu” kanye “newayini elisha,” ngokuthi, “ukusanhlamvu kuyakujabulisa izinsizwa, newayini elisha izintombi.” Njengoba sicabanga ngendaba yezidakwa zakwa-Efrayimi esahlukweni samashumi amabili nesishiyagalombili, qaphelani ukuthi lesi yisahluko seBhayibheli esichaza “ukuphumula nokuvuselelwa.” Lesi singesinye sezigaba eziyinhloko emiBhalweni eziphathelene nemvula yokugcina, ngakho lezi zidakwa zakwa-Efrayimi kumelwe zibe yizo kanye izidakwa uJoweli akhuluma ngazo.

Maye kumqhele wokuzidla, kwizidakwa zakwa-Efrayimi, obuhle bazo obukhazimulayo buyimbali ebunayo, obuphezu kwenhloko yesigodi esivundileyo sabanqotshwe yiwayini! Bhekani, iNkosi inoyedwa onamandla noqinileyo, oyakuthi njengesiqhwithi sesichotho nangesiphepho esibhubhisayo, njengozamcolo wamanzi amakhulu achichimayo, ayiphosele phansi emhlabathini ngesandla. Umqhele wokuzidla, izidakwa zakwa-Efrayimi, uyakunyathelwa phansi ngezinyawo; nobuhle obukhazimulayo, obuphezu kwenhloko yesigodi esivundileyo, buyakuba yimbali ebunayo, bube njengesiqhamo sokuqala ngaphambi

kwehlobo; okuthi lowo osibonayo, nxa esesibonile, esesiphethe ngesandla sakhe asigwinye masinyane. Ngalolo suku uJehova Sebawoti uyakuba ngumqhele wenkazimulo, nesigqoko sobuhle, kwinsali yabantu bakhe, abe ngumoya wokwahlulela kulowo ohlezi ekwahluleleni, abe ngamandla kulabo ababuyisela impi esangweni. Kodwa labo futhi baphambukile ngenxa yewayini, badukiswa yisiphuzo esinamandla; umpriisti nomprofethi baphambukile ngenxa yesiphuzo esinamandla, baminywe yiwayini, badukiswa yisiphuzo esinamandla; bayaphambuka embonweni, bayakhubeka ekwahluleleni. Ngokuba onke amatafula agcwele ukuhlanza nokungcola, kuze kungabi khona ndawo ehlanzekileyo. ...

Zibambezeni, nimangale; khalani kakhulu, nimemeze: badakiwe, kodwa akusilo iwayini; bayazulazula, kodwa akusiso isiphuzo esinamandla. Ngokuba iNkosi ithululele phezu kwenu umoya wobuthongo obukhulu, yavalela amehlo enu; abaprofethi nababusi benu, ababoni, ibembathisile. Futhi umbono wakho konke usuphenduke kini waba njengamazwi encwadi evaliwe, abantu abayinikela kofundileyo, bethi: Ngiyacela, funda lokhu; yena athi: Angikwazi; ngokuba ivaliwe. Incwadi inikelwa nakongafundileyo, kuthiwa: Ngiyacela, funda lokhu; yena athi: Angifundile.

Ngakho iNkosi yathi: Ngokuba lesi sizwe sisondele kimi ngomlomo waso, nangezindebe zaso siyangidumisa, kodwa sisuse inhliziyo yaso kude nami, nokungesaba kwaso kimi kufundiswa ngumthetho wabantu; ngakho-ke, bhekani, ngiyakwenza futhi umsebenzi omangalisayo phakathi kwalesi sizwe, yebo, umsebenzi omangalisayo nesimangalisayo; ngokuba ukuhlakanipha kwabahlakaniphileyo baso kuyakubhubha, nokuqonda kwabahlakaniphileyo baso kuyakufihlwa. Maye kwabakha amacebo abo ngokujulile ukuze bawafihle eNkosini, nemisebenzi yabo isebumnyameni, bathi: Ngubani osibonayo na? ngubani osaziyo na? Impela ukuguqula kwenu izinto nibhekise phansi naphezulu kuyakubhekwa njengobumba lombumbi; ngokuba umsebenzi ungasho yini ngomenzi wawo ukuthi, Akangenzanga? noma into ebunjiweyo ingasho yini ngombumbi wayo ukuthi, Wayengenakuqonda? U-Isaya 28:1–8; 29:9–16.

INkosi izokwenza “umsebenzi omangalisayo” phakathi kwezidakwa zakwa-Efrayimi njengoba isusa ukuhlakanipha kwazo nokuqonda kwazo, lezo zinto ezimbili uqobo ezihlotshaniswa nokuqonda ukwanda kolwazi lapho umlayezo wesiprofetho uvulwa ungasavaliwe. Abahlakaniphileyo yibo abaqondayo. Ingxenye “yomsebenzi omangalisayo” ukususa ezingqondweni zezidakwa zakwa-Efrayimi ulwazi oluvulwa lungasavaliwe yiNgonyama yesizwe sakwaJuda. Ukuhlukaniswa kwabahlakaniphileyo nababi kuyingxenye “yomsebenzi omangalisayo” weNkosi. Yivangeli laphakade. Emva kokuba uKristu ehle amaJuda ayethanda ukuphikisana ngomfanekiso wesivini, ngalokho ewabamba ukuba azigwebele wona ngokwawo, Wabuza umbuzo ovela kumaHubo 118:

Itshe abakhi abasinqabile sesiphenduke itshe eliyinhloko legumbi. Lokhu kwenziwe yiNkosi; kuyamangalisa emehlweni ethu. Lolu usuku alwenzileyo iNkosi; siyakuthokoza futhi sijabule kulo. AmaHubo 118:22–24.

INkosi izakufeza “umsebenzi omangalisayo nesimanga” phezu kwezidakwa zakwa-Efrayimi, futhi lokhu kuhlakanisa ukususa amandla azo okuqaphela iqiniso. “Itshe lenhloko legumbi”

liyamangalisa emehlweni alabo abanalo “iwayini elisha” likaJoweli.

Izidakwa azinakuyifunda incwadi eboshiwe ngophawu, kungakhathaliseki ukuthi kuyibuholi obumelwe njengaba “fundileyo” noma abangewona abaholi abamelwe “ngabangafundile.” Akunakwenzeka ukuba izidakwa ziqonde ngokufaneleyo ubufakazi besiprofetho bemiBhalo, obumelwe “yincwadi eboshiwe ngophawu.” Izidakwa futhi zikhonjwa kabili njengabantu “abaphambukileyo endleleni.” Lokhu kuphinde kubhalwe ku-Isaya amashumi amabili nesishiyagalombili, indima evelele yemiBhalo emayelana nemvula yokugcina, lapho u-Isaya ekhomba khona “ukuphumula nokuqabuleka” izidakwa ezingazange zikulalele. “Ukuphumula nokuqabuleka” kungumyalezo, ngokuba kungalalelwa.

Lokho kudakwa kubasuse izidakwa endleleni “yamagugu amadala” kaJeremiya, okuyiyo “indlela” okufanele kuhanjwe kuyo ukuze kutholakale imvula yamuva, emelwe njengo “ukuphumula” nguJeremiya. Ukwenqatshwa komlayezo wemvula yamuva yizidakwa zakwa-Efrayimi kuyisihloko esiqondile seZwi likaNkulunkulu. Zidakile ngoba zenqaba ukubuyela emlandweni oyisisekelo ohlinzeka ngesibonelo esiyipulani somlando wabantu abayizinkulungwane eziyikhulu namashumi amane nane, okuwumlando wemvula yamuva.

“Umsebenzi omangalisayo” owenziwa phezu kwezidakwa zakwa-Efrayimi wenzeka ngesikhathi sokuthululwa kwemvula yamuva. Ngesikhathi semvula yamuva umlayezo wokuvivinya uveza izigaba ezimbili zabakhulekeli, eziboniswa “ngewayini” abaliphuzayo. Ababi benqabile ukusekela ukusetshenziswa kwabo kwesiprofetho emigqeni yomlando ongcwele, kanti labo abasebenzisa indlela ethi “umugqa phezu komugqa” ka-Isaya amashumi amabili nesishiyagalombili baphuza “iwayini elisha.” Ukudakwa kwababi kubonakaliswa ukungakwazi kwabo ukuqonda isiprofetho, futhi isimo sabo sobumpumpu the sabangelwa ukungathandi ukubuyela ezindleleni zasendulo eziyisisekelo. UJesu wakhuza amaJuda aphikisanayo ngokuwabuza ukuthi kambe ake afunda yini ngetshe elaliwa, kodwa laba yinhloko yegumbi.

Itshe eliba yinhloko yegumbi limelela ukuthi iqiniso lesiprofetho lokuthi isisekelo noma itshe legumbi liyaphindwa etsheni eliphezulu. Itshe le-alpha nalo liyitshe le-omega. Umgomo oyinhloko wesiprofetho omisa futhi osekele indlela yomugqa phezu komugqa, (okuyindlela yemvula yokugcina) uwukuthi ukuqala kwento kufanekisa ukuphela kwento. Umgomo oyinhloko wesiprofetho enhlanganweni yamaMillerite kwakuwumgomo wosuku lonyaka owafakazelwa lapho ingelosi yeSambulo ishumi yehla. Umgomo oyinhloko wesiprofetho enhlanganweni yabayizinkulungwane eziyikhulu namashumi amane nane ukuthi ukuqala kufanekisa ukuphela, okwaqinisekiswa lapho ingelosi yeSambulo ishumi nesishiyagalombili yehla.

Izwi likaNkulunkulu lesiprofetho lichaza ngokuningiliziwe kakhulu izinto ezithintekayo ngemvula yamuva. Elinye lamaqiniso lawo lithi izidakwa zakwa-Efrayimi azikwazi ukuqaphela imvula yamuva, futhi lokhu kwafaniswa ngamaJuda ayesikisela kuPetru ukuthi abafundi babedakiwe. Umgomo oyinhloko wendlela ubekwe ngokusobala ngokuqondile njenge-Alpha ne-Omega ngokuphindaphindiwe kulo lonke iZwi likaNkulunkulu, kodwa iZwi livalelwe bona. Indlela, umthetho oyinhloko wesiprofetho, kanye nesigijimi semvula yamuva, kuyizindikimba ezingcwelisiwe emgqeni wesiprofetho womlando omelelwe ngokuthi “umsebenzi omangalisayo.”

Kwase kufika kimi futhi izwi likaJehova wamabandla, lathi: Usho kanje uJehova wamabandla: Ngibe nomhawu ngoZiyoni ngomona omkhulu, yebo, ngibe nomhawu ngaye ngokufutheka okukhulu. Usho kanje uJehova: Sengibuyile eZiyoni, ngiyakuhlala phakathi kweJerusalema; iJerusalema liyakuthiwa umuzi weqiniso; nentaba kaJehova wamabandla iyakuthiwa intaba engcwele. Usho kanje uJehova wamabandla: Kuyakuhlala futhi amadoda amadala nabesifazane abadala ezitaladini zaseJerusalema, yilowo nalowo ephethe induku yakhe ngesandla ngenxa yobudala obukhulu. Nezitaladi zomuzi ziyakugcwala abafana namantombazane bedlala ezitaladini zawo.

Isho kanje iNkosi yamabandla: Uma lokhu kuyisimangaliso emehlweni ensali yalaba bantu ngalezinsuku, kuyakuba yisimangaliso yini nasemehlweni ami? kusho iNkosi yamabandla. Isho kanje iNkosi yamabandla: Bhekani, ngiyakusindisa abantu bami ezweni lasempumalanga, nasezweni lasentshonalanga; ngibalethe, bahlale phakathi kweJerusalema; babe ngabantu bami, nami ngibe nguNkulunkulu wabo, eqinisweni nasekulungeni. Isho kanje iNkosi yamabandla: Mawaqine izandla zenu, nina enizwa ngalezinsuku lawa mazwi ngomlomo wabaprofethi, ababekhona ngosuku okwabekwa ngalo isisekelo sendlu yeNkosi yamabandla, ukuze kwakhiwe ithempeli. Ngokuba ngaphambi kwalezi zinsuku kwakungekho nkokhelo yomuntu, kungekho nkokhelo yesilwane; futhi kwakungekho ukuthula kowaphumayo nakowangenayo ngenxa yokuhlupheka; ngokuba ngabeka bonke abantu, yilowo nalowo, ukuba amelane nomakhelwane wakhe. Kodwa manje angisayikuba kuyo insali yalaba bantu njengasezinsukwini zakuqala, kusho iNkosi yamabandla. Zakariya 8:1–11.

UZakariya uthi: “Maqine izandla zenu, nina enizwa kulezi zinsuku lawa mazwi ngomlomo wabaprofethi, ababekhona ngosuku okwabekwa ngalo isisekelo sendlu kaJehova Sebwoti, ukuze ithempeli lakhiwe.” Okuqinisa abantu bakaNkulunkulu ngumyalezo wesisekelo esiba yitshe legumbi eliyinhloko. Lowo myalezo uthi umlando wamaMillerite uyaphindwa emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane.

UKristu uyabuza, “Uma lokhu kuyisimangaliso emehlweni ensali yalaba bantu kulezi zinsuku, ingabe kuyoba yisimangaliso nasehlweni ami na?” Lowo mbuzo ukhomba inkathi yesiprofetho “yomsebenzi omangalisayo” kaNkulunkulu oyisihloko sabo bonke abaprofethi, kodwa ubuye ukhombise nesikhathi lapho inhlango yaseLawodikeya yabayikhulu namashumi amane nane ezinkulungwane ishintshela enhlanganweni yaseFiladelfiya yabayikhulu namashumi amane nane ezinkulungwane. Yilo kanye iphuzu elifanayo nalapho bevalwa khona uphawu, futhi yilo kanye iphuzu elifanayo lapho inhlango ishintsha khona isuke ekubeni yimpi iye ekubeni enqobayo, okuyilapho futhi umsebenzi wokuhlanganisa ubunkulunkulu nobuntu phakathi kwaleli qembu labantu ufinyelelwa ekupheleleni njengoba indawo engcwele ihlanzwa ngempela. Lokhu kungabonakala emavesini, ngokuba umlando wesiprofetho omelwe “ngumsebenzi wakhe omangalisayo” uyisimangaliso emehlweni kaNkulunkulu nasemehlweni ensali, futhi ukubonana ngamehlo kuyisibonakaliso sobunye. Ubunye obumelwe lapha bukhuluma ngokuvalwa ngophawu kwabantu bakaNkulunkulu abalandela iWundlu nomaphi lapho liya khona, asebefinyelele ezingeni lokuthi bangakhetha ukufa kunokona nokumela kabi isimilo sikaKristu.

UMikha ukhomba umlando oyisisekelo wakwa-Israyeli wasendulo ngokuthi “izinto ezimangalisayo.”

Njengezinsuku zokuphuma kwakho ezweni laseGibhithe ngiyakumkhombisa izinto ezimangalisayo. Mika 7:15.

“Imisebenzi emangalisayo” ingumlando oyisisekelo, “omangalisayo” ngenxa yokuthi lowo mlando oyisisekelo uyaphindwa emlandweni wokuphela, omelwe yitshe lesiphetho. “Imisebenzi emangalisayo” ingumlando oqala ngetshe legumbi uphetho “ngetshe lesiphetho.” “Imisebenzi Yakhe emangalisayo” yabonakaliswa emlandweni kaMose futhi yaphindwa emlandweni kaKristu. UMose wayeyitshe legumbi, kanti uKristu wayeyitshe lesiphetho. Ngokomprofetho, uMose uyi-alpha, noKristu uyi-omega.

“Eqala ngoMose, u-Alfa uqobo womlando weBhayibheli, uKristu wachaza kuyo yonke imiBhalo izinto ezimayelana Naye.” *The Desire of Ages*, 797.

UMose wafundisa, futhi uPetru wasebenzisa amazwi kaMose ePentekoste ukukhomba ukuthi uMose wayengumfanekiso kaKristu.

Kodwa lezo zinto uNkulunkulu ayezibonisile ngaphambili ngomlomo wabo bonke abaprofethi bakhe, ukuthi uKristu wayezakuhlupheka, uzifezile kanjalo. Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, ukuze kufike izikhathi zokuphumula ezivela ebusweni beNkosi; futhi iyakuthumela uJesu Kristu, owayeshunyayelwe kini ngaphambili: yena izulu okumelwe limamukele kuze kube yizikhathi zokubuyiselwa kwakho konke, uNkulunkulu akukhulumileyo ngomlomo wabo bonke abaprofethi bakhe abangwele kusukela ekuqaleni kwezwe. Ngokuba uMose waqinisile wathi kobaba, INkosi uNkulunkulu wenu iyakunivusela umprofethi phakathi kwabafowenu, onjengami; nizakumlalela kukho konke ayakukukhuluma kini. Kuyakuthi-ke wonke umphefumulo ongayikumlalela lowo mprofethi uyakuchithwa phakathi kwesizwe. Yebo, nabo bonke abaprofethi kusukela kuSamuweli nalabo abalandelayo, bonke abakhulumileyo, nabo bamemezele ngaphambili ngalezi zinsuku. Izenzo 3:18–24.

UMose njenge-alpha noKristu njenge-omega kwaqinisekiswa ngofakazi wesibili kaPetru ngoMose ekuthululweni kwePentekoste, futhi ngokwenza kanjalo uPetru ugcizelela futhi ukhomba ukuthi ingxenye eyinhloko yomlayezo wemvula yokugcina (kanye nempikiswano ephakanyiswe ngokumelene nawo) iyisimiso sesiprofetho se-“alpha no-omega.” Leso simiso siyisifaniso esihambelanayo sabayizinkulungwane eziyikhulu namashumi amane nane nesimiso sonyaka/usuku emlandweni wamaMillerite. Isimiso se-“alpha no-omega” siyisimiso ‘sesisekelo esiba yitshe legumbi eliphezulu,’ siyizimiso ‘zikaMose neWundlu;’ ngakho-ke siphawulwa ngokuphefumulelwa njengenye yamavesi engoma yesivini, okuyiyona futhi ingoma kaMose neWundlu.

Ukuqala nokuphela okumelwe imigqa ehluahlukene yesiprofetho kumele umlando lapho uNkulunkulu efeza khona “imisebenzi yaKhe emangalisayo,” futhi kungukukhanya okuvezwa ukuqonda lokho okufanekiselwa uphawu “Imisebenzi emangalisayo” okuguqula iLawodikeya ibe yiFiladelfiya, ngaleyo ndlela ibe yitshe ethempelini elakhiwayo, njengalokhu ithempeli lamaMillerite lakhiwa eminyakeni engama-46 eyaholela ku-Okthoba 22, 1844, lapho iNkosi yafika ngokuzumayo ethempelini laYo.

uma kambe nanambitha ukuthi iNkosi inomusa. Nize kuyo, njengasekufikeni etsheni eliphilayo, elaliwe impela ngabantu, kodwa elikhethiweyo nguNkulunkulu, neliligugu, nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yomoya, ubupristi obungcwele, ukuba ninikele imihlatshelo yomoya eyamukelekayo kuNkulunkulu ngoJesu Kristu. Ngakho-ke futhi kulotshiwe embhalweni ukuthi: Bhekani, ngibeka eSiyoni itshe legumbi eliyinhloko, elikhethiweyo, eliligugu; nalowo okholwa kuye akasoze ajabhiswa. Ngakho kini enikholwayo uliligugu; kodwa kwabangalaleli, ilitye abalinqaba abakhi, lona selenziwe laba yinhloko yegumbi, futhi ilitye lokukhubekisa, nedwala lesikhubekiso, kubo abakhubeka ezwini, bengalaleli; ababemiselwe khona futhi. Kodwa nina niluhlobo olukhethiweyo, ubupristi bobukhosi, isizwe esingcwele, abantu abakhethekile; ukuze nimemezele izindumiso zalowo owanibiza ukuba niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo; enanikade ningesiso isizwe, kodwa manje seniyisizwe sikaNkulunkulu; enaningazuzanga isihe, kodwa manje senizuzile isihe. 1 Petru 2:3–10.

Ukubizelwa ekukhanyeni kwakhe okumangalisayo kukhomba isikhathi lapho isimemo senziwa khona, ngoba uphawu lwendlela luka-1888, oluhlelwe ngokuphefumulelwa njengokuvukela kukaKora emlandweni we-alpha kaMose, luthi uma selulethelwe ezinsukwini zokugcina luhambisane no-9/11, lapho umlayezo waseLawodikeya ufika kanye nengelosi yesithathu ngokokuvumelana nokuphefumulelwa. AbaseLawodikeya esiprofethweni “bayizimpumputhe,” okusho ukuthi basebumnyameni, futhi isimemo sokuphuma ebumnyameni saqala ngesikhathi umlayezo waseLawodikeya ufika ngo-1856, ngo-1888 nango-9/11. Ngo-9/11 “isimemo sokuphuma ebumnyameni” sasingesona nje kuphela isimemo sokuqonda ukukhanya kwengelosi yeSambulo isahluko seshumi nesishiyagalombili, kodwa futhi sasingukubizela ozwayo emlandweni uqobo lapho “imisebenzi emangalisayo” kaNkulunkulu iyothola ukugcwaliseka kwayo okuphelele.

Sekubonakaliswe kaningi eminyakeni engamashumi amathathu edlule ukuthi incazelo yesiprofetho “yevangeli eliphakade” ingumlando lapho iqiniso lesiprofetho livulwa khona, eliqalisa inqubo yokuvivinywa enezinyathelo ezintathu, enezimpawu ezimbili zokwehluka phakathi kwalezi zivivinyo ezintathu. Izivivinyo ezimbili zokuqala zihlukile ngemvelo kwesesithathu, ngokuba esesithathu siyisivivinyo esembula ngokusobala ukuthi uphumelele yini esivivinyweni sokuqala nesesibili. Omunye umehluko kuleli vangeli eliphakade wukuthi kufanele uphumelele esivivinyweni samanje ukuze ubambe iqhaza esivivinyweni esilandelayo.

Umlando “wemisebenzi emangalisayo” futhi ungumlando lapho “ivangeli laphakade” lifinyelela khona esicongweni salo, ngokuba ihora lokwahlulela elimenyezelwa yingelosi yokuqala futhi elichazwa njengevangeli laphakade lithola ukugcwaliseka kwalo okuphelele kusukela ngo-9/11. Isahlulelo okwakuqwashiswa ngaso amaMillerite kwakungu-Okthoba 22, 1844, lapho umnyango wavalwa emzekelisweni wezintombi eziyishumi, ngaleyo ndlela kufanekiswa umthetho weSonto lapho umnyango uphinda uvalwa emzekelisweni wezintombi eziyishumi. U-9/11 umemezela ukuthi ihora lesahlulelo sikaNkulunkulu sokugcina liqala emthethweni weSonto, njengoba nje amaMillerite amemezela ukuthi ihora lesahlulelo sophenyo laqala ngo-Okthoba 22, 1844.

Kusukela ku-9/11 kuze kube ngumthetho weSonto kukhona inkathi emelwe ngokuthi “imisebenzi emangalisayo kaNkulunkulu,” futhi njengelitshe lesisekelo eliba “yinhloko yegumbi,” futhi njengokuthi “isikhathi sePentekoste,” futhi njengokuthi “uHabakuki isahluko sesibili,” futhi njengokuthi “isikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane,” futhi njengokuthi “isikhathi sokuvivinywa komfanekiso wesilo,” futhi njengokuthi “ivangeli laphakade,” futhi njengomlando ongcwele ka-“1840 kuya ku-1844,” futhi njengomlando ka-“IsAmbulo isahluko seshumi,” futhi njengokuthi “umlando kusukela ekubhaphathizweni kukaKristu kuze kube sekufeni Kwakhe.”

Umlando owamelwa ngendlela ye-fractal ngokubhaphathizwa Kwakhe waqala inkathi yezinsuku eziyi-2520 eyaphela esiphambanweni. Ukubhaphathizwa kukaKristu kwakumela ukufa Kwakhe, ukumbelwa Kwakhe nokuvuka Kwakhe, okwagcwaliseka ngokoqobo ekupheleni kwezinsuku eziyi-1260.

Lapho uMoya oNgcwele ehla ekubhaphathizweni kukaKristu, kwakufanekisa ukwehla kwengelosi yesAmbulo 18 ngo-9/11. Ezinsukwini eziyisiprofetho eziyi-1260 kamuva, izehlakalo ezazifanekiselwa ukubhaphathizwa zagcwaliseka ngokwezwi nezwi esiphambanweni. Umlando osuka ekubhaphathizweni uya esiphambanweni uqukethe umlando ongokomfanekiso we-alpha, ogcwaliseka ngokwezwi nezwi ekupheleni kwaleso sikhathi. Imilando ye-alpha ne-omega iyizifrakthali zomlando wonke jikelele. Umlando osuka ekubhaphathizweni uya esiphambanweni uyizi“misebenzi emangalisayo kaNkulunkulu,” futhi lowo mlando umelwa futhi “ukubhaphathizwa kukaKristu,” futhi futhi “ukufa, ukumbelwa nokuvuka kwakhe” kwangokoqobo, ngakho-ke futhi “ukubhaphathizwa kuka-Israyeli wasendulo oLwandle Olubomvu,” futhi futhi “ukubhaphathizwa kwemiphefumulo eyisishiyagalombili phakathi nomlando kaNowa.” Zonke lezi zikhathi zimelela umlando “wemisebenzi yakhe emangalisayo.”

Uma kukhulunywa ngenombolo 8 njengophawu lovuko, kwakuyileyo miphefumulo eyisishiyagalombili emkhunjini okuyiyona kukhulunywa ngayo okokuqala ngenombolo eyisishiyagalombili njengophawu; futhi ngomthetho wokukhulunywa kokuqala, yonke imininingwane yesiprofetho itholakala kulokho kukhulunywa kokuqala. Leyo miphefumulo eyisishiyagalombili isuka emhlabeni omdala iya emhlabeni omusha, akunjalo na?

Leyo miphefumulo eyisishiyagalombili yaphila ngesikhathi semvula, kodwa bonke abenqaba umlayezo wesixwayiso wemvula bafa, akunjalo? Leyo miphefumulo “8” eya emhlabeni omusha, emelwe ngomlando womlayezo wesixwayiso owenqatshiwe, umnyango ovaliwe, imvula, nomhlaba omusha, yadlula ekuguqukeni kwesikhathi sokwabiwa kwezulu isuka emhlabeni omdala iya emhlabeni omusha.

Ushintsho lwezikhathi zezinhlelo zikaNkulunkulu olubeka uphawu emiphefumulweni eyisishiyagalombili eyibo abayizinkulungwane eziyikhulu namashumi amane nane nane, luwukusuka eLawodikeya kuya eFiladelfiya, okuyilo futhi ukuguquka kusukela ebandleni elilwayo elakhiwe ukolweni nokhula kuya ebandleni elinqobayo elakhiwe kuphela ngomnikelo wokolweni wezithelo zokuqala ophakanyiswa njengomnikelo wesibonakaliso ukuze umhlaba wonke uwubone, kufane nokubona isikebhe esisodwa phezu kwamanzi anesiphepho. Labo bantu

bangaba-8 abavela kwaba-7, futhi umlando wokuwela komphongolo kanye nowokuwela uLwandle oluBomvu kokubili kuyizifanekiselo “zemisebenzi yakhe emangalisayo.”

Leyo miphefumulo iyona eyavuswa ekugcwalisekeni kweSambulo 11:11. Bangabantu bakaNkulunkulu besivumelwano, abamelwa nguyise wabo u-Abrahama owathwala uphawu lwesivumelwano ngokusoka okwakufanele kwenzeke ngosuku lwesishiyagalombili.

Yonke le migqa imelela isikhathi esifanayo, futhi lesi sikhathi siqala ngezisekelo zango-9/11 siphethe ngomthetho weSonto. U-9/11 uyitshe lesisekelo, futhi umthetho weSonto uyitshe lokuphetha. Emlandweni wokwakhiwa kabusha kweJerusalema ngesikhathi sikaNehemiya no-Ezra, isisekelo saqedwa ngesikhathi somlando wesimemezelo sokuqala, kanti ithempeli uqobo lwaqedwa kudala ngaphambi kwesimemezelo sesithathu. Emlandweni wamaMillerite, izisekelo zamiswa ngoMeyi ka-1842 lapho kushicilelwa ishadi lika-1843. Ithempeli lamaMillerite lalizothatha iminyaka engamashumi amane nesithupha lakhiwa, kusukela ku-1798 kuze kube ngu-1844. Ngaphambi kuka-Okthoba 22, 1844, ithempeli lamaMillerite lase liqediwe, itshe lokuphetha kuyisiLilo Saphakathi Kwamabili. Lapho isiLilo Saphakathi Kwamabili siphetha ngo-Okthoba 22, 1844, i-alpha nesimemezelo sesithathu sango-457 BC kwase kuhlanguane nozakwabo ku-omega ka-1844. U-457 BC njenge-alpha yeminyaka engu-2300, no-1844 njenge-omega. Kokubili kuyefana ezingeni elithile, ngoba isimemezelo noma ingelosi kokubili kuyizigijimi, futhi kokubili kufanekisa umthetho weSonto, lapho kuyoba khona isimemezelo nalapho isigijimi sengwelezingelosi yesithathu sikhukhumala sibe yisikhalo esikhulu.

Kusukela ngowe-457 BC kuze kube ngowe-408 BC, iminyaka engamashumi amane nesishiyagalolunye yachazwa nguDanieli njengenkathi amaJuda ayezophetha ngayo ukwakha kabusha, “isitaladi siyakuphinda sakhiwe, nodonga futhi, yebo, ngezikhathi zokuhlupheka.”

Yazi-ke uqonde lokhu, ukuthi kusukela ekuphumeni komyalo wokuvuselela nokwakha iJerusalema kuze kube kuMesiya, iNkosana, kuyakuba ngamasonto ayisikhombisa, nangamasonto angamashumi ayisithupha nambili; umgwaqo uyakwakhiwa futhi, nodonga futhi, yebo nasezikhathini zokuhlupheka. Danieli 9:25.

U-457 BC no-1844 bayi-alpha no-omega besiprofetho seminyaka engu-2300. Kokubili kufanekisela umthetho weSonto, ngokuba njengoba kuyi-alpha no-omega kuyefana, futhi ukuphoxeka kuka-1844 kuhambisana ngokuphefumulelwa nokuphoxeka kwesiphambano. Uma u-1844 efanekisela isiphambano, futhi kunjalo impela, khona-ke umlingani wakhe we-alpha (457 BC) wenza kanjalo futhi. U-1844 kuya ku-1863 ubonisa inqubo yokuvivinywa yengelosi yesithathu. Leyo nqubo yokuvivinywa imelwe yiminyaka engu-49 ephakathi komyalo wesithathu, umyalo womthetho weSonto, nokuqedwa komsebenzi wesitaladi nodonga okwenzeka ngesikhathi sobunzima.

Kusukela ku-457 BC kuze kube ngu-408 BC kungumlando we-alpha weminyaka eyi-2300, ovezayo umlando we-omega ka-1844 kuze kube ngu-1863. Le mihlomulo emibili yomlando iveza umlando wabayizinkulungwane eziyikhulu namashumi amane nane ngemva kokuba sebebekwe uphawu emthethweni weSonto kuze kovalwe isikhathi sokuzwelwa kwabantu. Umsebenzi wabayizinkulungwane eziyikhulu namashumi amane nane uwukubiza amadoda nabesifazane

ukuba babuyele “ezindleleni zakudala,” okuyinto u-Isaya ayivezayo njengokwakha kabusha izindawo zasendulo eziyincithakalo, futhi uJeremiya ayikhomba njengendlela eholela emlayezweni wemvula yokugcina. “Udonga” ngumthetho kaNkulunkulu, abayizinkulungwane eziyikhulu namashumi amane nane abayowumela emhlabeni wonke njengophawu. Lokhu kuyokwenzeka ezikhathini ezinzima zosizi lwesithathu lwe-Islamu, ngokuba yi-Islamu ethukuthelisa izizwe. Umsebenzi nezikhathi ezinzima kuyaqhubeka kuze kube uMikayeli esukuma.

Ngakho-ke, uma ubona ukuthi u-457 BC kuya ku-408 BC kuyisikhathi sesiprofetho esaqala ngomthetho wesithathu futhi esamelela ngokomfanekiso isikhathi sesiprofetho esaqala ngo-1844 ngokufika kwengelosi yesithathu sasesiphela ngo-1863, khona-ke ungabona ukuthi ukhlobana kwazo nesiprofetho seminyaka engu-2300, njengesiqalo noma njengesiphetho, kuyazikhomba njenge-alpha ne-omega maqondana komunye nomunye. Izikhathi zobunzima zikaNehemiya zifanekisela isikhathi sobunzima esaholela eMpini Yombango futhi sayifaka phakathi. Isikhathi seminyaka engamashumi amane nesishiyagalolunye emlandweni we-alpha simelela isikhathi seminyaka engu-19 emlandweni we-omega. Leso sikhathi seminyaka engu-19 saphinde samelelwa yiminyaka engu-19 ekuqaleni kwesiprofetho seminyaka engu-65 sika-Isaya.

Ngokuba inhloko yeSiriya yiDamaseku, nenhloko yeDamaseku nguRezini; futhi kungakapheli iminyaka engamashumi ayisithupha nanhlanu u-Efrayimi uyakwephulwa, aze angabe esaba yisizwe. Isaya 7:8.

U-Isaya wabeka lesi siprofetho ngo-742 BC, kwathi eminyakeni engu-19 kamuva, ngo-723 BC, umbuso wasenyakatho wathunjelwa ekudingisweni iminyaka engu-2520, okuphela ngo-1798. Le minyaka engu-19 esukela ku-742 BC iye ku-723 BC iyahambelana neminyaka engu-19 esukela ku-1844 iye ku-1863, ngoba iminyaka yokuqala engu-19 iyi-alpha yalesi siprofetho, kanti eyokugcina engu-19 iyi-omega. Emlandweni wale minyaka engu-19 inkosi embi u-Ahazi yabhekana no-Isaya ngomlayezo wemvula yakamuva, omelwe evesini lesishiyagalombili njengomyalezo “wezikhathi eziyisikhombisa.” U-Ahazi wawenqaba lo myalezo, njengoba kwenza ne-Adventism yamaMillerite yaseLawodikeya ngo-1863.

Ngaleso sikhathi, umpri omkhulu ka-Ahazi wavakashela e-Asiriya, wabuya nomdwebo wethempeli labo labahedeni, u-Ahazi wayeselakha egcekeni lethempeli likaNkulunkulu. Lo mugqa uhambisana nendaba yomprofethi ongalalelanga owayengafanele abuyele kwaJuda ngendlela afike ngayo, kodwa wakwenza lokho futhi wakhohliswa umprofethi wamanga noqamba amanga, okumelela ukubuyela endleleni yokusebenza yobuProthestani obuhlubukayo ukuze kufihlwe ekuqondeni kwamaMillerite “kwezikhathi eziyisikhombisa,” ekugwalisekeni okujwayelekile kwenja ebuyela ebuhlanzweni bayo uqobo.

Lokhu kwakwenzeka ngesikhathi impi yombango phakathi kombuso wasenyakatho nombuso waseningizimu iqala ukuqubuka, ngaleyo ndlela kufanekiswa iMpi Yombango yase-United States lapho isikhathi seminyaka eyi-19 siphindwa. U-742 BC kuya ku-723 BC umelela isikhathi seminyaka eyi-19 sika-1844 kuya ku-1863, esimelela inkathi esukela emthethweni weSonto kuze kube sekupheleni komusa. Umlando ka-9/11 kuya emthethweni weSonto ungumlando wokuvivinywa komfanekiso wesilo ngaphakathi kwe-United States ophindwa ekuvivinyweni

komfanekiso wesilo womhlaba wonke oqala emthethweni weSonto. Ngenxa yalesi sizathu, izikhathi zeminyaka eyi-19 ezimelela umthetho weSonto kuya ekupheleni komusa, ziphinde zimelele umlando ka-9/11 kuya emthethweni weSonto, ongumlando “wemisebenzi yakhe emangalisayo.”

Sizoqhubeka esihlokweni esilandelayo.

Izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, siyini lesa saga eninaso ezweni lakwa-Israyeli, esithi: Izinsuku ziyelulwa, futhi yonke imibono iyaphela? Ngakho-ke batshele uthi: Isho kanje iNkosi uJehova: Ngizakusiqeda lesi saga, futhi abasayikusisebenzisa njengesaga kwa-Israyeli; kodwa uthi kubo: Izinsuku seziseduze, kanye nokugcwaliseka kwayo yonke imibono. Ngokuba akusayikuba khona mbono oyize noma ukubhula okuthophayo phakathi kwendlu ka-Israyeli. Ngokuba mina nginguJehova: ngiyakukhuluma, nezwi engiyakukhuluma liyakwenzeka; alisayikwelulwa; ngokuba ezinsukwini zenu, O ndlu enenkani, ngiyakukhuluma izwi, ngilenze, isho iNkosi uJehova.

Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, bheka, abendlu ka-Israyeli bathi: Umbono awubonayo ungowezinsuku eziningi ezizayo, futhi uprofetha ngezikhathi ezikude. Ngakho-ke yisho kubo uthi: Isho kanje iNkosi uJehova: Akusayikubambezeleka namunye wamazwi ami, kodwa izwi engilikhulumileyo liyakwenzeka, kusho iNkosi uJehova. UHezekeli 12:21–28.