

# Incwadi kaJoweli kanye neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo Yeshumi

Jeff Pippenger  
2025-12-14

## Inombolo Yeshumi

Sikhuluma ngengxenywe yombono ka-Isaya eqala esahlukweni sesikhombisa iqhubeke kuze kube sekupheleni kwesahluko seshumi nambili. Senza lokhu ngoba ngonyaka we-1850 “iNkosi yelula isandla sayo ngokwesibili, ukuba ibuthe” abantu bayo abasele. Sibeka izimpawu zendlela zango-1844 kuya ku-1863 endaweni yazo. ‘1850’ kanye nokubuthwa kwesibili kungenye yalezo zimpawu zendlela.

Uma umbono ka-Isaya usuqala evesini lokuqala lesahluko sesikhombisa, noma nini lapho kuvela khona inkulumbo efana nokuthi “ngalolo suku,” leso sikhombo kufanele sibekwe esimweni sesiprofetho esesimisiwe sesahluko sesikhombisa. Isihluthulelo sokuhlukanisa kahle umbono ukuqonda ukuthi isiprofetho sisebenza phezu kwezimiso zokuphindaphinda nokwandisa, futhi lo mthetho uyasebenza embonweni.

Amaqiniso ehlukeni esiprofetho akhunjwa embonweni ka-Isaya, kusukela esahlukweni sesithupha kuya phambili, kufanele asondelelwe ngombono wokuthi “okokuqala nokungaphezu kwakho konke,” u-Isaya umele umphefumulo ogcotshiwe ngo-9/11 ukuba amemezele ukuthi imvula yokugcina isifikile. Kulo mongo ongcwelisiwe, isahluko sesikhombisa sika-Isaya sikhombisa yona kanye leyo nkathazo eyayimelwe ngumprofethi esahlukweni sesithupha lapho ebuza umbuzo wokuthi, “kuze kube nini” kwakuyomelwe anikeze umlayezo ka-9/11 ebandleni elihlubukile “elinamehlo kodwa lenqaba ukubona, nezindlebe kodwa lenqaba ukuzwa”?

Embonweni inkosi embi neyisiwula u-Ahazi iyisibonakaliso somLaodikeya ongeke asamukele isixwayiso somlayezo wemvula yokugcina njengoba wethulwa ngabalindi ababhekana no-Ahazi omubi noyisiwula omelwe ngu-Isaya namadodana akhe.

Umhla ka-9/11 wafika emlandweni wesiprofetho kaDaniyeli 11 ivesi 40; ngakho-ke, lapho u-Isaya etholakala ku-9/11 esahlukweni 6, utholakala ngokwesiprofetho ngaphakathi kwevesi 40 likaDaniyeli 11; kodwa okubaluleke kakhulu, utholakala ngaphakathi “komlando ofihlekile wevesi 40.” Umlando ofihlekile wevesi 40 waqala lapho lelo vesi ligcwaliseka ngo-1989 ngokuwa kweSoviet Union. Kusukela ngo-1989 kuze kube ngumthetho weSonto wevesi 41 kungu “mlando ofihlekile wevesi 40” ovulwa yiNgonyama yesizwe sakwaJuda kulowo kanye “mlando ofihlekile.” Lokhu okuvezwa ekucabangeni kwethu ngo-Isaya emele isithunywa semvula yangemuva emva kuka-9/11 kungukuthi ingxenywe eyodwa yomyalezo wemvula yangemuva u-Isaya awumemezelayo yile—uDaniyeli 11, amavesi 41 kuya ku-45.

Emi ngokwesiprofetho ku-Isaya 9/11 esahlukweni seshumi, wethula isixwayiso sokuthi isehlakalo esilandelayo ngqo esizokwenzeka “isimemezelo esingalungile,” okuwumthetho weSonto, futhi simelwe evesini lamashumi amane nanye likaDaniyeli ishumi nanye. Umfanekiso ka-Isaya womlayezo wemvula yakamuva ubekwe ngaphakathi “komlando ofihlekile” wevesi lamashumi amane ngemuva kuka-9/11. Ukugcwaliseka kwevesi lamashumi amane ngo-1989 kubeka u-Isaya emva kuka-1989, ku-9/11 lapho egcotshwa khona ngamalahle avela e-altare. U-Isaya umele isithunywa esinomlayezo ohlanganisa amavesi ayisithupha okugcina kaDaniyeli ishumi nanye.

U-Isaya usho ngokusobala ukuthi yena nabantwana bakhe bangabezibonakaliso nezimangaliso. Esahlukweni sesikhombisa ivesi lesithathu, u-Isaya nendodana yakhe baseceleni komsele wedamu elingenhla emgwaqweni osensimini yomhlanzi. U-Isaya wethula umlayezo wemvula yamuva, ayegcotshwe ukuwumemezela esahlukweni sesithupha, futhi umi ezimpawini ezintathu zemvula yamuva kanye nokuba nendodana yakhe uSheyariyashubi. Umsele wedamu elingenhla uyisifaniso esingokwesiprofetho samapayipi amabili agcwele amafutha egolide uZakariya awakhomba futhi uDade White aphawula ngawo kaningi kakhulu, futhi akhomba umlayezo ovela emseleni wedamu elingenhla emlayezweni wemvula yamuva.

Umsele ka-Isaya uxhumana namapayipi amabili kaZakariya, futhi amazwana ka-Ellen White ahlanganisa uZakariya nomfanekiso wezintombi eziyishumi. U-Isaya uthotshiswa aze afike othulini esahlukweni sesithupha lapho ebona inkazimulo yeNkosi. Uyavuma ukuthwala umlayezo omelelwe evesini lesithathu njengomlayezo okhanyisa umhlaba ngenkazimulo kaNkulunkulu. Futhi uyahlanzwa ngehlala elivela e-altare, bese emi echibini elidalwa ngamanzi avela echibini elingenhla. Esahlukweni samashumi amabili nesishiyagalombili u-Isaya uchaza umlayezo wemvula yokugcina ngokuthi “umugqa phezu komugqa,” futhi evesini lesithathu ichibi elingenhla limelela imigqa eminingana yesiprofetho.

U-Isaya, emele umphefumulo ose-9/11, ubeyoma kuphela lapho amafutha egolide ehla khona evela echibini elingenhla, uma lowo mphefumulo ubebuza indlela enhle eholela endleleni endala kaJeremiya, okuyiyo “umgwaqo omkhulu (indlela) osensimini yomhlanzi” ka-Isaya, lapho kutholakala khona “ukuphumula” kukaJeremiya. Umlayezo wemvula yokugcina ka-Isaya awusekelwe kuphela emgqeni wezintombi eziyishumi, emgqeni kaZakariya wamapayipi amabili egolide, nasemgqeni kaJeremiya wendlela endala, kodwa futhi u-Isaya umi “ensimini yomhlanzi” lapho isiThunywa seSivumelwano sihlanza futhi sicwengisisa amadodana kaLevi njengesiliva negolide.

Kungumsebenzi wobuprofethi olula kakhulu ukuletha eminye imigqa evesini lesithathu lesahluko sesikhombisa. Amafutha kaZakariya nezintombi eziyishumi kuxhumana neladi likaJakobe namavesi amabili okuqala eSambulo, ngokuba konke lokhu kukhuluma ngenqubo yokuxhumana phakathi kukaNkulunkulu nomuntu. Indlela endala kaJeremiya ifaka “umlindi” okhalisa icilongo, inkosi embi neyisiwula u-Ahazi enqaba ukulizwa. Lelo cilongo lihudulela kuwo wonke amacilongo obuprofethi, kanye nabalindi abangabaprofethi, “emendweni omkhulu” ka-Isaya, lapho u-Isaya nendodana yakhe bema khona ukudlulisa umlayezo kumholi waseLawodikeya.

U-Isaya nendodana yakhe uSheyariyashubi, okusho ukuthi “insali iyakubuya,” bami ndawonye, futhi babonisa ukumemezela komlayezo wemvula yokugcina owafika ngo-9/11. Baya ukuyohlangebeza inkosi embi u-Ahazi, futhi njengobaba nendodana bamele uphawu lwe-alpha ne-omega, umthetho oyinhloko wendlela yokusebenza ethi “umugqa phezu komugqa.” “Umugqa phezu komugqa” ungumthetho owafanekiswa yisimiso samaMillerite esithi “usuku/unyaka.”

Ngo-11 Agasti 1840 kwagcwaliseka isiprofetho samaSulumane sosizi lwesibili sesAmbulo isahluko sesishiyagalolunye, futhi kwaqinisekiswa isimiso samaMillerite esithi “usuku/unyaka,” ngaleyo ndlela kwaqiniswa ukubikezela kukaMiller mayelana no-1843 okwakusekelwe kuleso simiso sosuku/unyaka. Ngo-11 Septhemba 2001 kwagcwaliseka isiprofetho samaSulumane sosizi lwesithathu sesAmbulo isahluko sesishiyagalolunye, seshumi neshumi nanye, futhi kwaqinisekiswa isimiso se-alpha (8-11-1840) ne-omega (9/11) njengoba ingelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili yehla ngenkathi izakhiwo ezinkulu zaseNew York ziwa—njengoba nje ingelosi enamandla yesAmbulo isahluko seshumi yayehle ngo-11 Agasti 1840 lapho i-alpha eyayifanekisa i-omega igcwaliseka.

Akusibo kuphela ukuthi u-Isaya nendodana yakhe bamele umgomo oyinhloko wokuthi “umugqa phezu komugqa,” kodwa futhi bamele umlayezo ka-Eliya, omele umlayezo ovezwa ngobudlelwane bukababa nabantwana bakhe. Umlayezo ka-Eliya, oshunyayelwa nje ngaphambi kosuku olukhulu nolwesabekayo lweNkosi, ukhomba umlayezo ofikayo nje ngaphambi kokuba izahlulelo zikaNkulunkulu zokugcina ziqale. Izahlulelo zikaNkulunkulu zokugcina zimele inkathi eyiyo “usuku olukhulu nolwesabekayo lweNkosi.” Leyo nkathi iqala emthethweni weSonto futhi iqhubeka ize ifike ezinhlophekweni eziyisikhombisa zokugcina. Leyo nkathi iqala ngomthetho weSonto futhi iphele ngezinhlopheko eziyisikhombisa zokugcina. Ngakho-ke umlayezo ka-Eliya usekelwe emgomweni we-alpha ne-omega, uhlanganiswe nesixwayiso sokusondela kokuvalwa komusa. Kanye nomlayezo ka-Eliya kukhona nemigqa ehluahlukene yesiprofetho esekelwe ku-Eliya; ngokuba u-Eliya, ngokukaJesu, wayemele uJohane uMbhapathizi, futhi bobabili u-Eliya noJohane, ngokukaDade White, babemele uWilliam Miller; futhi ngokuhlangene u-Eliya noJohane uMbhapathizi bamele kokubili abayizinkulungwane eziyikhulu namashumi amane nane (u-Eliya), nesixuku esikhulu esikuSambulo isahluko sesikhombisa (uJohane).

U-Isaya nendodana yakhe beme ezindleleni zasendulo, okuyizona izisekelo, futhi bemukela amafutha egolide, ngokuba bayizintombi ezihlakaniphileyo ezidlula enqubweni yokuhlanzwa komhlanzi wezindwangu, eyagcwaliseka ngo-October 22, 1844, ifanekisela umthetho weSonto. U-Isaya nensali ebuyayo, (ngokuba yilokho okushiwo yigama lendodana yakhe uShearjashub), bamele insali “ebuyela” ezindleleni zasendulo ngo-9/11. Ubudlelwane bensali bukababa, obuphinde bube ubudlelwane be-alpha ne-omega, obuphinde bube ubudlelwane buka-Eliya “bezinhliziyo zawoyise nezabantwana,” bukhomba ukuthi uBaba uMiller kanye nobudlelwane bakhe nenhlangano yensali yengelosi yokuqala kwakuyinhlangano ye-alpha yasePhiladelphia. Enhlanganweni ye-alpha uBaba uMiller wabonakaliswa njengo-Eliya noJohane uMbhapathizi, lowo uJesu amchaza njengomthunywa owalungisa indlela yoMthunywa weSivumelwano. Zonke lezo zigcwaliseko zesiprofetho emlandweni we-alpha wezingelosi zokuqala nezesibili ziyaphindwa emlandweni we-omega wengelosi yesithathu.

Kukhona amaqiniso abaluleke kakhulu mayelana nomfanekiso ka-Isaya embonweni, kodwa lapha simane sikhomba ukuthi u-Isaya uqondisa ngokuqondile amaqiniso ahlukahlukene akha inhliziyoyomlayezo wemvula yokugcina ka-9/11. Yonke le migqa esisanda kuyixoxa, futhi kunjalo neminye eminingi, itholakala evesini lesithathu lesahluko sesikhombisa.

Evesini lesishiyagalombili iqiniso lesiprofetho liyagqama kakhulu njengoba lichaza isihluthulelo esivula “umlando ofihlekile wevesi lamashumi amane,” futhi okumangalisayo ukuthi lesohluthulelo sikhonjiswa ngaphakathi kwalelo vesi elifanayo lapho kuqokonyiswa khona ukuqala kwazo zombili iziprofetho zesikhathi seminyaka engu-2520.

Ngokuba inhloko yeSiriya iyiDamaseku, nenhloko yeDamaseku inguRezini; futhi eminyakeni engamashumi ayisithupha nanhlanu u-Efrayimi uyakuchotshozwa, aze angabi yisizwe. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya.

Uma ningakholwa, ngokuqinisekileyo aniyikumiswa. Isaya 7:8, 9.

Umfanekiso ka-Isaya womlayezo wemvula yakamuva uhlanganisa “izikhathi eziyisikhombisa” zikaMose, ngoba isiprofetho seminyaka engamashumi ayisithupha nanhlanu sevesi lesishiyagalombili sikhomba indawo yokuqala kokubili yokuhlakazwa kweminyaka engu-2520 yemibuso yakwa-Israyeli yasenyakatho neyaseningizimu. Kulelo vesi elifanayo impela kukhona isihluthulelo esivula imigqa emithathu yesiprofetho yokuwa kweSoviet Union ngo-1989 kuDaniyeli ishumi nanye ivesi lamashumi amane, kanye nevesi leshumi likaDaniyeli ishumi nanye, kanye nevesi lesishiyagalombili lika-Isaya isishiyagalombili. Ngale migqa emithathu (Isaya 8:8, Daniyeli 11:10, 40). Isihluthulelo “amakhanda” amavesi esishiyagalombili nesishiyagalolunye. Lapho isihluthulelo “samakhanda” sisetshenziswa kulawo mavesi amathathu afanayo, umnyango womlando weMpi yase-Ukraine neMpi Yezwe III esezayo maduzane uyavuleka. Lapho lowo mnyango wesiprofetho usuvuliwe, amavesi eshumi nanye kuya kweleshumi nesithupha kaDaniyeli ishumi nanye abe esebonakala engumlando ohambisanayo nevesi lamashumi amane likaDaniyeli ishumi nanye ngemva kokuwa kweSoviet Union ngo-1989. Ukuvulwa “komlando ofihlekile wevesi lamashumi amane” kuyiqiniso elingelinye kwambalwa abakhethiweyo ababonakaliswa njengabavulwayo ngokuxhumene nokuvulwa kwesAmbulo sikaJesu Kristu ngaphambi nje kokuvalwa komnyango womusa.

Ivesi yokuqala yesahluko sesishiyagalombili sika-Isaya iqala ngegama elithi, “Ngaphezu kwalokho,” okubonisa ukuthi isahluko sesishiyagalombili simelwe ukweqa phezu kwesahluko sesikhombisa. Ngaphandle kokuthi igama lokuqala lingu-“ngaphezu kwalokho,” isahluko sesishiyagalombili ivesi lesithathu lihlanganiswe nevesi lesithathu lesahluko sesikhombisa njengofakazi besibili bokuthi lezi zahluko ezimbili kufanele zisetshenziswe umugqa phezu komugqa. Womabili amavesi “esithathu” akhomba enye yamadodana ka-Isaya, amagama awo womabili akhuluma ngomlayezo wesiprofetho ongaphakathi endabeni. USheyarijashubi usho ukuthi ‘insali iyakubuya’ kanti uMaherishalalishabazi usho ukuthi ‘usheshayo empangweni.’ USheyarijashubi uqala ukubalulwa, bese kulandela uMaherishalalishabazi (okuyigama elide kunawo wonke eBhayibhelini). U-alpha omelelwa ngu-“1” mncane, futhi kulesi simo uze uchazwe njengokuthi “insali,” kanti u-omega omelelwa ngu-“22” mkhulu, futhi umelelwa yigama elikhulu

kunawo wonke eBhayibhelini, kuyilapho futhi ufanekisa ukuhamba okusheshayo komthetho weSonto.

Insali ye-alpha, emelwe nguShearjashub, ikanye noyise u-Isaya evesini lesithathu. Ngokubambisana bayialfa ne-omega, futhi bami endaweni eyakhiwe izinkomba ezintathu ezihlukene zemvula yamuva.

INkosi yasisithi ku-Isaya: Hamba manje uyohlangabeza u-Ahazi, wena noSheyariyashubi indodana yakho, ekugcineni komsele wedamu eliphezulu, ngasemgwaqweni wensimu yomhlanzi wezindwangu. Isaya 7:3.

U-Isaya uwuphawu lwabayizinkulungwane eziyikhulu namashumi amane nane nane, futhi ekumeleni ubizo luka-9/11, u-Isaya uphinde amele ubizo lukaJulayi 2023. Ku-9/11 u-Isaya ungumLaodikea omelelwa nguJakobe umkhohlisi, owayezothatha ilungelo lobuzibulo lika-Esawu njengoba ubu-Adventism bukhafulwa buphume emlonyeni weNkosi, kanti ngo-2023 u-Isaya umele u-Israyeli umnqobi. U-Isaya umele lowo owayethula umlayezo kaNkulunkulu, ovuselwa ekuqondeni iqiniso lokuthi ungumLaodikea, bese kuthi ilahle limhlambulule limguqulele ekubeni ngumFiladelfiya.

“U-Isaya wayenombono omangalisayo wenkazimulo kaNkulunkulu. Wabona ukubonakaliswa kwamandla kaNkulunkulu, futhi emva kokubona ubukhosi baKhe, kwafika kuye umlayezo wokuba ahambe ayokwenza umsebenzi othile. Wazizwa engafanele neze lowo msebenzi. Yini eyamenza wazibona engafanele? Ingabe wazibona engafanele ngaphambi kokuba abe nombono wenkazimulo kaNkulunkulu?—Cha; wayecabanga ukuthi usesimweni sokulunga phambi kukaNkulunkulu; kodwa lapho inkazimulo yeNkosi yamabandla yembulwa kuye, lapho ebona ubukhosi bukaNkulunkulu obungenakuchazwa, wathi, ‘Maye kimi! ngoba ngichithiwe; ngokuba ngingumuntu onezindebe ezingcolile, futhi ngihlala phakathi kwabantu abanezindebe ezingcolile; ngokuba amehlo ami abonile iNkosi, iNkosi yamabandla. Khona-ke kwandiza enye yamaserafi yeza kimi, iphetho ezandleni zayo ilahle elivuthayo, eyayilithathile ngesikhuni e-altare, yalibeka emlonyeni wami, yathi, Bheka, lokhu kuthinte izindebe zakho; nobubi bakho bususiwe, nesono sakho sihlanjululiwe.’ Lona ngumsebenzi thina ngabanye esiwudingayo ukuba usenzelwe. Sifuna ilahle elivuthayo elisuka e-altare libekwe ezindebeni zethu. Sifuna ukuzwa izwi elikhulunywayo, elithi, ‘Ububi bakho bususiwe, nesono sakho sihlanjululiwe’” Review and Herald, June 4, 1889.

Ukuthi “koze kube nini” ku-Isaya isahluko sesithupha kuwuphawu lwe-9/11 kuze kufike umthetho weSonto, futhi isahluko sesithupha siyisethulo se-9/11. Izahluko zesikhombisa kuya kweseshiyagalolunye ziveza umlayezo u-Isaya awunika ubuholi bukaJuda obuhlubukileyo, kanye nomfanekiso owenzekayo ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane lapho izidakwa zakwa-Efrayimi zikhubeka. Kulowo mbono ofanayo u-Isaya uloba:

Bhekani, mina kanye nabantwana engibaphiwe nguJehova siyizibonakaliso nezimangaliso kwa-Israyeli ezivela kuJehova Sebawoti, ohlala entabeni iSiyoni. U-Isaya 8:18.

U-Isaya nabantwana bakhe bayizibonakaliso phakathi kwezimfihlakalo ezitholakala ezahlukeni zesikhombisa kuya kweyesishiyagalolunye. Izahluko zesikhombisa kuya kweyesishiyagalolunye ziyisizinda sokubhekisela kulo lonke umbono, maqondana nanoma yikuphi ukubhekisela “kulolo suku” noma “kuleso sikhathi.” Ivesi leshumi nesishiyagalombili libonisa ukuthi u-Isaya namadodana akhe bayizibonakaliso, kanti amavesi azungeze ivesi leshumi nesishiyagalombili aveza inkathi yesikhathi lapho izibonakaliso kufanele ziqashelwe khona.

Abanengi phakathi kwabo bayokhubeka, bawe, baphihlizwe, babanjiswe ogibeni, bathunjwe. Bopha ubufakazi, unamathisele umthetho phakathi kwabafundi bami. Mina-ke ngiyakumlindela uJehova, ofihlela indlu kaJakobe ubuso bakhe, ngiyethemba kuye.

Bhekani, mina kanye nabantwana uJehova angiphe bona siyizibonakaliso nezimangaliso kwa-Israyeli ezivela kuJehova wamabandla, ohlala entabeni iZiyoni. Isaya 8:15–18.

Labo “abalindela iNkosi” bamelwe ngu-Isaya namadodana akhe amabili. Yibo labo iNkosi eyayibafihlele “ubuso bayo,” okuyisici salabo abavuselwa ekuqondeni izimfuno zomthandazo kaLevitikusi amashumi amabili nesithupha, emva kukaJulayi 2023. Bavuselwa eqinisweni lokuthi ukuvuma kwabo kufanele kuhlanganise ukuthi iNkosi yayihambe ngokuphambana nabo, okusho ukuthi yayibafihlele ubuso bayo.

“Ukubopha ubufakazi, uphawule umthetho” kungukubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, abaqhathaniswa “nabanengi.” “Abanengi” bayabizwa, kodwa bambalwa abakhethiweyo. Abanengi baqhathaniswa no-Isaya namadodana akhe amabili, abamelelwa njengabambalwa. “Abanengi” yizintombi ezinhlanu eziyiziwula, futhi ngenxa yalesi sizathu kwenzeka kubo izinto ezinhlanu: “bayakhubeka, bawe, baphulwe, babanjwe ngesihibe, bathathwe.” Bakhubeka ngoba benqabile umlayezo wemvula yokugcina.

Ngokuba ngezindebe ezizingizayo nangolunye ulimi uyakukhuluma kulesi sizwe. Ayekhulume kuso athi, Lokhu ngukuphumula eninganikeza ngakho okhathelayo ukuba aphumule; nalokhu kungukuvuseleleka; kepha bona abazange bafune ukuzwa. Ngakho izwi leNkosi laba kubo umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane; ukuze bahambe, bawe ngomhlane, baphuke, babanjwe ogibeni, bathathwe. U-Isaya 28:11–13.

Esikhathini sokubekwa uphawu sesahluko sesishiyagalombili, u-Isaya uchaza ukuwa kwababi, abafanekiswa ngo-Ahazi, futhi ukhomba lona lelo qembu evesini leshumi nantathu lesahluko samashumi amabili nesishiyagalombili. Isizathu sokuba “bawe” ukuthi bayawenqaba umyalezo wemvula yamuva, owawuyikho kubo “umugqa phezu komugqa,” futhi owethulwa yilabo abafanekiselwa njengabanodebe abangingizayo. AmaJuda aphikisanayo ngePentekoste asola abafundi ngokudakwa, ngoba ayengawuqondi umyalezo. Ezingqondweni zawo wawethulwa izindebe ezingizayo.

Evesini lesithathu sesahluko sesikhombisa, u-Isaya ungualfa ongokwesiprofetho endodaneni yakhe uSheyariyashubi, yona-ke ibe ingu-omega maqondana noyise, kodwa futhi ibe ngualfa ebudlelaneni nomfowabo. Njengabameleli baka-Alfa no-Omega bema lapho izimpompi ezimbili zegolide ezivela ethempelini lasezulwini zakha ichibi khona, khona kanye ngasemgwaqweni

omkhulu wendlela endala kaJeremiya ensimini lapho ilineni liguqulwa lisuke emabhaleni liye ebumsulweni obumhlophe qwa njengoba isiThunywa seSivumelwano sihlambulula amadodana kaLevi, kanye no-Isaya noSheyariyashubi. Esefikile lapho, wethulela inkosi embi neyisiphukuphuku u-Ahazi umlayezo wendlela endala kaMose ovela kuLevitikusi amashumi amabili nesithupha othi “izikhathi eziyisikhombisa,” wona oqinisa kulelo vesi elifanayo ukuthi “ikhanda” liyinkosi, noma umbuso wenkosi, noma umuzi omkhulu wombuso.

Lowo kukhiye uvula ukukhanya kweZwi likaNkulunkulu ukuze iMpi yase-Ukraine eyaqala ngo-2014 ibonakale njengesihloko sesiprofetho seBhayibheli esivezwa njengesehlakalo esenzeka ngesikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane kanye nasemlandweni wabapresidente abathathu bokugcina base-United States. Umlayezo wemvula yangemuva uvezwa ngu-Isaya ezahlukeni zeshumi neshumi nanye, futhi uchaza umlando wangaphakathi nowangaphandle wamavesi ayisithupha okugcina kaDaniyeli ishumi nanye. Ivesi lokuqala, ivesi lamashumi amane, lifanekiswa ngu-Isaya ezahlukeni zesithupha kuya kwesesishiyagalolunye, bese kuthi ezahlukeni zeshumi neshumi nanye kubekwe obala umlayezo owavulwa ngo-1989 emlandweni wawo wangaphakathi nowangaphandle. Zonke izingxenye ezinkulu zomlayezo wemvula yangemuva zivezwa embonweni.

Amavesi okugcina esahluko seshumi akhomba umlando ofanayo wesiprofetho omelwe amavesi okugcina esahluko seshumi nanye. Isahluko seshumi singesangaphandle, kanti eseshumi nanye singesangaphakathi. Encwadini yeSambulo, amabandla ayisikhombisa angaphakathi, kanti izimpawu zingaphandle. Emavesini okugcina esahluko seshumi, amandla kapapa anyakazisa isandla sawo amelane neJerusalema endimeni ehambisanayo namandla kapapa afinyelela ekupheleni kwawo kungabikho osizayo evesini lamashumi amane nanhlanu kuDaniyeli ishumi nanye.

Uyakuhlala eNobi ngalolo suku; uyakunyakazisa isandla sakhe amelane nentaba yendodakazi yaseSiyoni, igquma laseJerusalema. Bheka, iNkosi, uJehova wamabandla, iyakugawula igatsha ngokwesabeka; nabade ngobude bayakunqunywa, nabazidlayo bayakuthotshiswa. Iyakuquma amahlathi aminyene ngensimbi, neLebanoni liyakuwa ngonesiqhwaga. U-Isaya 10:32–34.

Ukuphela kwesahluko seshumi kuwukuvalwa kwesikhathi sokuvivinywa komuntu, futhi kulapho ukuphela kukaDaniyeli ishumi nanye nakho kuphetha khona.

Futhi uyakumisa amatende esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho uyakufika ekupheleni kwakhe, kungabi khona oyakumsiza. Futhi ngaleso sikhathi uMikayeli uyakusukuma, isikhulu esikhulu esimela abantwana babantu bakho; kuyakuba khona isikhathi sokuhlupheka esingakaze sibe khona selokhu kwaba khona isizwe kwaze kwaba yileso sikhathi; futhi ngaleso sikhathi abantu bakho bayakusindiswa, yilowo nalowo oyakufunyanwa ebhaliwe encwadini. Daniyeli 11:45, 12:1.

Isahluko seshumi siqala evesini lokuqala “ngesimemezelo esingalungile,” uDade White asichaza njengomthetho weSonto.

Maye kubona labo abamisa izimiso ezingalungile, nababhala ukuhlupheka abakumisileyo. Isaya 10:1.

Isahluko seshumi siqala emthethweni weSonto, ohambisana nevesi lamashumi amane nanye likaDaniyeli isahluko seshumi nanye, futhi siphetha ngokuhambisana nokuma kukaMikayeli emlandweni wevesi lamashumi amane nanhlanu likaDaniyeli isahluko seshumi nanye.

“Sekumiswe isabatha lesithombe, njengoba isithombe segolide samiswa emathafeni aseDura. Futhi njengoba uNebukadinesari, inkosi yaseBabiloni, wakhipha umyalo wokuthi bonke abangeke bakhothame bakhonze lesi sithombe babulawe, kanjalo kuyokhishwa isimemezelo sokuthi bonke abangeke bahloniphe umgubho weSonto bayojeziswa ngokuboshwa nangokufa. Kanjalo iSabatha leNkosi linyathelwa phansi. Kodwa iNkosi isimemezele yathi, ‘Maye kwabakhipha izimiso ezingalungile, nababhala ukuhlupheka abakumisileyo’ [Isaya 10:1]. [Zefaniya 1:14–18; 2:1–3, kucashuniwe.]” Manuscript Releases, umqulu 14, 91.

Ku-“kuzamazama okukhulu komhlaba” kwesAmbulo isahluko seshumi nanye, okumele umthetho weSonto ngevesi leshumi nantathu, kukhona izimpawu ezintathu zobuSulumane ezixhumene “nokuzamazama komhlaba” okunyakazisa isilo somhlaba sesAmbulo isahluko seshumi nantathu, lapho sikhuluma njengodrako. Ku-Isaya isahluko seshumi, umthetho weSonto umelelwa “njengesimemezelo esingalungile” esimenywe “ngeshwa” phezu kwaso. Ku-“kuzamazama okukhulu komhlaba” kwesAmbulo isahluko seshumi nanye kusukela evesini leshumi nantathu kuze kuyofika evesini leshumi nesishiyagalombili, ubuSulumane beshwa lesithathu bukhonjiswa ngezimpawu ezine zobuSulumane nangokushaya okubenzela i-United States ngesikhathi somthetho weSonto; “Ngalelo hora kwaba khona ukuzamazama okukhulu komhlaba,” futhi “ishwa lesibili selidlulile; bhekani, ishwa lesithathu liyeza masinyane. Ingelosi yesikhombisa yase ikhala” “nezizwe zathukuthela.”

Isahluko seshumi siveza amandla obupapa kusukela evesini lamashumi amane nanye kuDaniyeli ishumi nanye kuze kube yivesi lamashumi amane nanhlanu, lapho ubupapa bufinyelela esiphethweni sabo. Ivesi lamashumi amane aliyona ingxenye yokulandisa olusesahlukweni seshumi, ngokuba u-Isaya ubonisa “umlando ofihlekile” wevesi lamashumi amane lapho isigijimi semvula yokugcina sethulwa ebandleni elihlubukile elimelwe ngu-Ahazi. Isiphetho sesahluko seshumi nanye siphinde sibonise ukukhululwa emandleni obupapa kulowo mlando ofanayo.

INkosi iyakuqothula nya ngokuphelele igebe lolwandle lwaseGibhithe; futhi ngomoya wayo onamandla iyakunyakazisa isandla sayo phezu komfula, iwushaye ube yizifudlana eziyisikhombisa, yenze abantu bawele ngezinyawo ezomile. Kuyakuba khona umgwaqo omkhulu wensali yabantu bayo, eyakusala, ivela e-Asiriya; njengalokhu kwaba ku-Israyeli ngosuku eyenyuka ngalo isuka ezweni laseGibhithe. U-Isaya 11:15, 16.

Isahluko seshumi sika-Isaya siyingaphandle, kanti isahluko seshumi nanye siyingaphakathi somlando ofanayo. Ukufana phakathi kwengaphandle nengaphakathi kugcwele eZwini likaNkulunkulu, futhi lezi zahluko ezimbili ezihambisanayo zimelela isixwayiso sengelosi yesithathu njengoba simelwe ngu-Isaya. Isixwayiso sengwele yesithathu sifingqiwe ngezindlela eziningi ngokuphefumulelwa, kodwa ukuhlukaniswa okuwusizo kakhulu kwalesi sixwayiso sengwele yesithathu kungukuthi simelela izehlakalo ezihlobene nokuvalwa komusa, futhi sigcizelela nesidingo sokuzilungiselela komuntu siqu. U-Isaya isahluko seshumi uyizehlakalo, kanti isahluko seshumi nanye siyikulungiselela.

“Izehlakalo ezihlobene nokuvalwa komusa kanye nomsebenzi wokulungiselela isikhathi sokuhlupheka zivezwe ngokucacileyo. Kodwa izixuku azinakuqonda okukhulu ngalawa maqiniso abalulekile kunokungathi awakaze embulwe. USathane ulindile ukuze asuse yonke imvuselelo ebingabahlakaniphisa kube ngokusindiswa, futhi isikhathi sokuhlupheka siyobafica bengakalungeli.

“Lapho uNkulunkulu ethumela kubantu izixwayiso ezibaluleke kangaka, ezimelelwa njengokumenyezelwa yizingelosi ezingwele ezindiza phakathi kwezulu, ufisa ukuthi wonke umuntu onikwe amandla okucabanga alalele umlayezo. Izahlulelo ezesabekayo ezimenyezelwe ngokumelene nokukhonza isilo nomfanekiso waso (IsAmbulo 14:9–11), kufanele ziholele bonke ekutadisheni ngenkuthalo iziprofetho ukuze bafunde ukuthi luphi uphawu lwesilo, nokuthi bangakugwema kanjani ukulwamukela. Kodwa izixuku zabantu ziphambukisa izindlebe zazo ekuzweni iqiniso, ziphendukele ezinganekwaneni. Umphostoli uPawulu wamemezela, ebheke ezinsukwini zokugcina: ‘Ngokuba kuyakufika isikhathi lapho bengayikuvuma imfundiso ephilileyo.’ 2 Thimothewu 4:3. Leso sikhathi sesifikile ngokupheleleyo. Izixuku azilifuni iqiniso leBhayibheli, ngoba liphazamisa izifiso zenhliziyi enesono, ethanda izwe; uSathane-ke unikeza izinkohliso ezizithandayo.”

“Kodwa uNkulunkulu uyakuba nabantu emhlabeni abayogcina iBhayibheli, neBhayibheli lodwa, njengendinganiso yazo zonke izimfundiso nesisekelo sazo zonke izinguquko. Imibono yabantu abafundileyo, iziphetho zesayensi, izivumo zokholo noma izinqumo zemikhandlu yesonto, njengoba ziningi futhi ziphikisana njengoba enjalo amasonto eziwameleyo, izwi leningi—akukho nokukodwa noma konke lokhu ndawonye okufanele kubhekwe njengobufakazi obusekela noma obuphikisa noma yiliphi iphuzu lokukholwa kwenkolo. Ngaphambi kokwamukela noma iyiphi imfundiso noma umyalo, kufanele sifune ukwesekwa kwayo esitatimendeni esicacileyo esithi, ‘Isho kanje iNkosi.’”

“USathane uhlala njalo ezama ukudonsela ukunaka kumuntu esikhundleni sikaNkulunkulu. Uholo abantu ukuba babheke kubabhishobhi, kubafundisi, nakubafundisi bezemfundiso yenkolo, njengabaqondisi babo, esikhundleni sokuhlola imiBhalo ukuze bazifundele bona uqobo lwabo umsebenzi wabo. Khona-ke, ngokulawula izingqondo zalaba baholi, angathonya izixuku ngokwentando yakhe.” *The Great Controversy*, 594, 595.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.