

Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikiya - Inombolo Yamashumi Amabili Nane

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Inombolo Engamashumi Amabili Nane

Siphethe isihloko sethu esedlule ngokuthinta imigqa emithathu ehambisanayo yobufakazi besiprofetho emelwe yizahluko zeshumi nanye kuya kwamashumi amabili nambili kuGenesisise, incwadi yokuqala yeTestamente Elidala, uMathewu, incwadi yokuqala yeTestamente Elisha, kanye neSambulo, incwadi yokugcina kokubili yeTestamente Elisha neBhayibheli. Umugqa kaGenesisise uveza isivumelwano no-Abrama, umugqa kaMathewu uveza isivumelwano nebandla lobuKristu, noPetru eyisibonakaliso sesiqalo nesiphetho sika-Israyeli wanamuhla ongokomoya. Amavesi aphakathi kuyo yomibili imigqa aveza uphawu lukaNkulunkulu; ngo-Abrama, kwakuwu “ukusoka,” kanti ngoPetru kwakuwukugugulwa kwegama lakhe. Ivesi eliyisikhungo lomugqa oseSambulweni yisahluko seshumi nesikhombisa, ivesi leshumi nambili.

Futhi izimpondo eziyishumi ozibonileyo ziyizinkosi eziyishumi, ezingakawamukeli umbuso; kodwa zamukela amandla njengamakhosi ihora linye kanye nesilo. IsAmbulo 17:12.

uGenesisise noMathewu kuveza umshado wobuNkulunkulu nobuntu, kanti iSambulo siveza umshado wesilo nodrako emthethweni weSonto. Yonke le migqa emithathu ikhomba emthethweni weSonto lapho isigaba esisodwa sibonakalisa uphawu lwesilo, kanti esinye uphawu lukaNkulunkulu. Umgunyathi wesilo nodrako evesini leshumi nambili ungukukhulunywa kwe-omega ngombhoshongo kaNimrodi kuGenesisise isahluko seshumi nanye. Lapho inkolo yomgunyathi yesivumelwano yahlangabezana nokwahlulelwa kwayo, futhi eSambulweni isahluko seshumi nesikhombisa isifebe—esiyiBabiloni elikhulu—siyahlulelwa. UNimrodi uyi-alpha ye-omega yeVatican, futhi ngenxa yalesi sizathu upapa uyilo iBabiloni elikhulu, i-omega yeBabele likaNimrodi eliyi-alpha.

Okuphawulekayo kulawa mavesi amathathu aphakathi ukuthi ubufakazi obuqokethwe endaweni ngayinye ephakathi yomugqa empeleni bungamavesi amathathu.

Lesi yisivumelwano sami, eniyakusigcina, phakathi kwami nani nenzalo yakho emva kwakho: wonke owesilisa phakathi kwenu uyakusokwa. Niyakusoka inyama yejwabu lenu; futhi kuyakuba luphawu lwesivumelwano phakathi kwami nani. Lowo onemihla eyisishiyagalombili uyakusokwa phakathi kwenu, wonke owesilisa ezizukulwaneni zenu, ozalelwe endlini, noma othengwe ngemali kwezizwe ongayona inzalo yakho. UGenesisise 17:10–12.

UJesu waphendula wathi kuye: Ubusisiwe wena, Simoni Barjona; ngokuba akusiyo inyama negazi okukwambulile lokhu kuwe, kodwa nguBaba osezulwini. Nami ngithi kuwe, wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo

awayikulehlula. Ngiyakukunika izihluthulelo zombuso wezulu; futhi noma yini oyakuyibopha emhlabeni iyakubotshwa ezulwini; futhi noma yini oyakuyikhulula emhlabeni iyakukhululwa ezulwini. Mathewu 16:17–19.

Nesilo esake saba khona, kepha esingasekho, sona ngokwaso singesesishiyagalombili, futhi singesabasilisa abayisikhombisa, futhi siya ekubhujisweni. Nezimpondo eziyishumi ozibonileyo ziyizinkosi eziyishumi, ezingakayamukeli umbuso; kepha zamukeliswa amandla njengamakhosi ihora linye kanye nesilo. Lezi zinhliziyonye, futhi ziyakunikela amandla azo negunya lazo esilweni. IsAmbulo 17:11–13.

Indaba yesivumelwano somgunyathi esimelelwa izitini nodaka lukaNimrode, kanye nohlelo lwakhe lomgunyathi lwebandla nombuso, olumelelwa ngumbhoshongo nomuzi, ifanekisa uhlelo lomgunyathi lomfanekiso wesilo olumelelwa ku-omega yendaba kaNimrode. Imigqa emithathu, enezindawo ezintathu ezimaphakathi zamavesi amathathu, konke okufakazela ngesivumelwano sokuphila nangesivumelwano sokufa. Izinkulungwane eziyikhulu namashumi amane nane ziwubunxanye wesishiyagalombili weqiniso ovela kwabayisikhombisa, futhi upapa umane nje ungumgunyathi. Isigaba sikaNimrode sinobunye bengqondo emshadweni waso, okuwumgunyathi wezinkulungwane eziyikhulu namashumi amane nane, abamunye nengqondo kaKristu. Isilo somgunyathi “sasilapho, asisekho,” siwumgunyathi kaKristu owayekhona, okhona, nozayo. Evesini lesishiyagalombili kuvezwa ngokuphelele ukubonakaliswa komgunyathi omelelwa upapa.

Isilo owasibonayo sasikhona, kepha asisekho; futhi siyakwenyuka siphuma kwalasha ongenasiphelo, siye ekubhujisweni; futhi abakhileyo emhlabeni bayakumangala, labo amagama abo angalotshwanga encwadini yokuphila kusukela ekusekelweni kwezwe, lapho bebona isilo esasikhona, kepha esasingasekho, nokho sikhona. IsAmbulo 17:8.

UJesu unguYe owayekhona, okhona, futhi osezakuza, kanti ubupapa, lona owesishiyagalombili ophuma kwabayisikhombisa, buyisilo “esake saba khona, esingasekho, kepha nokho sikhona.” “Ihora elilodwa” elimelelwa ngumshado kadrako nesilo limele umlando oqala emthethweni weSonto, lapho abayizinkulungwane eziyikhulu abamelelwa nguPetru no-Abrama benyukela ezulwini njengophawu, ngaso lesi sikhathi lapho ubupapa bukhuphuka khona.

Besilokhu sifuna ukubhekana nencwadi kaJoweli ngokombono wokuthi uPetru ePentekoste wabonakalisa umlayezo wakhe wePentekoste njengokugcwaliseka kukaJoweli. Emigqeni emithathu yesivumelwano, ngayinye inezahluko eziyishumi nambili, amavesi amathathu aphakathi omugqa ngamunye akhuluma ngomlando ofanayo ncamashi, futhi uPetru umelelwe kulowo mlendo njengose noJesu eKhesariya Filiphi, okuyiPaniami, okuyilapho umhlaba ususeduze kakhulu nokuhlangabezana khona manje. EPaniami, uPetru futhi useJerusalema ekuthululweni kwePentekoste. Imigqa emithathu yezahluko eziyishumi nambili ihlangana ePaniami nasePentekoste lapho uphawu lukaNkulunkulu lugxivizwa kumlobokazi kaKristu, nesibonakaliso sesilo sigxivizwa kumlobokazi kaSathane. Incwadi kaJoweli ikhomba ubizo lokuvuka emzekelisweni wezintombi eziyishumi, lapho ibandla laseLawodikeya labaSeventh-day Adventist livuka liqaphele iqiniso lokuthi lilahlekile.

Incwadi kaJoweli ibekwe ngaphakathi komongo wezizukulwane ezine.

Izwi likaJehova elafika kuJoweli indodana kaPethuweli.

Zwani lokhu, nina madoda amadala, nilalele, nonke nina enakhe ezweni.

Lokhu kwake kwenzeka yini ezinsukwini zenu, noma ngisho nasezinsukwini zawoyihlo? Landisani ngakho kubantwana benu, nabantwana benu bakulandise kubantwana babo, nabantwana babo bakulandise kwesinye isizukulwane. Okushiywe yisikhonyane esihlafunayo kudliwe yisikhonyane; nalokho okushiywe yisikhonyane kudliwe yisikhonyane esibhubhisayo; nalokho okushiywe yisikhonyane esibhubhisayo kudliwe yisibungu. Joweli 1:1–4.

“Amadoda amadala” angabaholi bebandla lamaSeventh-day Adventist laseLawodikeya ngesikhathi sokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane, futhi ukubekwa uphawu kufezwa ngesikhathi sokuthululwa kukaMoya oNgcwele. “Amadoda amadala” amelwe nguHezekeli ngokuthi “amadoda asendulo.”

Wasesethi kimi, Ndodana yomuntu, ukubonile yini lokho okwenziwa ngabadala bendlu ka-Israyeli ebunmyameni, yilowo nalowo emagumbini ezithombe zakhe? ngokuba bathi, INkosi ayisiboni; INkosi iwushiyile umhlaba. Hezekeli 8:12.

Ugqozi lucacile ukuthi ukubekwa uphawu lukaHezekeli isahluko sesishiyagalolunye kungukubekwa uphawu okufanayo nokwesahluko sesikhombisa seSambulo. Kucacile futhi ukuthi “amadoda amadala” ezinyanyeni ezine ezikhulayo zesahluko sesishiyagalombili amelwe yinombolo engu-25. “Amadoda amadala” angamashumi amabili nanhlano, okwakufanele abe ngabalindi bomhlambi kaNkulunkulu, yiwona madoda akhothamela ilanga. Yiwo aqala ukwahlulelwa. Ngokwesimongqikithi sendawo engcwele abayifulathelayo, amele izigaba ezimbili zabapristi abayishumi nambili kanye nompristi omkhulu. Ngesikhathi somthetho weSonto, akhothamela ilanga futhi amukela uphawu lwesilo, efunga ukuvumelana kwawo nodrako, nesilo, kanye nomprofethi wamanga. Laba abangama-25 babemelwe kusengaphambili yilabo abangama-250 ekuhlubukeni kukaKora, uDathani no-Abiramu, abamele inyunyana ephindwe kathathu lawo madoda angama-250 anikela impepho ayijoyina. Abaholi abathathu abakhulu bokuhlubuka bafa lapho umhlaba uvula umlomo wawo wabagwinya.

UMose wathi, “Ngalokhu niyakwazi ukuthi uJehova ungithumile ukuba ngenze yonke le misebenzi; ngokuba angiyenzanga ngokwentando yami. Uma la madoda efa ukufa okuvamile kwabantu bonke, noma ehlelwa yilokho okwehlela abantu bonke, khona uJehova akangithumanga. Kepha uma uJehova enza into entsha, nomhlaba uvule umlomo wawo, ubagwinye kanye nakho konke okungokwabo, behlele phansi bephila emgodini; khona niyakukuqonda ukuthi la madoda amcunule uJehova.”

Kwase kwathi, esephelile ukukhuluma wonke la mazwi, umhlabathi owawungaphansi kwabo waqhekeka phakathi. Umhlaba wavula umlomo wawo, wabagwinya, nezindlu zabo, nawo wonke amadoda ayengakaKora, nayo yonke impahla yawo. Bona, nakho konke okwakungokwabo, behlela bephila emgodini; umhlaba wase uvaleka phezu kwabo, babhubha phakathi kwebandla.

Bonke u-Israyeli ababebazungezile babaleka ngenxa yokumemeza kwabo; ngoba bathi: Hleze nomhlaba usigwinye nathi. Kwase kuphuma umlilo ovela eNkosini, waqeda amadoda

angamakhulu amabili namashumi amahlanu ayenikela ngemphepo. Numeri 16:28–35.

Ukuvukela kuka-1888 kwakufanekiselwa ukuvukela kukaKora, uDathani, u-Abiramu kanye namadoda angu-250 anikela ngemphepo. Lawo madoda angu-250 ayenze umfelandawonye nenhlangano ephindwe kathathu efika emthethweni weSonto lapho i-United States, isilo somhlaba, ivula umlomo wayo futhi ikhulume njengodrako. Kulelo qophelo, imvula yokugcina ithululwa ngaphandle kwesilinganiso, njengoba nje lawo madoda angu-250 ayenikela ngemphepo abhubhiswa ngomlilo owehla uvela ezulwini. Lawo madoda angu-250 amele uhlelo lwenkolo lwamanga olubhujiswa ngesikhathi sokuthululwa kwemvula yokugcina emthethweni weSonto. Umhlaba ukuvuleka phezu kukaKora nabahlanganyeli bakhe kuyizinguzungu zomhlaba zesAmbulo 11, ezikhomba i-United States ivula umlomo wayo futhi ikhulume njengodrako. Lapho umlilo wehla uvela ezulwini phezu kwalawo angu-250, wawufanekisela umlilo ka-Eliya eNtabeni iKarmeli, lapho labo baphrofethi bamanga babulawa khona. Umlilo ka-Eliya eNtabeni iKarmeli uhambisana nomthetho weSonto, ngakho-ke umlilo phezu kwamadoda angu-250 uwumlilo womthetho weSonto wemvula yokugcina.

Isiqephu esiseNumeri esiphathelene nokuhlubuka kukaKora sihambisana ngokwesiprofetho nokuhlubuka okumelene nomlayezo weZwe Lesithembiso, njengoba wethulwa nguJoshuwa noKalebi. Lokho kuhlubuka kumelela “usuku lokucasulwa” oluseBhayibhelini. Isiqephu sokuhlubuka kukaKora sithi, “niyakuqonda ukuthi laba bantu bamcunule uJehova.”

Ngabahlakaniphileyo abaqondayo, futhi abahlakaniphileyo kufanele baqonde ukuthi umlando wokuvukela kukaKora kufanele ubekwe phezu kokuvukela umbiko kaJoshuwa ngezwe lesithembiso. Lokho kuvukela kwenzeka eKadeshi, futhi kokubili iKadeshi nokuvukela kukaKora kuyikho ukuvukela kobu-Adventist bosuku lwesikhombisa emthethweni weSonto. UKora kanye namadoda angamakhulu amabili namashumi amahlanu anikela impepho, kwakuyisifanekiselo samadoda angamashumi amabili nanhlanu akhothamela ilanga kuHezekeli 8. Amadoda asendulo kuHezekeli isahluko sesishiyagalombili amele okwesine kwezinyanyeko ezine ezandayo, ezigwaliswa eJerusalema, eliyisibonakaliso sebandla likaNkulunkulu.

Isinengiso sokuqala yisithombe somhawu, esesibili siyizindlu ezifihlakeleyo, esesithathu ukukhala ngoThamuzi, bese kuthi amadoda angama-25 akhothamele ilanga. Khona-ke isahluko sesishiyagalolunye sibonakalisa labo ababubulayo futhi bekhala ngenxa yezinengiso ezivezwe esahlukweni sesishiyagalombili. Labo ababubulayo futhi bekhala bayafakwa uphawu yingelosi enyuka ivela empumalanga. Ingelosi iyisithunywa, futhi imelela umlayezo.

Umyalezo wokubekwa uphawu ovela empumalanga ungumyalezo womoya wasempumalanga, ongumyalezo wobuSulumane. Lapho abayizinkulungwane eziyikhulu namashumi amane nane bebekwe uphawu, izingelosi ezibhubhisayo ziqala umsebenzi wazo, khona kanye lapho umugqa wangaphandle wesiprofetho ufundisa khona ukuthi “ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe.” Ngaphambi kokuba ukwahlulela kugwaliswe phezu kwalabo abamelwe nguKora, abahlubuki bayakhishwa ngaphandle kweJerusalema. Ababi bayasuswa eJerusalema, ngoba akusibo abalungileyo ababaleka eJerusalema.

Ngaphezu kwalokho umoya wangiphakamisa, wangiletha esangweni lasempumalanga lendlu kaJehova, elibheke ngasempumalanga; bheka, emnyango wesango kwakukhona amadoda angamashumi amabili nanhlanu; phakathi kwawo ngabona uJazaniya indodana ka-Azuri, noPhelathiya indodana kaBhenaya, izikhulu zabantu.

Wayesethi kimi, Ndodana yomuntu, laba yibo abantu abaceba ububi, banikeze nezeluleko ezimbi kulo muzi; abathi, Akuseduze; asakhe izindlu; lo muzi uyimbiza, thina siyinyama.

Ngakho-ke profetha ngokumelana nabo, profetha, wena ndodana yomuntu. UMoya weNkosi wehlela phezu kwami, wathi kimi: Khuluma; isho kanje iNkosi;

Nishilo kanje nina, O ndlu ka-Israyeli; ngokuba ngiyakwazi izinto ezingena engqondweni yenu, zonke zizonke. Nandisile ababuleweyo benu kulo muzi, nagcwalisa izitaladi zawo ngababulawayo. Ngakho-ke isho kanje iNkosi uJehova: Ababuleweyo benu enibabekile phakathi kwawo, bona bayinyama, nalo muzi uyimbiza; kepha mina ngiyakunikhapha phakathi kwawo. Niyesabile inkemba; nami ngiyakwehlisela inkemba phezu kwenu, kusho iNkosi uJehova. Ngiyakunikhapha phakathi kwawo, nginikele ngani ezandleni zabokufika, ngenze izahlulelo phakathi kwenu. Niyakuwiswa yinkemba; ngiyakwahlulela emngceleni ka-Israyeli; khona niyakukwazi ukuthi nginguJehova. Lo muzi awuyikuba yimbiza yenu, nani aniyikuba yinyama phakathi kwawo; kepha ngiyakwahlulela emngceleni ka-Israyeli; khona niyakukwazi ukuthi nginguJehova; ngokuba anihambanga ngezimiso zami, anenzanga izahlulelo zami, kodwa nenze ngokwemikhuba yezizwe ezinizungezileyo.

Kwathi, ngesikhathi ngiprofetha, uPelathiya indodana kaBenaya wafa. Ngase ngiwa ngobuso phansi, ngakhala ngezwi elikhulu, ngathi: Hawu, Nkosi Nkulunkulu! Uyakuqeda ngokuphelele yini insali ka-Israyeli na? Hezekeli 11:1–13.

IJerusalema iyahlanzwa ngesikhathi somthetho weSonto, lapho ukolweni uhlukaniswa namakhula. Amadoda afanekiswa ngabangu-25, noma abangu-250 bakaKora, ayakhishwa ayiswe ngaphandle, “emngceleni” weJerusalema, ukuba afe. U-25 uyinani labapristi ababekhonza isonto elilodwa, futhi lapho ufanekiswa ngenani eliphindwe kayishumi, elingu-250, umelela ibandla lomhlaba wonke, ngokuba ishumi liwuphawu lomhlaba wonke. Ibandla elilwayo lichazwa njengebandla elakhiwe ngokolweni namakhula, kanti ibandla elinqobayo limelela ibandla eliwukolweni kuphela.

“Ingabe uNkulunkulu akanalo ibandla eliphilayo? Unalo ibandla, kodwa liyibandla elilwayo, hhayi ibandla elinqobileyo. Siyadabuka ukuthi kukhona amalungu anesici, nokuthi kukhona ukhula phakathi kukakolweni. UJesu wathi: ‘Umbuso wezulu ufaniswa nomuntu owahlwanyela imbewu enhle ensimini yakhe; kodwa abantu besalele, kwafika isitha sakhe sahlwanyela ukhula phakathi kukakolweni, sase sihamba.... Khona-ke izinceku zomninindlu zeza zathi kuye, Nkosi, awuhlwanyelanga yini imbewu enhle ensimini yakho na? Pho lolu khula luvelaphi na? Wathi kuzo, Lokhu kwenziwe yisitha. Izinceku zathi kuye, Uyathanda yini-ke ukuba sihambe siluqoqe? Kodwa wathi, Qha; funa kuthi ngesikhathi niqoqa ukhula nisiphule kanye nalo ukolweni. Kuyekeni kukhule kokubili ndawonye kuze kube yisivuno; kuthi ngesikhathi sokuvuna ngiyokhuluma kwabavuni ngithi, Qoqani kuqala ukhula, nilubophe izinyanda ukuze lushiswe; kodwa ukolweni niwuqoqe esibayeni sami.’”

“Emfanekisweni kakolweni nokhula, siyasibona isizathu sokuthi ukhula kwakungafanele lusitshulwe; kwakungenxa yokuthi hleze kukhishwe ukolweni kanye nokhula. Umbono nokwahlulela komuntu kungadala amaphutha amakhulu. Kodwa kunokuba kwenziwe iphutha, kusitshulwe ngisho nesiqu esisodwa sikakolweni, iNkosi ithi, ‘Makukhule kokubili ndawonye kuze kube sekuvuneni;’ khona-ke izingelosi ziyakususa ukhula, oluyobe selumiselwe ukubhujiswa. Nakuba emasontweni ethu, azishoyo ukuthi akholwa iqiniso elithuthukileyo, kukhona labo abanamaphutha nabadukayo, njengokhula phakathi kukakolweni, uNkulunkulu uyabekezela futhi unesineke. Uyasola futhi axwayise abadukayo, kodwa akababhuhisi labo abathatha isikhathi eside ukufunda isifundo afuna ukubafundisa sona; akalusiphuli ukhula kukolweni. Ukhula nokolweni kufanele kukhule ndawonye kuze kube sekuvuneni; lapho ukolweni usufikile ekukhuleni nasekuthuthukeni kwawo okuphelele, futhi ngenxa yesimo sawo lapho usuvuthiwe, uyakuhlukaniswa ngokugcwele nokhula.”

“Ibandla likaKristu emhlabeni liyoba nokungapheleli, kodwa uNkulunkulu akalibhuhisi ibandla laKhe ngenxa yokungapheleli kwalo. Bekukhona futhi kuyoba khona labo abagcwele intshiseko engahambisani nolwazi, abafuna ukuhlambulula ibandla, basiphule ukhula phakathi kukakolweni. Kodwa uKristu unikeze ukukhanya okukhethekile mayelana nendlela yokuphatha labo abonayo, kanye nalabo abangaguqule ebandleni. Akufanele kube khona isenzo esingokwezikhathi, esinentshiseko, esiphuthumayo esenziwa ngamalungu ebandla sokuxosha labo abangase bababone njengabaneziphambeko esimilweni. Ukhula luyovela phakathi kukakolweni; kodwa ukusiphula ukhula, ngaphandle uma kwenziwa ngendlela emisiwe nguNkulunkulu, kungadala umonakalo omkhulu kunokuluyeka lukhona. Ngesikhathi iNkosi ingenisa ebandleni labo abaguqulwe ngeqiniso, uSathane ngesikhathi esifanayo uletha ebudlelaneni balo abantu abangaguqule. Ngesikhathi uKristu ehlwanyela imbewu enhle, uSathane uhlwanyela ukhula. Kukhona imithelela emibili ephikisanayo esebenza njalo phezu kwamalungu ebandla. Omunye umthelela usebenzela ukuhlanzwa kwebandla, kanti omunye usebenzela ukonakaliswa kwabantu bakaNkulunkulu.” Testimonies to Ministers, 45, 46.

Ababi bayakhishwa ngaphandle kweJerusalema ukuze babhujiswe. Bayasuswa ngesikhathi sokuvuna, okuyiso futhi isikhathi lapho ukolweni usuvuthiwe, ngoba kungaleso sikhathi lapho ukolweni uqoqwa ndawonye njengomnikelo wokuzuliswa wezithelo zokuqala wezinkwa ezimbili zokuzuliswa zePhentekoste. Ukuvunwa kwesithelo sokuqala sikakolweni kuyisihloko esiqondile sesiprofetho seBhayibheli. Ukuhlukaniswa kukakolweni namakhula kukhuluma ngalesi sihloko uqobo, futhi imifanekiso eminingi kaKristu ikhomba lesi siphawu sendlela yesiprofetho esibaluleke kakhulu.

“Futhi, le mifanekiso ifundisa ukuthi akusayikuba khona isikhathi somusa emva kokwahlulela. Lapho umsebenzi wevangeli usuphelile, kulandela ngokushesha ukuhlukaniswa phakathi kwabalungileyo nababi, futhi isiphetho seqembu ngalinye simiswa phakade.” Christ’s Object Lessons, 123.

Umnikelo kakolweni ungabayizinkulungwane eziyikhulu namashumi amane nane, futhi ingelosi yesithathu yehlukanisa ukolweni namakhula.

“Ngase ngibona ingelosi yesithathu. Ingelosi ehamba nami yathi, ‘Liyesabeka izwi layo, liyethusa umsebenzi wayo. Yiyona ingelosi ezokhetha ukolweni phakathi kokhula, futhi ivale

noma ibophe ukolweni ukuze ubekelwe isiphala sasezulwini.’ Lezi zinto kufanele zibambe wonke umqondo, konke ukunakwa. Ngaphinda ngakhonjiswa isidingo sokuba labo abakholwayo ukuthi sithola umlayezo wokugcina womusa, behluke kulabo abamukela noma abamunca iphutha elisha nsuku zonke. Ngabona ukuthi akufanele, noma abasha noma abadala, baye emihlanganweni yalabo abasephutheni nasebumnyameni. Ingelosi yathi, ‘Makuyekwe ukuba ingqondo ihlale ezintweni ezingalethi nzuzo.’” Manuscript Releases, volume 5, 425.

Ingelosi yesithathu ibeka uphawu kukolweni futhi futhi ihlukanisa ukolweni namakhula. Ingelosi yesithathu imelela umthetho weSonto, okuyilapho amadoda angamashumi amabili nanhlano, amele ubuholi bebandla laseLawodikea lamaSeventh-day Adventist, ekhishwa ngaphandle kweJerusalema futhi ahlulelwe. Kuleso sikhathi ibandla elilwayo liguqulwa libe ibandla elinqobayo.

“Umsebenzi usuzophela maduze. Amalungu ebandla elisalwa, lawo afakazele ukwethembeka, ayoba yibandla elinqobayo. Lapho ngibuyekeza umlando wethu owedlule, sengihambe kuzo zonke izinyathelo zentuthuko kuze kube esimweni sethu samanje, ngingasho ngithi, Makabongwe uNkulunkulu! Lapho ngibona lokho uNkulunkulu akwenzile, ngigcwala ukumangala kanye nokwethemba uKristu njengoMholi. Asinalutho okumelwe silwesabe ngekusasa, ngaphandle kokuba sikhohlwe indlela iNkosi esihole ngayo, kanye nemfundiso yayo emlandweni wethu owedlule.” General Conference Bulletin, January 29, 1893.

Isihloko esiprofethiweyo sokwehlukaniwa kokhula nokolweni siyisihloko esikhulu sesiprofetho seBhayibheli. UKristu ehlanza ithempeli ungumfanekiso walo msebenzi, futhi umvuthwandaba wawo wenzeka ngesikhathi somthetho weSonto, ngokuba sibona labo ababemelwe ukwahlulelwa bethathwa bayiswa emngceleni waseJerusalema ukuze bafe.

“Lapho uJesu eqala inkonzo Yakhe yasobala, wahlanza iThempeli ekungcolisweni kwalo okuyihlazo elingcwele. Phakathi kwezenzo zokugcina zenkonzo Yakhe kwaba ukuhlanzwa kwesibili kweThempeli. Kanjalo nasemsebenzini wokugcina wokuxwayisa izwe, kunezimemezelo ezimbili ezihlukene ezenziwa emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, lowo muzi omkhulu, ngokuba wenza zonke izizwe zaphuza iwayini lolaka lobufebe balo’ (IsAmbulo 14:8). Kuthi ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakale izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami, ukuze ningahlanganyeli ezonweni zalo, futhi ukuze ningamukeli ezinhluphekweni zalo. Ngokuba izono zalo sezifikile ezulwini, futhi uNkulunkulu ukhumbule ububi balo’ (IsAmbulo 18:4, 5).” Selected Messages, incwadi 2, 118.

Ibandla likakolweni nokhula likhona kuze kube yisikhathi senhlekelele yomthetho weSonto, lapho ukhula lususwa khona, hhayi ngamandla abantu, kodwa yingelosi yesithathu—emele umthetho weSonto, kodwa futhi nomlayezo wemvula yokugcina osukhukhumala ube ukukhala okukhulu. Ukhula luyingxenywe yobufakazi besiprofetho, njengalokhu kunjalo nangokolweni. Ukuhlinzeka kukaNkulunkulu kufinyelela emthethweni weSonto, futhi ingelosi yesithathu ihlanza ithempeli okwesibili. Walihlanza ngo-Okthoba 22, 1844, futhi ukuhlanzwa kwesibili kwethempeli kungumthetho weSonto.

Izingxenye zangaphandle zomlando eziholela emthethweni weSonto ziwumkhakha omkhulu wobufakazi bebandla elinqobayo, njengokunjalo nokhula, ukolweni, kanye nokuboshwa kwalezi zigaba ezimbili. Imiyalezo yokuphetha yeSambulo iyimiyalezo yezingelosi ezintathu, futhi ihlukanisa ibophe lezi zigaba ezimbili, kodwa kubalulekile ukubona ukuthi uSister White uyachaza ukuthi leyo “miyalezo yokuphetha,” “ivuthisa isivuno.” Umlayezo wokuphetha ovuthisa isivuno uyimvula yokugcina, futhi wona ungumlilo obopha amadoda angama-250 “njengezinyanda zomlilo wokubhujiswa.”

“KuJohane kwavulelwa izigcawu ezinokujula nokuthokozisa okukhulu mayelana nokuhlangenwe nakho kwebandla. Wabona isimo, izingozi, izimpi, kanye nokukhululwa kokugcina kwabantu bakaNkulunkulu. Ulandisa ngemiyalezo yokuphetha ezovuthisa ukuvuna komhlaba, kube mhlawumbe yizithungu zesiphala sasezulwini noma kube yizinyanda zezinkuni zemililo yokubhujiswa. Wembulelwa izihloko ezibaluleke ngokwedlulele, ikakhulukazi ngenxa yebandla lokugcina, ukuze labo ababeyakuphenduka basuke emaphutheni baye eqinisweni bafundiswe ngokuphathelene nezingozi nezimpi eziphambi kwabo. Akekho odinga ukuba semnyameni mayelana nalokho okuzokwehlela umhlaba.” The Great Controversy, 341.

Ukuhlanzwa kwakhe kwethempeli kuboniswa futhi ngomsebenzi womuntu weBhulashi Lothuli uJohane uMbhapathizi amethula njengaLowo owalandela inkonzo yakhe. Nguye oshanela ngaphandle imfucumfucu ephusheni likaMiller.

“iNkosi isizokwembula umehluko phakathi kwabalungileyo nababi; ngokuba ‘ifosholo layo lokwela lisesandleni sayo, futhi iyakuhlaza ngokupheleleyo isibuya sayo, iqoqele ukolweni wayo enqolobaneni yayo; kepha amakhoba iyakuwashisa ngomlilo ongacimekiyo.” Review and Herald, November 8, 1892.

U-Isaya ucashunwa nguDade White, lapho ekhomba ukuthi ngonyaka ka-1849 iNkosi yayiselule isandla sayo ngokwesibili ukuze iqoqe insali yabantu baYo, futhi u-Isaya noDade White bakhomba ukubuthwa kokugcina kwabeyikhulu namashumi amane nane ezinkulungwane. Inqubo yokubuthwa ihlanganisa ukusakazwa nokubuthwa okumelwe njengokudumala kokuqala, okuholela ekubuthweni ekupheleni kwesikhathi sokulibala. Ngasinye salezi zingxenye zokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane siyisihloko esiqondile sesiprofetho seBhayibheli. Umlando wangaphandle iNkosi ewusebenzisa njengethuluzi laYo ukuletha isono esiphethweni saso umelwe kuDanyeli 11:11; futhi ukubuthwa kokugcina kutholakala ku-Isaya 11:11; futhi ukuphela kwesikhathi sokulibala kutholakala kuAmbulo 11:11 futhi ukwahlukaniswa kukakolweni nokhula emthethweni weSonto kutholakala kuHezekeli 11:11:

Lo muzi awuyikuba yimbiza yenu, nani aniyikuba yinyama ephakathi kwawo; kodwa ngiyakwahlulela emngceleni wakwa-Israyeli. Hezekeli 11:11.

KuJoweli, “iwayini elisha” linqunywa lisuswe emadodeni amadala asendulo ayefanele ukuba ngabalindi bendlu engcwele. Umlayezo Wokukhala Kwaphakathi Kwamabili uyilo iwayini elisha likaJoweli, futhi umlilo owehla ngesikhathi somthetho weSonto ufanekiswe kusengaphambili ngomlilo wePentekoste. Lowo mlilo umele umlayezo, okuyilo iwayini elisha, kodwa futhi

ungumlayezo obhubhisa amadoda angama-250 anikela ngempepho. Ibandla lamaSeventh-day Adventist laseLawodikeya liphela ngesikhathi somthetho weSonto, ngoba kungaleso sikhathi lapho umlilo uthululwa khona ngaphandle kwesilinganiso, futhi ubhubhisa amadoda angama-250 anikela ngempepho; ngalokho-ke ubhubhisa uhlelo lwawo lokukhonza.

Uma ibandla lamaSeventh-day Adventist belithembekile ngesikhathi somthetho weSonto, amandla namandla ombuso kahulumeni wase-United States ayolivala. Uma lingathembekile, liyomane liguqule igama lalo libe yiFirst-day Adventist church noma elinye igama elisondele kakhulu kulokho. Noma lilungile noma lingalungile, ibandla lamaSeventh-day Adventist alidluli ngale komthetho weSonto. Ubufakazi besiprofetho buveza ukuthi ubu-Adventist buyalile umlayezo wezindlela zakudala mhla ka-9/11, futhi lezo zindlela zakudala ziholela emnyango ovaliwe ngesikhathi somthetho weSonto. Amadoda angamashumi amabili nanhlanu amelwa endimeni kaHezekeli ngo-“Jazaniya indodana ka-Azuri, noPelayatiya indodana kaBhenaya, izikhulu zabantu.”

Amagama abo avuma izimfanelo zabantu bakaNkulunkulu, kodwa kuyisivumo nje kuphela. UJazaniya usho ukuthi uNkulunkulu uyezwa, futhi uyindodana ka-Azuri, okusho ukusiza nokuvikela. USister White uthi amadoda angama-25 ayemelwe ukuba abe abalindi, njengoba kufanekiswa ngo-“Azuri.” Indodana yakhe ivuma ukuthi “iyezwa” uNkulunkulu, kodwa iyileso sigaba okuthi, sibona, singaboni, futhi sizwa, singezwa. UPelathiya usho ukuthi ukhululwe nguNkulunkulu, futhi uyise “uBenaya,” usho ukuthi uNkulunkulu wakha. Lapho uHezekeli eqeda umlayezo wakhe wesixwayiso, uPelathiya wafa.

Leli dolobha aliyikuba yimbiza yenu, nani aniyikuba yinyama phakathi kwalo; kodwa ngiyakunahlulela emngceleni wakwa-Israyeli; khona niyakwazi ukuthi nginguJehova; ngokuba anihambanga ngezimiso zami, futhi anenzanga izahlulelo zami, kodwa nenze ngokwemikhuba yabezizwe abanizungezileyo. Kwathi-ke, lapho ngiprofetha, uPelathiya indodana kaBenaya wafa. Khona ngawela ngobuso phansi, ngakhala ngezwi elikhulu, ngathi: Hawu, Nkosi Jehova! Uyakuqeda ngokupheleleyo yini insali yakwa-Israyeli? Hezekeli 11:11–13.

UPelathiya wafa ngokukhala okukhulu kukaHezekeli. Ukolweni wafa emgwaqweni ngoJulayi 18, 2020, ekugcwalisekeni kweSambulo 11. Ukolweni unguMose no-Eliya, umbhali wokuqala weZwi likaNkulunkulu, futhi isithembiso sika-Eliya ozayo siyisititimende sokugcina eTestamenteni Elidala. U-Alfa no-Omega babulawa emgwaqweni waseSodoma naseGibhithe, kodwa bayavuswa ngo-2024, njengoba kuvezwa kuSambulo 11:11. Ngesikhathi besefile, iSodoma neGibhithe zajabula. UHezekeli ubeka ukufa kukaPelathiya esikhathini sensali lapho ethi, “Hawu, Nkosi Jehova! uyakwenza yini ukuphela okuphelele kwensali ka-Israyeli na?” ISodoma liyibandla lamaSeventh-day Adventist ngesikhathi sensali, ngokuka-Isaya.

Zwani, nina mazulu, ulalele, wena mhlaba; ngokuba uJehova ukhulume wathi: Ngondle ngakhulisa abantwana, kepha bona bangihlubukile. Inkabi iyamazi umniniyo, nembongolo iyalazi isibaya senkosi yayo; kodwa u-Israyeli akazi, abantu bami abaqondi.

Maye sizwe esonayo, bantu abasindwe ngobubi, nzalo yabenza okubi, bantwana abonakalisayo! Bayishiyile iNkosi, bamcunulisa oNgcwele ka-Israyeli, bahlehla babuyela

emuva. Niyakushayelwani futhi? Niyakuqhubeka nivukela ngokwengeziwe. Ikhanda lonke liyagula, nenhliziyo yonke iphelile amandla. Kusukela ematheni onyawo kuze kufike ekhanda akukho kuphila kukho; kukhona amanxeba, nemivimbo, nezilonda ezibolayo; akuzange kuvalwe, kungaboshwanga, kungathanjiswa ngamafutha. Izwe lenu liyincithakalo, imizi yenu ishisiwe ngomlilo; izwe lenu, abafokazi balidla phambi kwenu, futhi liyincithakalo, njenglichithwe ngabafokazi. Nendodakazi yaseSiyoni isele njengedokodo esivini, njengomphandlana ensimini yamakhukhamba, njengomuzi ovinjezelweyo.

Uma uJehova wamabandla ubengasishiyelanga insali encane kakhulu, besiyokuba njengeSodoma, sifane neGomora. Yizwani izwi likaJehova, nina babusi baseSodoma; lalalani umthetho kaNkulunkulu wethu, nina bantu baseGomora. Isaya 1:2–10.

UMose no-Eliya bayabulawa eSodoma naseGibhithe ngesikhathi sensali. IGibhithe liwuphawu lobuciko bokubusa kombuso obonakele, kanti iSodoma liwuphawu lobuciko bebandla obonakele. UPelayathiya indodana kaBenaya uyafa ngesikhathi somthetho weSonto, u-Isaya awuhlanganisa nosuku lweBhayibheli lokucasula, olungaba ngu-1863, noma umthetho weSonto. UPelayathiya indodana kaBenaya umele umgunyathi walabo abalizwa ngempela iZwi likaNkulunkulu. Esikhathini sensali labo abamelwe nguMose no-Eliya bayabulawa bese bevuswa. Lokho kuvuka kwaqala ngezwi lasehlane ngoJulayi ka-2023. Kusukela ku-2024 ukwahlukaniswa kokugcina kukakolweni namakhula sekulokhu kuqhubeka.

Ngesikhathi somthetho weSonto, ibandla lama-Adventist osuku lwesikhombisa liyokwazi ukuthi lilahlekile.

Leli dolobha aliyikuba yimbiza yenu, futhi nani aniyikuba yinyama phakathi kwalo; kodwa ngiyakunahlulela emngceleni wakwa-Israyeli; khona niyakwazi ukuthi mina nginguJehova; ngokuba anihambanga ngezimiso zami, anenzanga izahlulelo zami, kodwa nenza ngokwemikhuba yezizwe ezikuzungezileyo. Kwathi-ke, ngesikhathi ngiprofetha, uPelathiya indodana kaBenaya wafa. Hezekeli 11:11–13.

Ukufa kukaPelathiya, ogama lakhe lisho ukuthi ulethwe nguNkulunkulu, kusho ngokomongo ukuthi ulethwe ekufeni, ngesikhathi esifanayo lapho abasebenzi behora leshumi nanye bekhululwa esandleni senkosi yasenyakatho evesini lamashumi amane nanye likaDaniyeli ishumi nanye. UPelathiya unikelwa esandleni senkosi yasenyakatho emthethweni weSonto. UPelathiya, indodana kaBenaya, okusho ukuthi “lokho uNkulunkulu akhile.” Kuso kanye leso sikhathi lapho uNkulunkulu esezakhele futhi ithempeli, ukuze aliphakamise njengebandla elinqobayo emthethweni weSonto, labo abamelwe nguPelathiya banikelwa ekufeni, ngoba esikhundleni sokuhlanganyela emsebenzini wokwakha izindawo ezindala eziyincithakalo, babezakhela ithuna likaThobiya. UPelathiya umele ikhanda kuya ezinyaweni lika-Isaya, umzimba ogwele isono ngokupheleleyo. Lowo mzimba uyibandla lamaSeventh-day Adventist laseLawodikeya ekuphetheni kwezizukulwane ezine zokuhlubuka okuqhubekayo, u-Isaya akuveza njengokuhlubuka okwandayo lapho ethi, “nokuvukela ngokwandayo.” Enqubweni yokugcina yokuvivinywa eyaqala ngo-2024, ukolweni ufile izinsuku ezintathu nengxenyane, bese uvuswa, lapho-ke bayakukwazi ukuthi uJehova unguNkulunkulu.

Ngakho prophetha, uthi kubo: Isho kanje iNkosi uJehova: Bhekani, bantu bami, ngiyakuvula amathuna enu, nginikhuphule emathuneni enu, nginilethe ezweni lakwa-Israyeli. Niyakukwazi ukuthi nginguJehova, lapho sengivule amathuna enu, bantu bami, nganikhuphula emathuneni enu. Ngiyakufaka umoya wami kini, niphile, nginibeke ezweni lenu; khona niyakukwazi ukuthi mina Jehova ngikhulumile lokho, ngakwenza, kusho uJehova. Hezekeli 37:12–14.

Ubupristi bomgunyathi obumelwe ngabangu-25 emthethweni weSonto, bayakube sebeyazi ukuthi iNkosi inguNkulunkulu. Ukolweni uyazi ukuthi iNkosi inguNkulunkulu ngo-2024, kanti ukhula luvuselwa kulolo lwazi emthethweni weSonto, lapho sekwephuze kakhulu. Lesi sikhathi siqala ngethuna nokuvuka kwabafuleyo, siphethe ngethuna kodwa kungabi bikho ukuvuka kwabafuleyo. Ukolweni ekuqaleni uyamazi uNkulunkulu, lapho Egcalisa ukuvuka kwabafuleyo kweSambulo 11, kanti ukhula luyazi emnyakazweni womhlaba womthetho weSonto waleso sahluko esifanayo. Phakathi kwalezo zimpawu ezimbili, inqubo yokuvivinywa yemvula yokugcina iletha womabili la maqembu ekuvuthweni kokuvuna.

Umyalezo kaJoweli uyisingoma yesivini, kodwa udaba lokuqala oluphakamisayo lolu: ngabe abantu bangakwazi yini ukubona izinsuku zokugcina ngezinsuku zangaphambili. “Amadoda amadala” kuJoweli awakwazanga ukwenza lokho, ngoba lapho ucingo lokuvuka lufika phakathi kwamabili, ayanqunywa—akhafunwe aphume emlonyeni weNkosi, khona impela lapho isilo somhlaba sivula khona umlomo waso ukuba sikhulume, okuyindawo futhi lapho imbongolo kaBalami yakhuluma khona, nalapho uyise kaJohane uMbhapathizi akhuluma khona.

Isahlulelo phezu “kwamadoda amadala asendulo” sisekelwe embuzweni wokuthi: Ingabe lokhu kwake kwenzeka ezinsukwini zokhokho benu na? Lesi siqephu siqala ngokuthi, “zwani lokhu.” Bese sibeka phambili ofakazi ababili, omunye oyizizukulwane ezine zabantu, kanti omunye uyizinhlobo ezine zezinambuzane. Khona-ke bavuswa ngesikhathi Sokukhala Kwaphakathi Kwamabili, bathole kuphela ukuthi badlulwe njengabantu bakaNkulunkulu abakhethiweyo besivumelwano. Abadlulwanga ngoba babengenalo iwayini, badlulwa ngoba benewayini elingalungile. Emfanekisweni wezintombi eziyishumi, iwayini elisha likaJoweli lingamafutha.

Insindiso yabo ibekwe emigomeni yokuthi bayayamukela yini “iwayini elisha” lomyalezo wemvula yokugcina. “Amadoda amadala nasendulo” nawo avezwa ngu-Isaya njengaba “izidakwa zakwa-Efrayimi,” futhi u-Efrayimi akamelwa phakathi kwabavalwe ngophawu kusAmbulo isahluko sesikhombisa. Uthathelwa indawo ngumfowabo uManase. Kunzima ukuthola inkosi embi kakhulu kunoManase, kodwa nguyena othatha indawo yezidakwa zakwa-Efrayimi.

“Isigaba esingazizwa sidabukile ngenxa yokwehla kwaso ngokomoya, futhi singalili ngenxa yezono zabanye, siyoshiywa singenalo uphawu lukaNkulunkulu. INkosi ithuma izithunywa zaYo, amadoda anezikhali zokubulala ezandleni zawo: ‘Hambani nimlandele phakathi komuzi, nibulale; iso lenu malingabi namusa, futhi ningabi nasihawu; bulalani niphelise abadala nabasha, izintombi nabantwana abancane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale endaweni engcwele yaMi. Khona baqala ngamadoda amadala ayengaphambi kwendlu.’

“Lapha sibona ukuthi ibandla—indawo engcwele yeNkosi—laba ngelokuqala ukuzwa ukushaywa kolaka lukaNkulunkulu. Amadoda amadala, lawo uNkulunkulu ayewanike ukukhanya okukhulu futhi ayemi njengabalindi bezintshisekelo zokomoya zabantu, ayephule ukwethembeka kwawo. Ayethathe isikhundla sokuthi akufanele silindele izimangaliso nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zakudala. Izikhathi seziguqukile. La mazwi aqinisa ukungakholwa kwawo, futhi athi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inomusa kakhulu ukuba ivakashele abantu bayo ngokwahlulela. Kanjalo ‘Ukuthula nokulondeka’ kuyisikhalo esivela kubantu abangasoze baphinde baphakamise izwi labo njengecilongo ukuze babonise abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ezazingafuni ukukhonkotha yizo ezizwa impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, izintombi, nabantwana abancane bonke babhujiswa kanyekanye.”

“Izinengiso ababekhalela futhi bebubula ngazo abathembekileyo zaziyo konke kuphela okwakungabonwa ngamehlo anomkhawulo; kodwa izono ezimbi kakhulu, lezo ezavusa umhawu kaNkulunkulu ohlanzekileyo nongcwele, zazingakambulwa. Umphezi omkhulu wezinhliziyo uyasazi sonke isono esenziwa ngasese ngabenzi bobubi. Laba bantu bagcina bezizwa bephephile ezinkohlisweni zabo futhi, ngenxa yokubekezela kwaKhe, bathi iNkosi ayiboni, bese benza sengathi Yona ilishiyile umhlaba. Kodwa Uyokudalula ukuzenzisa kwabo, avule phambi kwabanye lezo zono ababekuqaphele kakhulu ukuzifihla.”

“Akukho ukuphakama kwesikhundla, isithunzi, noma ukuhlakanipha kwezwe, akukho ukubekwa esikhundleni esingcwele, okuyogcina abantu bangadeli isimiso lapho beshiywe ezinhliziyweni zabo ezinkenohliso. Labo abebekwa njengabafaneleyo nabalungileyo bayabonakala beyizinduna zokuhlubuka nezibonelo zokunganaki nasekusebenziseni kabi umusa kaNkulunkulu. Inkambo yabo embi ngeke esayibezezelela; futhi olakeni lwaKhe ubaphatha ngaphandle kwesihe.”

“INkosi ihoxisa ubukhona bayo ngokungathandi kubo labo ababusiwe ngokukhanya okukhulu nabake bezwa amandla ezwi ekukhonzeni kwabanye. Bake baba yizinceku zayo ezithembekileyo, bethandwa ngobukhona bayo nangesiqondiso sayo; kodwa basuka kuyo baholela abanye ekudukeni, ngakho-ke bangeniswa ngaphansi kokungathokozi kobuNkulunkulu.” Testimonies, ivolumu 5, 211, 212.

UJoweli ukhuluma kubaholi bebandla lamaSeventh-day Adventist laseLawodikeya lapho ekhomba “amadoda amadala,” kodwa uJoweli ukhuluma nabasebumnyameni bemfundo futhi, njengoba u-Isaya ebabiza kanjalo labo abaphikiswa nabafundileyo. UJoweli ukhuluma nakulawo madoda asendulo akhothamela ilanga kuHezekeli isahluko sesishiyagalombili, futhi angabokuqala ukwahlulelwa esahlukweni sesishiyagalolunye. Futhi ukhuluma nakubantu abavamile bebandla lamaSeventh-day Adventist laseLawodikeya lapho ethi, “Zwani lokhu, nina madoda amadala, nilalele, nonke zakhamuzi zezwe.”

Amadoda angamashumi amabili nanhlanu esahlukweni sesishiyagalombili atholakala emthethweni weSonto, lapho ekhothamela ilanga befulathele ithempeli. Angu-“isishiyagalombili seshumi” sokuvukela kwamakhulu amabili namashumi amahlanu, abema noKora, noDathani, no-Abiramu.

Amadoda angamashumi amabili nanhlanu ayisifanekiselo sokuvukela okwaphindwa, ngokokuvuswa okwaphefumulelwa ngo-1888, okwaba ngumfanekiso wangaphambili wokuvukela kobuholi bebandla lama-Adventist oSuku lweSikhombisa laseLawodikeya ngo-9/11, kuqhubeke kuze kufike emthethweni weSonto. Amelela “isishiyagalombili seshumi” sokuvukela kuleyo nkathi efanayo kakhulu u-Isaya, esahlukweni sesithupha, lapho echaza abahlakaniphileyo ngokuthi “isishiyagalombili seshumi,” esinengqikithi ngaphakathi.

UJoweli uyisimemezelo kuma-Adventist, sokuthi isikhathi sabo somusa sesivaliwe, ngoba bagcwalise indebe yesikhathi sabo sokuvivinywa ngesono; futhi ukugcwala kwalokho kuvezwa njengokugula kusukela ekhanda labo kuze kube ezinzwaneni zabo, okubonisa ukuthi umlayezo wemvula yokugcina unqunyiwe emiloniyeni yabo. U-Isaya uchaza lelo qiniso elifanayo esahlukweni samashumi amabili nesishiyagalolunye.

Zimeni, nimangale; memezani, nikhale: badakiwe, kodwa akusilo iwayini; bayantengantenga, kodwa akusisona isiphuzo esinamandla. Ngokuba uJehova unithululele umoya wobuthongo obunzulu, wavala amehlo enu; abaprofethi benu nababusi benu, ababoni, ubasibekele. Futhi umbono wakho konke usuphenduke kini njengamazwi encwadi evaliwe, abayinikela kofundileyo, bathi: Ake uyifunde le, ngiyakuncenga; yena athi: Anginakuyifunda, ngoba ivaliwe. Incwadi inikelelwa kongafundileyo, kuthiwa: Ake uyifunde le, ngiyakuncenga; yena athi: Angifundile.

Ngakho iNkosi yathi: Ngokuba laba bantu bayasondela kimi ngomlomo wabo, nangendebe zabo bayangidumisa, kodwa izinhliziyi zabo bazibekele kude nami, nokungesaba kwabo kimi kufundiswe umyalo wabantu; ngakho-ke, bheka, ngiyakuqhubeka ngenze umsebenzi omangalisayo phakathi kwalesi sizwe, umsebenzi omangalisayo kanye nesimangaliso; ngokuba ukuhlakanipha kwabahlakaniphileyo babo kuyakubhubha, nokuqonda kwabahluzekile babo kuyakufihlwa. Maye kulabo abafuna ukucasha ngokujulile bafihle icebo labo eNkosini, nemisebenzi yabo isebumnyameni, bathi: Ngubani osibonayo na? futhi ngubani osaziyo na? Impela ukuphenduphendula kwenu izinto niye nibeke phansi naphezulu kuyakubalelwa njengobumba lombumbi; ngokuba umsebenzi ungasho yini ngaye owenzileyo uthi, Akangenzanga? noma into ebumnyameni ingasho yini ngaye oyibumbileyo ithi, Wayengenakuqonda na? Isaya 29:9–16.

“Ukuqonda” kwabahlakaniphileyo kusekelwe ekwambulweni kweZwi likaNkulunkulu lesiprofetho ebelivaliwe. Labo abaqeqeshwe ezikhungweni ezonakele zobu-Adventist abakwazi ukufunda incwadi yesiprofetho, futhi basola uNkulunkulu ngokuthi akanakho ukuqonda. Lapho isiprofetho sembulwa, abakwazi ukusiqonda, ngakho basola uNkulunkulu ngokuthi nguyena ongenakho ukuqonda, futhi ngokwenza lokho baphendula izinto zibeke phansi. Abafundile nabangafundile bobu-Adventist abakwazi ukuqonda isiprofetho esembulwa ngaphambi nje kokuba kovalwe umnyango womusa, futhi incwadi kaJoweli iyala “amadoda amadala” ukuba ezwe, kodwa ayisigaba okuthi, ekuzweni awezwa, nasekuboneni awaboni.

Umgogodla wenhliziyo yokuhlubuka kwabo ubonakaliswa ekwehlulekeni kwabo ukuqaphela uKristu njengowokuqala nowokugcina. Yilo umongo wesahluko lapho kubuzwa khona umbuzo othi, “Lokhu kwenzeka yini ezinsukwini zenu, noma ngisho nasezinsukwini zawoyihlo?”

Kwake kwaba khona yini ngesikhathi esithile emlandweni wawoyihlo lapho abantu bevuka eSililweni Saphakathi Kwamabili, kodwa bathole ukuthi bayizintombi eziyiziwula? “Amadoda amadala” ayalwa ukuba “avuke,” njengoba kwaba njalo ngamaMillerite emhlanganweni wenkambu yase-Exeter ngo-1844. Umfanekiso wezintombi eziyishumi ungumfanekiso wesipiliyoni sabantu bama-Adventist, owagcwaliseka ngokoqobo nangokunembile emlandweni wamaMillerite, futhi uyophinde ugcaliseke ngokoqobo nangokunembile ezinsukwini zokugcina. Ukwehluleka kwe-Seventh-day Adventism yaseLawodikea ukuqaphela ukuthi umlando oyisisekelo webandla labo uyaphindwa ezinsukwini zokugcina, kugcizelela isimiso sesiprofetho esiyisihluthulelo esivula umlayezo wesiprofetho. Akusona nje kuphela isimiso seBhayibheli, kodwa futhi kuyinhliziyi yesAmbulo sesimilo sikaJesu Kristu esivulwa uphawu ngaphambi nje kokuba umusa uvalwe.

UJoweli uyabuza, “Lokhu kwake kwaba khona ezinsukwini zenu, noma ezinsukwini zawoyihlo na?” Noma kungabuye kubuzwe kuthiwe, “Ezinsukwini zawoyihlo, kwake kwaba khona yini inqubo yokuvivinywa eyahlukanisa abantu besivumelwano esisha kubantu besivumelwano esidala na?” Kwaba khona, futhi lokho kwehlukaniwa kwafezwa ngomyalezo wesiprofetho omelelwa njengamafutha emfanekisweni. “Lokhu kwake kwaba khona ezinsukwini zenu noma ezinsukwini zawoyihlo” kwakhomba masinyane ukuthi okwenzeka ezinsukwini zawoyihlo kwakuwukuvuka ngemva kwezizukulwane ezine zokubhujiswa okwandayo, njengoba kufanekiswa ngomyalo wokuthumela umyalezo ezizukulwaneni ezine, nangalezi zinambuzane ezine zokubhujiswa okwandayo. UJoweli uyisimemezelolo sesahlulelo esibhekiswe ebandleni elihlehlile emuva nelihlubukile ngesikhathi soKhalo Lwaphakathi Nobusuku. Alikho ibandla emlandweni ongwele elake lamelana nokukhanya okukhulu ngaphezu kwebandla lamaSeventh-day Adventist. Uphawu lwalolo hlobo lokuhlubuka eqinisweni lumelelwa yi“Kapernawume.”

Sizoqhubeka esihlokwini esilandelayo.

“EKapernawume uJesu wayehlala ngezikhathi eziphakathi kohambo Lwakhe lokuya nokubuya, kwase kwaziwa ngokuthi ‘umuzi Wakhe uqobo.’ Lali semagecekeni oLwandle lwaseGalile, futhi liseduze nemingcele yethafa elihle laseGenesareth, noma mhlawumbe likhona ngempela kulo.” *The Desire of Ages*, 252.

“Phakathi kwabantwana bakaNkulunkulu abazishoyo, kubonakale kuncane kangakanani ukubekezela, kukhulunywe amazwi amaningi kangakanani okubaba, kwakhulunywa ukulahla okungakanani kulabo abangekho enkolweni yethu. Abanengi babheke labo abangamalungu amanye amabandla njengabayizoni ezinkulu, kuyilapho iNkosi ingababheki ngaleyo ndlela. Labo ababheka ngaleyo ndlela amalungu amanye amabandla badinga ukuzithoba ngaphansi kwesandla esinamandla sikaNkulunkulu. Labo ababalahlala bangase babe nokukhanya okuncane kuphela, amathuba ambalwa namalungelo ambalwa. Ukuba babenokukhanya amalungu amaningi amabandla ethu abe nakho, bangase babe bethuthuke ngezinga elikhulu kakhulu, futhi bemele inkolo yabo kangcono emhlabeni. Ngabo labo abaziqhayisa ngokukhanya kwabo, kodwa behluleka ukuhamba kukho, uKristu uthi, ‘Kepha ngithi kini, Kuyakuba ngcono eTire naseSidoni ngosuku lokwahlulela kunani. Nawe, Kapernawume [amaSeventh-day Adventist, abe nokukhanya okukhulu], ophakanyiselwe ezulwini [ngokwamalungelo], uyakwehliselwa

esihogweni; ngokuba uma imisebenzi yamandla eyenziwe kuwe yayenziwe eSodoma, ngabe saze sahlala kuze kube namuhla. Kepha ngithi kini, Kuyakuba ngcono ezweni laseSodoma ngosuku lokwahlulela kunawe.’ Ngaleso sikhathi uJesu waphendula wathi, ‘Ngiyakubonga, Baba, Nkosi yezulu nomhlaba, ngokuba uzifihlile lezi zinto kwabahlakaniphileyo nabaqondileyo [ngokokuzilinganisa kwabo], wazembulela izingane.’”

“Manje-ke, ngenxa yokuba nenze yonke le misebenzi, usho uJehova, futhi ngakhuluma kini, ngivuka ekuseni kakhulu ngikhuluma, kodwa anizwanga; nganibiza, kodwa aniphendulanga; ngalokho ngiyakwenza kule ndlu ebizwa ngegama lami, enithembele kuyo, nasendaweni engayinika nina noyihlo, njengoba ngenzile eShilo. Futhi ngiyakunilahla nisuke phambi kwamehlo ami, njengoba ngibalahle bonke abafowenu, yebo, yonke inzalo ka-Efrayimi.”

“iNkosi isimise phakathi kwethu izikhungo ezibaluleke kakhulu, futhi kufanele ziphathwe, hhayi ngendlela izikhungo zezwe eziphathwa ngayo, kodwa ngokohlelo lukaNkulunkulu. Kufanele ziphathwe ngeso elibheke enkazimulweni yakhe kuphela, ukuze ngazo zonke izindlela kusindiswe imiphfumulo ebhubhayo. Kubantu bakaNkulunkulu kufikile ubufakazi bukaMoya, kodwa nokho abaningi abazange banake ukusolwa, izixwayiso, nezululeko.

“Yizwani manje lokhu, nina bantu abayiziwula, nabangenakuqonda; abanamehlo, kodwa bengaboni; abanendlebe, kodwa bengezwa: Aningesabi yini mina? usho uJehova; anithuthumeli yini phambi kobukhona bami, mina engabeka isihlabathi saba ngumngcele wolwandle ngesimiso saphakade, ukuze lungalweqi? Futhi noma amagagasi alo eziphonsa phezulu, nokho awanqobi; noma ebhonga, nokho awakwazi ukweqa phezu kwawo. Kodwa laba bantu banehliziyo ehlubukayo nehlobukile; bahlubukile bahamba. Futhi kabasho ezinhliziyweni zabo ukuthi: Asesabe manje uJehova uNkulunkulu wethu, onika imvula, eyokuqala neyakamuva, ngesikhathi sayo; osigcinela amaviki amisiwe okuvuna. Ububi benu buziphambukisile lezi zinto, nezono zenu zinibambebele okuhle.... Abahluleli icala, icala lentandane, nokho bayaphumelela; nelungelo loswelayo abahluleli. Angiyikubajezisa yini ngenxa yalezi zinto na? usho uJehova; umphefumulo wami awuyikuziphindiselela yini esizweni esinjengalesi?”

“Ingabe iNkosi izophoqeleka ukuba ithi, ‘Ungabakhulekeli laba bantu, ungaphakamisi ukukhala noma umkhuleko ngenxa yabo, futhi ungangenzi ukunxusa: ngokuba angiyikukuzwa?’ ‘Ngakho-ke izimvula zivinjiwe, futhi akubanga khona imvula yamuva.... Ngeke yini kusukela kulesi sikhathi ukhale kimi, uthi, Baba wami, wena ungumqondisi wobusha bami?’” Review and Herald, August 1, 1893.