

# **Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo Engamashumi Amathathu Nesishiyagalombili**

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2026-01-30

## **Inombolo Yamashumi Amathathu Nesishiyagalombili**

Ukuhlolwa kweSinkwa saseZulwini kwakuyisivivinyo se-omega sobufundi ezinsukwini zikaJesu, futhi kwakuyiyo futhi i-omega maqondana nesivivinyo semana esimelwe ku-alpha yomlando wesivumelwano sakwa-Israyeli wasendulo. Isiqalo sasiyimena; ukuphela kwakuyiSinkwa saseZulwini. I-omega ihlale iyiyona enkulu kunazo zonke, ngakho-ke ukushiywa okukhulu kunakho konke kwabafundi kuphawula iKapernaume njenge-omega emlandweni kaKristu nasesivivinyweni sobufundi.

Khona-ke uJesu wathi kubafundi bakhe: Uma umuntu efuna ukuza emva kwami, makazidele, athwale isiphambano sakhe, angilandele. Ngokuba lowo othanda ukusindisa ukuphila kwakhe uyakulahlekelwa yikho; kodwa lowo olahla ukuphila kwakhe ngenxa yami uyakukufumana. Ngokuba umuntu uyakusizakala ngani uma ezuzwa izwe lonke, kodwa alahlekelwe ngumphefumulo wakhe na? Noma umuntu uyakunikelani ukuba ahlenge umphefumulo wakhe na? Ngokuba iNdodana yomuntu izakuza enkazimulweni kaYise kanye nezingelosi zayo; khona iyakuvuza yilowo nalowo njengokwemisebenzi yakhe. Ngqiqinisile ngithi kini: Bakhona abanye kwababemi lapha abangayikunambitha ukufa, baze bayibone iNdodana yomuntu iza embusweni wayo. Mathewu 16:24–28.

IKapernawume iyisivivinyo se-omega. Isivivinyo saseKapernawume siyisivivinyo samafutha emfanekisweni wezintombi eziyishumi; lokhu kuqala ngokukhala phakathi kwamabili, futhi kusungula inkathi ehlanganisa izintombi eziyiziwula ziqaphela ukuthi azinamafutha. Khona-ke ziqala ukwethuka njengoba zisondele emnyango ovalekayo womthetho weSonto, njengoba kumelwe yinkinga yaseKapernawume kuJohane 6:66. Ngokwesiprofetho “zinamahloni.”

Bhekani, izinsuku ziyeza, isho iNkosi uJehova, lapho ngiyothumela indlala ezweni; kungabi yindlala yesinkwa, noma ukoma kwamanzi, kodwa kube ngukuzwa amazwi kaJehova. Bayozulazula besuka kolunye ulwandle beya kolunye, besuka enyakatho kuze kuyefika empumalanga; bayogijima benyuka behla befuna izwi likaJehova, kepha bangalitholi. Ngalolo suku izintombi ezinhle nezinsizwa ziyophela amandla ngenxa yokoma. Labo abafunga ngesono saseSamariya, bathi: Uphila unkulunkulu wakho, Dani; bathi futhi: Kuphila indlela yaseBheri-sheba; labo bayokuwa, bangabe besavuka futhi. Amose 8:11–14.

Isivivinyo se-omega eKapernaume sifanekisa isivivinyo se-omega esilandela isivivinyo esiyisisekelo sango-2024. Isivivinyo se-omega yilapho umakoti ebekwa uphawu ngaphambi

komthetho weSonto. Yilapho ukwehlukana kuqinisekiswa khona kuze kube phakade, ngokuba uma esemulwa, abasemzini (abeZizwe) abasayikungena eJerusalema futhi kuze kube phakade.

INkosi nayo iyakubhonga isuka eSiyoni, ikhiphe izwi layo eJerusalema; amazulu nomhlaba kuyakuzamazama; kepha iNkosi iyakuba yithemba labantu bayo, ibe ngamandla abantwana bakwa-Israyeli. Ngalokho niyakukwazi ukuthi mina nginguJehova uNkulunkulu wenu, ohlala eSiyoni, intaba yami engcwele; khona-ke iJerusalema liyakuba ngcwele, nabafokazi abayikuphinda badlule kulo.

Kuyakuthi ngalolo suku izintaba ziyokwehlisa iwayini elisha, namagquma ageleze ngobisi, nayo yonke imifudlana yakwaJuda iyokugeleza ngamanzi; kuphume umthombo endlini kaJehova, unisele isigodi saseShithimi.

IGibhithe liyakuba yincithakalo, ne-Edomu libe yihlane eliyincithakalo, ngenxa yodlame olwenziwa kubantwana bakwaJuda, ngokuba bachitha igazi elingenacala ezweni labo. Kodwa uJuda uyakuhlala kuze kube phakade, neJerusalema ezizukulwaneni ngezizukulwane. Ngokuba ngiyakuhlaza igazi labo engingakalihlanzanga, ngokuba uJehova uhlala eSiyoni. Joweli 3:16–21.

IJerusalema ihlanzwa esonweni ezinyakazweni zokugcina zesahlulelo sophenyo, okuyilapho, kuZakariya isahluko sesithathu, uJoshuwa enikwa khona isambatho esimhlophe selineni saseFiladelfiya ukuba sithathe indawo yesambatho esingcolile saseLawodikeya. “Khona iJerusalema iyakuba ngcwele, futhi abangabezizwe abayikuphinde badlule kuyo,” ngokuba ukolweni usehlukanisiwe namakhula, waqoqwa waba ngumnikelo wezithelo zokuqala. Lokhu kwenzeka esivivinyweni se-omega, futhi kwenzeka lapho amafasitela ezulu evulwa, noJesu ephonsa amagugu ebhokisini, athi ezweni, “wozani nibone.” “Wozani nibone” uphawu lombuso wami, umakoti wami, umnikelo wami wabaLevi njengasezinsukwini zakudala. “Wozani nibone” ithempeli lami, ibhokisi lami eligcwele amagugu—ngalinye lilungisiwe njengengxenye yomqhele wombuso wenkazimulo.

Ukuhlolwa kwe-alpha okuyisisekelo kwango-2024 kuholela ekuhlolweni kwe-omega kwethempeli. Ukuhlolwa kwe-omega kwenzeka lapho amafasitela ezulu evulwa, okuyilapho umakoti ezilungiselela khona. Izintombi eziyiziwula kanye nomyalezo wazo wemvula yamuva wamanga wokuthi “ukuthula nokulondeka” kukhishwa kupheshulwe amafasitela avulekile ngumoya, ngokuba umyalezo walo mlendo ungumyalezo womoya wasempumalanga. Lo myalezo ungumoya onamandla ka-Isaya obanjwayo ngosuku lomoya wasempumalanga; ungumoya emine kaJohane ebanjwayo ngesikhathi sokubekwa uphawu kwabayi-ikhulu namashumi amane nane ezinkulungwane.

“Izingelosi zibambe imimoya emine, emelwe yihashi elithukuthele elifuna ukugqashula libe seligijima phezu kobuso bomhlaba wonke, liphethe ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala kanye emaphethelweni omhlaba waphakade na? Ingabe siyoba buthuntu, sibande, futhi sifile na? O, sengathi emabandleni ethu singaba noMoya nomphfumulo kaNkulunkulu uphufumulelwe ebantwini baKhe, ukuze beme ngezinyawo zabo, baphile.” Manuscript Releases, ivolumu 20, 217.

Labo abawuchithayo lowo myalezo womoya wasempumalanga we-Islamu, baphephulwa baphume ngefasisela ngumoya—wona uqobo uphawu lokuhlubuka kwabo. Udoti wephutha unamathele unomphela esigabeni esiyiziwula esingenawo amafutha. U-Efrayimi usephinde wahlangana nezithixo zakhe. Benqaba ukwanda kolwazi lwesikhathi sokubekwa uphawu, nobudlelwane balo ne-Islamu yomaye wesithathu. UNkulunkulu uyakuguqula inkazimulo yomlayezo wabo womgunyathi wemvula yokucina kube “ihlazo.”

Abantu bami bayabhujiswa ngenxa yokuswela ulwazi; ngoba ulahle ulwazi, nami ngiyakukulahla, ukuze ungabi ngumpristi kimi; njengoba ukhohliwe umthetho kaNkulunkulu wakho, nami ngiyobakhohlwa abantwana bakho.

Njengoba banda, kanjalo bangonela mina; ngakho ngiyakuguqula inkazimulo yabo kube yihlazo. Badla isono sabantu bami, babeke inhliziyo yabo ebubini babo. Kuyakuba njengabantu, kube njengompristi; ngibajezise ngezindlela zabo, ngibabuyisele ngokwezenzo zabo. Ngokuba bayakudla, bangasuthi; bayakufeba, bangandi, ngokuba bayekile ukunaka uJehova. Ubufebe, newayini, newayini elisha kususa inhliziyo. Abantu bami bacela izeluleko ezithixweni zabo zokhuni, nenduku yabo iyabatshela; ngokuba umoya wobufebe ubadukisile, bafeba besuka ngaphansi kukaNkulunkulu wabo. Benza imihlatshelo eziqongweni zezintaba, bashise impepho emagqumeni, ngaphansi kwemithi yama-okhi, neyama-populari, neyama-elm, ngokuba umthunzi wayo muhle; ngalokho amadodakazi enu ayakufeba, nabakotenu bayakuphinga. Angiyikuwajezisa amadodakazi enu lapho efa, nabakotenu lapho bephinga; ngokuba bona uqobo bahlukanisana nezifebe, benze imihlatshelo nezifebe zethempeli; ngalokho abantu abangaqondi bayakuwa.

Nakuba wena, Israyeli, ufeba, nokho makangoni uJuda; ningayi eGiligali, ningakhuphuki niye eBethaveni, ningafungi nithi, “Kuphila uJehova.” Ngokuba u-Israyeli uyahlehla njengesithole esinenkani esihlehlayo; manje uJehova uzobadla njengemvana endaweni ebanzi.

U-Efrayimi unamathele ezithombeni: myekeni.

Isiphuzo sabo simuncu; baye baqhubeka njalo ngokuphinga; ababusi bakhe bathanda ngokuyihlazo ukuthi, “Nikelani.” Umoya umgoqile ngamaphiko awo, futhi bayakujabha ngenxa yemihlatshelo yabo. Hoseya 4:6–19.

Udoti olususwayo luyizintombi eziyiziwula kanye nezimfundiso zazo eziyiphutha ezihlanganiswe nazo. Siyikho esikudlayo, futhi zona zalenqaba umlayezo womoya wasempumalanga, zakhetha esikhundleni salokho amanga aletha ukukhohliseka okunamandla ngemva kwawo, zahlanganiswa nomlayezo wazo wokuthula nokulondeka okungamanga wemvula yokucina. Iwayini elisha likaJoweli linqunywa emilonyeni yazo, khona kanye lapho uJeremiya eba ngumlomo kaNkulunkulu.

“Ekulahleni iqiniso, abantu balahla noMqalisi walo. Ngokunyathela umthetho kaNkulunkulu, bayaliphika igunya loMniki-mthetho. Kulula nje ukwenza isithombe esikhonzwayo ngezimfundiso namacebo angamanga njengokwenza isithombe ngokhuni noma ngetshe. Ngokuhlanekezela izimfanelo zikaNkulunkulu, uSathane uholela abantu ukuba bamcabange enesimo esingamanga. Kwabaningi, isithixo sefilosofi sibekwe esihlalweni sikaJehova; kanti

uNkulunkulu ophilayo, njengoba embuliwe ezwini lakhe, kuKristu, nasezenzweni zendalo, ukhonzwa ngabambalwa kuphela. Izinkulungwane zenza imvelo unkulunkulu kuyilapho ziphika uNkulunkulu wemvelo. Nakuba isesimweni esihlukile, ukukhonza izithixo kukhona ezweni lobuKristu namuhla ngempela njengoba kwakukhona kwa-Israyeli wasendulo ezinsukwini zika-Eliya. UNkulunkulu wabantu abaningi abazibiza ngokuthi bahlakaniphile, owezefilosofi, izimbongi, osopolitiki, izintatheli—uNkulunkulu wemibuthano ecwengekile neyemfashini, wamakholishi amaningi namanyuvesi, ngisho nowezinye izikhungo zemfundiso yenkolo—akangcono kangako kunoBhali, unkulunkulu welanga waseFenike.” The Great Controversy, 583.

Ekwehlukanisweni kweqiniso nokwamanga ephusheni likaMiller, umoya uthwala izintombi zamanga uzikhiphe, kuyilapho iNkosi ibeka uphawu kumlobokazi wayo ngesikhathi sokuvivinywa kwangaphakathi kwe-omega kwewindi elivulekileyo.

Bhekani, ngizathuma isithunywa sami, futhi sizalungisa indlela phambi kwami; futhi iNkosi, eliyifunayo, izafika masinyane ethempelini layo, yebo, isithunywa sesivumelwano, elithokoza ngaso: bhekani, sizakuza, kutsho uJehova wamabandla. Kodwa ngubani ongamelana losuku lokuza kwaso? njalo ngubani ozakuma nxa sivele? ngoba sinjengomlilo womncibilikisi, njalo sinjengesepa yabahlanzi bezigqoko: Futhi sizahlala njengomncibilikisi lomhlambululi wesiliva; sizahlambulula amadodana kaLevi, siwahluze njengegolide lesiliva, ukuze anikele kuJehova umnikelo wokulunga. Khonapho umnikelo wakoJuda lowaseJerusalema uzakuba mnandi kuJehova, njengasezinsukwini zasendulo, lanjengaseminyakeni yakuqala. UMalaki 3:1–4.

Amadodana kaLevi angamadodana alabo maLevi abathembeka esivivinyweni sika-Aroni sesithombe sesilo, base bephinda futhi bathembeka esivivinyweni sikaJerobowamu sesithombe sesilo. Yibo labo abadlula esivivinyweni sesithombe sesilo, okuyisivivinyo okunqunywa ngaso isiphetho sabo saphakade, futhi okuyisivivinyo okumelwe basidlule—ngaphambi kokuba sibekwe uphawu.

“INkosi ingibonisile ngokucacile ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba kuphele isikhathi somusa; ngokuba lokhu kuyoba uvivinyo olukhulu kubantu bakaNkulunkulu, okuyilona okuyonqunywa ngalo ikusasa labo laphakade.

“Lokhu kuyisivivinyo abantu bakaNkulunkulu okufanele babe naso ngaphambi kokuba babekwe uphawu. Bonke labo abafakazela ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esingeso seqiniso, bayakuma ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayakwamukela uphawu lukaNkulunkulu ophilayo. Labo abayekela iqiniso elivela ezulwini bamukele isabatha langeSonto, bayakwamukela uphawu lwesilo” The Seventh-day Adventist Bible Commentary, volume 7, 976.

Ukuhlolwa kwesithombe sesilo kuwukuhlolwa okuza ngaphambi kokuhlolwa kophawu lwesilo emthethweni weSonto, futhi kumelwe kudluliswe ngaphambi kokuba umnyango uvalwe.

Yisivivinyo esihlanza abalungileyo futhi futhi esahlukanisa abalungileyo nabangalungile. Yisivivinyo lapho kutholakala ukuthi uDaniyeli, uShadiraki, uMeshaki no-Abedinego babebonakala bebahle ngokwengeziwe futhi bekhuluphele kunalabo ababedla ukudla kwaseBhabhiloni. Elinye iqembu lalidle isinkwa saseZulwini kanti elinye isinkwa saseBhabhiloni. Yisivivinyo sesinkwa esinagogeni laseKapernaume.

Ngaphandle, isikhathi sokuvivinywa esikhona kuso manje siyisivivinyo sesithombe sesilo, okuwukuhlangana kwebandla nombuso ngaphakathi kwe-United States. Isikhathi esihambisanayo sokuvivinywa sangaphakathi sikhomba isigaba esithile sezintombi ezibonakalisa isithombe sobuntu, nesinye isigaba sezintombi ezibonakalisa isithombe sobuNkulunkulu obuhlanganiswe nobuntu. Emva kokuba uMalaki esekhombisile ukuhlanzwa nokuhlungwa kwabaLevi, uNkulunkulu uphakamisa isivivinyo.

Ngiyakusondela kini ukuze ngenze ukwahlulela; ngibe ngufakazi osheshayo ngokumelene nabathakathi, nangokumelene nezifebe, nangokumelene nabafunga amanga, nangokumelene nalabo abacindezela isisebenzi emholweni waso, umfelokazi, nentandane, nabaphambukisela owesinye isizwe kude nelungelo lakhe, futhi abangesabi, usho uJehova wamabandla.

Ngokuba mina nginguJehova, angiguquki; ngakho-ke nina bantwana bakaJakobe aniqedwa. Malaki 3:5, 6.

Isivivinyo sokuqala ukwesaba uNkulunkulu, futhi isigaba esahluleka ekuvivinyweni kweSithunywa seSivumelwano sibe sesikhulunyiswa ngezinsolo ezinhlanu, eyodwa ngayinye ngezintombi eziyiziwula ezinhlanu ezihambisana nokuba ngabahluphekayo, abalusizi, abayizimpofu, abayizimpumpothe, abanqunu; izimfanelo ezinhlanu ezingokwesiprofetho zezintombi eziyiziwula ezinhlanu ezifingqwe ngaphansi kwenkulumo ethi “futhi aningesabi.” Laba yilabo abahluleka esivivinyweni sokuqala esiyisisekelo se-alpha. Bahluleka ngoba abazange baqonde ukuthi uNkulunkulu akaguquki nanini. Laba yilabo abahluleka esivivinyweni sokuqala sangaphandle esiyisisekelo se-alpha sango-2024.

“Kunezifundo okufanele zifundwe emlandweni wesikhathi esedlule; futhi ukunakwa kubhekiswa kuzo, ukuze bonke baqonde ukuthi uNkulunkulu usebenza ngokwemigudu efanayo manje naleyo abelokhu esebenza ngayo njalo. Isandla saKhe siyabonakala emsebenzini waKhe naphakathi kwezizwe manje, ngokufanayo nje njengoba beku lokhu kunjalo kusukela ivangeli laqala ukumenyenzelwa ku-Adamu e-Edene.

“Kukhona izikhathi eziyiziguquko emlandweni wezizwe nowebandla. Ekubuseni kukaNkulunkulu, lapho lezi zinkinga ezehlukene zifika, ukukhanya kwaleyo nkathi kunikezwa. Uma kwamukelwa, kuba khona inqubekela-phambili ngokomoya; uma kwaliwa, kulandela ukuwohloka ngokomoya nokuphahlazeka komkhumbi. INkosi, ezwini laYo, iveze umsebenzi ohlaselayo wevangeli njengoba uye waqhutshekiswa esikhathini esedlule, nanjengoba uyakuqhutshekiswa esikhathini esizayo, kuze kufike empini yokugcina, lapho izinhloka zikaSathane ziyokwenza ukuhamba kwazo kokugcina okumangalisayo.” Bible Echo, August 26, 1895.

AbaseLawodikeya abakuboni ukuthi indlela uNkulunkulu asebenzelana ngayo nabantu ihlala injalo ngaso sonke isikhathi. Uma ukukhanya, noma amafutha, kwamukelwa, kuba khona isibusiso; uma kungenjalo, kuba khona ukuphahlazeka komkhumbi.

“Ezikhathini ezedlule iNkosi uNkulunkulu wezulu yembula izimfihlakalo zayo kubaprofethi bayo. Okwamanje nokuzayo kucace ngokufanayo kuyo. Izwi likaNkulunkulu lizwakala linqamula izizukulwane, litshela umuntu lokho okuyokwenzeka. Amakhosi nezikhulu zithatha izindawo zazo ngesikhathi ezimiselwe sona. Zicabanga ukuthi zenza izinhloso zazo siqu, kodwa empeleni zigwalisa izwi uNkulunkulu alikhulumile.

“UPawulu umemezela ukuthi imibhalo yezindlela uNkulunkulu asebenzana ngazo nesintu esikhathini esedlule ‘yalotshwa ukuze siyalwe thina, esehlwe ukuphela kwezwe.’ Umlando kaDaniyeli sinikezwe wona ukuze usiyale. ‘Imfihlo yeNkosi ikwabakhesabayu.’ UNkulunkulu kaDaniyeli usaphila futhi usabusa. Akalivalanga izulu kubantu bakhe. Njengasenkathini yamaJuda, kunjalo nakulesi sikhathi, uNkulunkulu wembulela izimfihlo zakhe ezincekweni zakhe abaprofethi.”

“Umphostoli uPetru uthi: ‘Sinalo futhi izwi lesiprofetho eliqinisekile ngokwengeziwe; nenza kahle ukulinaka, njengokukhanya okukhanyisa endaweni emnyama, kuze kuse, nenkanyezi yokusa iphumele ezinhliziyweni zenu; nazi lokhu kuqala, ukuthi asikho isiprofetho somBhalo esingesokuchazwa komuntu ngokwakhe. Ngokuba isiprofetho asizange size endulo ngentando yomuntu; kodwa amadoda angcwele kaNkulunkulu akhuluma eqhutshwa nguMoya oNgcwele.’”

“Abangakhohwayo nabangamesabi uNkulunkulu abakuboni ukubaluleka kwezibonakaliso zezikhathi, ezabikezelwa ezwini lesiprofetho. Ngokungazi bangase benqabe ukwamukela umbhalo ophefumulelweyo. Kodwa lapho labo abazibiza ngokuthi bangamaKristu bekhuluma ngokukloda ngezindlela nezinsiza ezisetshenziswe nguYE OMKHULU OTHI NGINGUYE ukuze azise izinhloso zakhe, baziveza njengabangazi kokubili imiBhalo namandla kaNkulunkulu. UMdali wazi kahle ukuthi yiziphi izici abhekene nazo esimweni sobuntu. Uyazi ukuthi yiziphi izindlela okumelwe azisebenzise ukuze athole imiphumela efiwayo.

“Izwi lomuntu liyehluleka. Lowo owenza izimangalo zabantu zibe yithemba lakhe, angathuthumela impela; ngokuba ngelinye ilanga uyakuba njengomkhumbi ophahlazekile. Izwi likaNkulunkulu alinaphutha, futhi limi kuze kube phakade. UKristu uyamemezela athi, ‘Ngiqinisile ngithi kini, Kuze kudlule izulu nomhlaba, akuyikudlula nakancane uhlamvu olulodwa noma uphawu olulodwa emthethweni, kuze kugcwaliseke konke.’ Izwi likaNkulunkulu liyakuhlala kuzo zonke izinkathi ezingapheli zaphakade.” Youth Instructor, December 1, 1903.

UNkulunkulu akaguquki neze, futhi usebenza ngemigudu efanayo naleyo abelokhu eyisebenzisa njalo.

“Umsebenzi kaNkulunkulu emhlabeni ubonakalisa, kusukela enkathini kuya enkathini, ukufana okuphawulekayo kukho konke ukuvuselelwa okukhulu noma ukunyakaza kwezenkolo. Izimiso zendlela uNkulunkulu asebenzelana ngayo nabantu zihlala zifana njalo. Ukunyakaza okubalulekile kwamanje kunokufana kwakho nalokho kwakudala, futhi

isipiliyoni sebandla ezikhathini ezedlule sinezifundo ezinenani elikhulu kakhulu zesikhathi sethu.” The Great Controversy, 343.

Amavesi amane okuqala esahluko sesithathu sikaMalaki abonakalisa isithunywa esilungisa indlela yeSithunywa sesiVumelwano, kanye nokuhlanzwa nokucwengwa kwabaLevi. Khona-ke iNkosi imemezela ukwahlulela phezu kweLaodicea, ikhombisa ukuthi abayesabi uNkulunkulu, okusho ukuthi bahlulekile uvivinyo oluyisisekelo lwe-alpha lwengelosi yesithathu. Ukungabi kwabo nokwesaba kumele ukwenqaba ulwazi ngenhloso, futhi umongo wolwazi abalwenqabayo uwukwamukela umlando wesithunywa esilungisa indlela kanye neSithunywa sobuNkulunkulu esilandelayo. Bonke abaprofethi bakhomba ezinsukwini zokugcina, futhi kwakungeke kube khona sizathu sokukhomba umnyakazo wokuvuselela wenkohliso, uma kwakungekho oweqiniso.

“Kodwa uSathane wayengahlalanga engenzi lutho. Manje wazama lokho aye wakuzama kuwo wonke omunye umnyakazo wokuvuselelwa—ukukhohlisa nokubhidliza abantu ngokubaphambanisela inkohliso esikhundleni somsebenzi weqiniso. Njengoba kwakukhona oKristu bamanga ekhulwini lokuqala lebandla lobuKristu, kanjalo kwavela abaprofethi bamanga ekhulwini leshumi nesithupha.” The Great Controversy, 186.

Umongo wamavesi ayisithupha okuqala kaMalaki isahluko sesithathu ungowokuhlanzwa nokuhlanjululwa kwabaLevi benhlangano yenguquko yabayizinkulungwane eziyikhulu namashumi amane nane. Okuzayo eMelika kungaba yileyo nhlangano uqobo, noma omunye kweminingi imitapo yayo yomgunyathi. Khona-ke uMalaki uthi:

Kusukela ezinsukwini zawoyihlo nisukile ezimisweni zami, futhi anizigcinanga. Buyelani kimi, nami ngiyobuyela kini, usho uJehova Sebawoti. Malaki 3:7.

Ukuhlabuka okuqhubekela phambili ezizukulwaneni ezine kuyisingeniso nesizinda sencwadi kaJoweli, futhi uMalaki lapha ukhomba lona kanye lolu hlabuko oluqhubekela phambili lapho ethi, “ngisho kusukela ezinsukwini zawoyihlo nisukile.” Kusukela ngo-1863, izinsuku zawoyise zesizukulwane sokuqala sokuhlabuka, baye baqhubeka ngokwanda besuka kude noNkulunkulu ngokwengeziwe. Isimemezelo esimelene nesono sabo esiqhubekayo sithanjiswa ngokubizwa kwaseLawodikeya okuthi, ngamathoni osizi, sithembise ukuthi uma bebengabuya nje kuphela, uNkulunkulu wayeyakubuyela kubo.

Kodwa nathi, “Siyakubuyela ngani na?” Umuntu angamphanga yini uNkulunkulu na? Nokho ningiphangile. Kodwa nithi, “Sikuphangé ngani na?” Ngezishumi neminikelo. Niqalekisiwe ngesiqalekiso, ngokuba ningiphangile, yebo, lesi sizwe sonke.

Lethani wonke okweshumi endlini yengcebo, ukuze kube khona ukudla endlini yami, ningilinge manje ngalokho, usho uJehova Sebawoti, ukuthi angiyikunivulela yini amafasitela ezulu, nginithululele isibusiso kuze kungabe kusaba khona indawo eyanele yokusamukela.

Futhi ngiyakuyikhuza imbhubhisi ngenxa yenu, futhi angeke achithe izithelo zomhlaba wenu; nomvini wenu awuyikuphuphuma isithelo sawo singakavuthwa ensimini, usho uJehova Sebawoti. Futhi zonke izizwe ziyakunibiza ngokuthi nibusisiwe, ngokuba niyakuba yizwe elijabulisayo, usho uJehova Sebawoti. Malaki 3:5–12.

Uvivinyo lwangaphandle oluyisisekelo lwe-alpha luka-2024 lulandelwa uvivinyo lwangaphakathi oluyitshe eliyinhloko luka-2026. Lolo vivinyo oluyitshe eliyinhloko lwenzeka lapho amafasitela ezulu evulwa, futhi izindawo ezintathu lapho lawo mafasitela avulekile aboniswa khona esimweni sebandla elinqobayo nguMalaki isahluko sesithathu, iphupho likaMiller, kanye neSambulo isahluko seshumi nesishiyagalolunye. UMalaki uyi-alpha, iphupho likaMiller liyisaphakathi, kanti iSambulo iyi-omega. Uvivinyo lufanekiswa nguKristu, njengendoda yebhulashi lothuli, ephonsa amagugu ebhokisini. Lawo magugu ayizimfundiso zombili ezihlelwe ngokuphelele ngokohlelo lwazo, kanye nensali. Isitolo yilapho ukudla kuqoqwa khona futhi kwabiwe khona. Njengokuvivinywa kwemana, ukuvivinywa kwaseKapernaume, kanye neSinkwa saseZulwini—“ukudla” kuyisihloko.

“Ukudla” kungamafutha emfanekisweni wezintombi, futhi kumela isimilo, uMoya oNgcwele, kanye nesigijimi sesiprofetho esiletha uMoya oNgcwele ezinhliziyweni nasezingqondweni zalabo abakhulisa isimilo sikaKristu. “Ukudla” kuyilo “iwayini elisha” likaJoweli elinqunywa kwabaphuzile bakwa-Efrayimi. Ukuze uphumelele esivivinyweni sangaphakathi sethempeli se-capstone sengelosi yesibili, kumelwe ukuthi usuphumelele esivivinyweni sangaphandle sokuqala se-alpha sesisekelo. Uma ungasisamukelanga isisekelo, awunakuba yingxenywe yethempeli elakhiwa phezu kwesisekelo; kodwa uma ungeyena owababalwayo kulabo abaphumelela kuleso sivivinyo sesisekelo, uyokwakha indlu yakho yomgunyathi yokomoya phezu kwesihlabathi. UJohane uyibiza leyo ndlu yomgunyathi yokomoya ngokuthi, “isinagoge likaSathane,” kanti uJeremiya uyibiza ngokuthi, “ibandla labaklolodeli.”

Lethani wonke amashumi neminikelo eniyilethe endlini yokugcina kuyisivivinyo sangaphakathi lapho isigxivizo sicindezelwa khona. Indoda yebhulashi lothuli yaphonsa abantu bakaNkulunkulu abayinsali ebhokisini elikhulisiwe, futhi ngokwenza kanjalo Yayibonisa umsebenzi wokuletha wonke amashumi endlini yokugcina. AmaLevi angumnikelo ophakanyiswayo lapho Ethulula isibusiso ngamafasitela ezulu. Amagugu endoda yebhulashi lothuli angabantu Bayo abayinsali, futhi ku-Isaya isahluko sesithupha labo bantu abayinsali bachazwa njengeshumi.

Ngase ngithi mina: Nkosi, kuze kube nini? Yase iphendula yathi: Kuze kube yilapho imizi ichithwa ingabi nabakhileyo, nezindlu zingabi nabantu, nezwe lichithwe nya, noJehova esebasusile abantu wabakhipha kude, kube khona ukulahlwa okukhulu phakathi kwezwe. Kepha nokho kuyakuba khona okweshumi kulo, kubuye, kudliwe; njengomuthi we-teil nanjengesihlahla se-oki, okuseleyo kwazo kusekuzo lapho seziwisiwe amaqabunga azo; kanjalo inzalo engcwele iyakuba yiyo esele kukho. Isaya 6:11–13.

INkosi ibonakalisa ukuthi umbuzo othi “kuze kube nini” ngofakazi abaningi ukhomba emthethweni weSonto, futhi evesini lesithathu lika-Isaya isahluko sesithupha izingelosi zimemeza zithi, “Ngcwele, ngcwele, ngcwele, uJehova Sebawoti; umhlaba wonke ugcwele inkazimulo yakhe.” USister White uxhumanisa lokhu nengelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili.

“Njengoba bona [izingelosi] bebona ikusasa, lapho umhlaba wonke uyakugcwala inkazimulo yaKhe, ingoma yokudumisa yokunqoba iphindaphindwa ukusuka komunye kuya komunye ngengoma emnandi, ‘Ngcwele, ngcwele, ngcwele, iyiNkosi yamabandla.’ Baneliseke

ngokuphelele ukumkhazimulisa uNkulunkulu; futhi ebukhweni baKhe, ngaphansi kokumamatheka kwaKhe kokwemukela, abafisi lutho olunye. Ekuthwaleni umfanekiso waKhe, ekwenzeni inkonzo yaKhe nasekumkhulekeni, isifiso sabo esiphakeme kakhulu sifinyelelwa ngokuphelele.” Review and Herald, December 22, 1896.

U-Isaya isahluko sesithupha sibonisa u-9/11, lapho umhlaba ukhanyiswa ngenkazimulo yezwi lokuqala lamazwi amabili eSambulo isahluko seshumi nesishiyagalombili. Lapho u-Isaya ebuza ethi “kuze kube nini,” umlando waleso sahluko uvezwa njengenkathi esukela ku-9/11 kuze kube ngumthetho weSonto, lapho kufika khona izwi lesibili. U-Isaya usitshela ukuthi ngesikhathi somthetho weSonto kuyoba khona insali—eyishumi. Insali inento ephilayo ngaphakathi kwayo—amafutha ezitsheni zayo.

Kepha nokho kuyakuba khona kuyo okweshumi [isishiyagalombili], futhi kuyakubuya, kudliwe; njengomuthi we-teil, nanjengesihlahla se-okhi, isiqu sazo sikhona kuzo lapho zivuthulula amaqabunga azo; kanjalo inzalo engcwele iyakuba yisigxobo sakho. U-Isaya 6:13.

“Ingxenywe yeshumi” yilabo “ababuyileyo” besabela ekubizweni kukaMalaki kanye nokukaJeremiya kokuba kubuywe. Bayizihlahla zobuntu, ezihlanganiswe nobuNkulunkulu (imbewu engcwele). Bayakudliwa, ngokuba abayizithunywa kuphela, kodwa bayisibonakaliso sezinkwa zokuzunguzwa zePhentekoste; bangumyalezo izizwe eziyowudla.

Ngakho-ke usho kanje uJehova: Uma ubuya, khona ngiyakukubuyisa, ume phambi kwami; futhi uma ukhipha okuyigugu kokungcolileyo, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Jeremiya 15:19.

UJeremiya umelela labo abadla umlayezo owawusesandleni sengelosi, owawuwu-alpha novivinyo oluyisisekelo olumelwe ngu-11 Agasti 1840, 1888, no-9/11, ngokuba uthi wawafumana amazwi wawadla.

Amazwi akho atholakala, ngawadla; izwi lakho laba kimi intokozo nokwethaba kwenhliziyo yami, ngokuba ngibizwa ngegama lakho, Jehova Nkulunkulu wamabandla. Jeremiya 15:16.

UJeremiya ubizwa ngegama likaNkulunkulu lapho edla incwadi encane esandleni sengwezi, futhi lowo myalezo waveza injabulo nokwethaba, ngokuphambene nehlazo. Lapho igama likaNkulunkulu linikwa uJeremiya, umelela abayizinkulungwane eziyikhulu namashumi amane nane abangabaseFiladelfiya.

Onqobayo ngiyomenza insika ethempelini likaNkulunkulu wami, futhi akasayikuphuma nakanye; ngiyakuloba phezu kwakhe igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, okuyiJerusalema elisha, elehla livela ezulwini kuNkulunkulu wami; futhi ngiyakuloba phezu kwakhe igama lami elisha. IsAmbulo 3:12.

UJEREMIYA wadla umlayezo ka-9/11 futhi wabhekana nokudumala kwangoJulayi 18, 2020.

Angihlalanga embuthanweni wabaklolodeli, futhi angithokozanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigcwalisile ngokufutheka. Kungani ubuhlungu bami buyisikhathi sonke, nesilonda sami singelapheki, esingavumi ukuphulukiswa na? Uyoba kimi impela

njengomqambimanga, nanjengamanzi aphelayo na? Jeremiya 15:17, 18.

“Ibandla labahleki bosulu” likaJeremiya liyilo “isinagoge likaSathane” laseFiladelfiya naseSmirna, abathi bangamaJuda, kodwa bengeyona. UJeremiya akazange ajabule, ngokuba umlayezo ayewumemezele wawungowamanga, ukhiqiza ihlazo kuphela, hhayi intokozo. “Isilonda sakhe esingapheliyo esingavumanga ukuphulukiswa” sikaJeremiya kwakuyizinsuku ezintathu nesigamu lapho ibandla labahleki bosulu lalijabula khona ngenkathi uJeremiya, uMose no-Eliya befile emgwaqweni owawudabula isigodi samathambo omileyo afileyo. Phakathi kwaleso sikhathi sokungabaza nokungaqiniseki, iNkosi yacela uJeremiya ukuba abuye.

Ngakho-ke isho kanje iNkosi: Uma ubuya, ngiyakukubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mabenze bona babuyele kuwe, kodwa wena ungabuyeli kubo. Futhi ngiyakwenza ube ludonga lwethusi oluqinisiwe kulaba bantu; bayakulwa nawe, kodwa abayikunqoba; ngokuba mina nginawe ukukusindisa nokukukhulula, isho iNkosi. Futhi ngiyakukhulula esandleni sababi, ngikuhlenge esandleni sabesabekayo. Jeremiya 15:19–21.

Uma uJeremiya engabuya, uNkulunkulu wayeyomenza ibutho, elimelwe njengodonga lwethusi okuyilolo kokubili “ababi” kanye “nabesabekayo” abayakulwa nalo, kodwa bangehluleli. Leli yibutho lamahashi amhlophe elinabagibeli bamahashi abembethe imifaniswano yelineni elimhlophe. Lelo butho, noma lolo donga lwethusi, luyavuswa lapho uJeremiya ebuya; uma, futhi lapho, ehlukana okuyigugu nokuyize. KuHezekeli amashumi amathathu nesikhombisa, ibutho uDadewethu White athi liyinsali yabantu bakaNkulunkulu liyasukuma lapho sebuyile. Insali iyabuya, bese isukuma ibe ibutho elinamandla, lapho ihlukanisa okuyigugu nokuyize, bese iba ngumlomo kaNkulunkulu. Kumelwe bahlukanise kahle izwi leqiniso, behlukanisa amakhoba nokolweni, ngokuba basebenzisa yona leyo mithetho eyamukelwa nguyise, owayengumgayi owayegxile ekulungiseleleni isinkwa esihle kakhulu. Uma behlukanisa okuyigugu nokuyize; iqiniso nephutha, bayakuba ngabalindi bakaNkulunkulu lapho uNkulunkulu ehlukana ababi nabahlakaniphileyo.

UJeremiya wasabela ubizo lokubuya ngo-2023; kwase kuthi ngo-2024 wadumala njengoba iqembu elikhulu lahlubuka esivivinyweni esiyisisekelo lapho iRoma imisa umbono. UJeremiya, ngokufanele, wahlukanisa okuyigugu nokuyize, iqiniso nephutha, waqhubeka kwaze kwaba isivivinyo sangaphakathi se-omega ekuvulweni kwamafasitela ezulu. Lapho amazulu evulwa, ibandla elinqobayo selizilungisile. Ladlula esivivinyweni sangaphandle esiyisisekelo se-alpha, lase lidlula esivivinyweni sangaphakathi se-omega samafasitela ezulu. Kungenzeka lidlule bese liba yingxenywe yebutho likaNkulunkulu, noma liphephethwe liphume ngamafasitela ngumoya. Liphonswa ngaphandle ensimini enkulu, njengoba kwenzeka ngoShebna ku-Isaya amashumi amabili nambili, noma liphonswe ebhokisini. Kungenzeka liphonswe ebhokisini, noma liphonswe liphume ethempelini njengoba uNehemiya aponsa uTobiya ngaphandle noma njengoba uKristu aponsa abashintshi bemali ngaphandle. Lapho umuntu webhulashi lothuli eponsa amagugu ebhokisini, ibhokisi lingaba yiZwi likaNkulunkulu ohlakeni olusha lweqiniso noma ibhokisi lingaba yithempeli likaNkulunkulu, kokubili okuyizimpawu zikaKristu, futhi uKristu akafanele ahlukane.

UKristu uhlukanisiwe na? UPawulu wabethelwa esiphambanweni ngenxa yenu na? noma nabhaphathizwa egameni likaPawulu na? 1 Korinte 1:13.

UKristu akahlukanisiwe noPawulu. Ubunkulunkulu abuzange behlukaniswe nobuntu bukaPawulu. Lapho uPawulu, engumuntu, ebhaphathiza egameni loBunkulunkulu, kwakungekho kwehlukana, ngoba isithunywa esingumuntu sihlanganiswe noMyalezo wobuNkulunkulu. UPawulu wayehlanganiswe noBunkulunkulu ngokuqiniseka okufanayo nalokho u-Efrayimi ayenamathiselwe ngakho ezithixweni zayo.

Labo abasephusheni likaMiller abaphonswa ethempelini (ebhokisini) bayizingxenywe zeshumi zikaMalaki isahluko sesithathu okufanele zilethwe endlini yokugcina, lapho ukudla kugcinwa khona futhi kwabiwe khona. Leyo ndlu yokugcina iyithempeli labayizinkulungwane eziyikhulu namashumi amane nane, noma njengoba uPetru asho, “indlu yokomoya, ubupristi obungcwele.” Ibhokisi liyindlu yokomoya, kanti amagugu awubupristi. Ngenxa yalesi sizathu iphupho likaMiller libhalwe ekhasini “81,” okuwuphawu loMpristi oMkhulu wobuNkulunkulu ehlanganiswe nabapristi abangamashumi ayisishiyagalombili babantu.

Ephusheni likaMiller, indoda enebhulashi lothuli ifanekisela ukuletha amagugu, (okuyizingxenywe zeshumi zika-Isaya neminikelo kaMalaki), lapho Yena ephonsa amagugu ethempelini, okuyisiphala, okuyibhokisi. Kuvame ukuba khona imibuzo emibili ehilelekile ngengelesi yesibili, kanti uvivinyo lwe-omega luyingelosi yesibili maqondana novivinyo lwe-alpha kanye novivinyo lwesithathu lwe-litmus. Ubizo ngolokubuyela, futhi ukubuyela kubonakaliswa ngokuletha zonke izingxenywe zeshumi neminikelo esiphala, ukuze kube khona ukudla endlini yaKhe. Imibuzo emibili lapha ithi, kuyini “ukudla?” futhi siyini “isiphala?”

Uma amatshe ayigugu eyizithunywa, noma uma amatshe ayigugu ewumyalezo, yikho okunquma ukuthi leyo mibuzo emibili iphendulwa kanjani. Uma kuyizithunywa, khona-ke ziyizingxenywe yeshumi eyakha ithempeli, elihlala limiswa esinyathelweni sesibili. Uma kuwumyalezo, kuwumyalezo Wokukhala Kaphakathi Kwebusuku oledwa ekuphelelisweni kwawo njengetshe eliyinhloko lethempeli, nowokuqiniswa komyalezo wengelosi yesibili.

Wathi: Ngenxa yalokho umuntu uyakushiya uyise nonina, anamathele kumkakhe; labo bobabili bayakuba nyamanye? Ngakho-ke abasebabili, kodwa banyamanye. Ngakho-ke lokho uNkulunkulu akuhlanganisileyo, makungahlukaniswa ngumuntu. Mathewu 19:5, 6.

Sizoqhubeka nalezi sifundo esihlokweni esilandelayo.

“Ngakhonjiswa emuva ekumenyazelweni kokufika kokuqala kukaKristu. UJohane wathunywa ngomoya nangamandla ka-Eliya ukuba alungise indlela kaJesu. Labo abenqaba ubufakazi bukaJohane abazuzanga ezimfundisweni zikaJesu. Ukuphikisa kwabo umlayezo owawubikezela ukuza kwaKhe kwabeka bona esimweni lapho babengenakwamukela kalula ubufakazi obuqine kakhulu bokuthi WayenguMesiya. USathane wahola labo ababenqabe umlayezo kaJohane ukuba baqhubekela phambili nakakhulu, benqabe futhi babethele uKristu esiphambanweni. Ngokwenza lokhu bazibeka lapho babengenakwamukela khona isibusiso sosuku lwePhentekoste, esasizobafundisa indlela yokungena endlini engcwele yasezulwini. Ukudabuka kweveyili lethempeli kwabonisa ukuthi imihlatshelo nemithetho yamaJuda

kwakungasayikwamukelwa. Umhlatsshelo omkhulu wawusunikelwe futhi wawamukelwe, noMoya oNgcwele owehla ngosuku lwePhentekoste wathwala izingqondo zabafundi wazisusa endaweni engcwele yasemhlabeni waziyisa kweyasezulwini, lapho uJesu ayengene khona ngegazi laKhe uqobo, ukuze athululele phezu kwabafundi baKhe izinzuzo zokubuyisana kwaKhe. Kodwa amaJuda ashiywa ebumnyameni obuphelele. Alahlekelwa yikho konke ukukhanya ayengaba nakho ngecebo losindiso, futhi aqhubeka ethemba emihlatshelweni naseminikelweni yawo engenalusizo. Indawo engcwele yasezulwini yayisithathe indawo yeyesemhlabeni, nokho ayengenalwazi ngalolu shintsho. Ngakho-ke ayengenakuzuza ekulamulelweni kukaKristu endaweni engcwele.”

“Abaningi babuka ngovalo olukhulu inkambo yamaJuda ekwenqabeni nasekubethelweni kukaKristu; futhi lapho befunda umlando wokuphathwa kwakhe kabi okuyihlazo, bacabanga ukuthi bayamthanda, nokuthi babengeke bamphike njengoba kwenza uPetru, noma bambethele njengoba kwenza amaJuda. Kodwa uNkulunkulu, ofunda izinhliziyi zabo bonke, ululethile ovivinyweni lolo thando ngoJesu ababethi bayaluzwa. Izulu lonke labukela ngokunaka okujulile ukwamukelwa komlayezo wengelosi yokuqala. Kodwa abaningi ababethi bayamthanda uJesu, futhi abakhala izinyembezi lapho befunda indaba yesiphambano, bahleka usulu izindaba ezinhle zokufika kwakhe. Esikhundleni sokwamukela umlayezo ngenjabulo, bamemezela ukuthi uyinkohliso. Bazonda labo ababethanda ukubonakala kwakhe futhi babakhipha emabandleni. Labo abawala umlayezo wokuqala babengeke bazuze kowesibili; kanjalo futhi abazuzwanga ukukhala kwaphakathi kwamabili, okwakuzobalungiselela ukuba bangene noJesu ngokukholwa endaweni engcwele kakhulu yesigodlo sasezulwini. Futhi ngokwenqaba le miyalezo emibili yokuqala, benze ukuqonda kwabo kwaba mnyama kakhulu kangokuba abakwazi ukubona ukukhanya emlayezweni wengelosi yesithathu, okhombisa indlela eya endaweni engcwele kakhulu. Ngabona ukuthi njengoba amaJuda abethela uJesu esiphambanweni, kanjalo namabandla angabokuzisholo ayeyibethele le miyalezo esiphambanweni, ngakho-ke awanalo ulwazi lwendlela eya endaweni engcwele kakhulu, futhi awakwazi ukusizakala ngokuncenga kukaJesu lapho. NjengamaJuda, ayenikela ngemihlatshelo yawo engenamsebenzi, anikela ngemikhuleko yawo engenamsebenzi egumbini uJesu alishiyile; futhi uSathane, ethokoziswe yileyo nkohliso, uzibeka esimweni sokukhonza, ahole izingqondo zalaba abazisholo ukuthi bangamaKristu kuye uqobo, esebenza ngamandla akhe, ngezibonakaliso zakhe nangezimangaliso zamanga, ukuze abaqinise ogibeni lwakhe.” Early Writings, 259–261.