

# **Incwadi kaJoweli neBandla Lama-Adventist Osuku Lwesikhombisa laseLawodikeya — Inombolo Engamashumi Amane**

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## **Inani Amashumi Amane**

UPetru wayesekufanekisweni eKhesariya Filipi ngehora lesithathu, esendleleni yakhe eya eKhesariya Maritima nasehoreni lesishiyagalolunye. NgokukaMathewu noMarku, ezinsukwini eziyisithupha kamuva, uPetru, uJakobe noJohane babeseNtabeni Yokuguqulwa Isimo. ULuka uthi izinsuku eziyisishiyagalombili, phakathi kwePhaniyumi neNtaba. Kusukela emasangweni esihogo, eKhesariya Filipi, kuya ekufeni kwesiphambano, kukhona ukuma endleleni eNtabeni Yokuguqulwa Isimo. Izinyathelo ezintathu zisuka ePhaniyumi ziye emthethweni weSonto. IKhesariya ekuqaleni, iNtaba phakathi, neKhesariya ekugcineni. Isihogo ekuqaleni, ukufa ekugcineni, nenkazimulo kaNkulunkulu phakathi. Ukuvukela kwe-alfa okufanekiswa amasango esihogo nokuvukela kwe-omega okufanekiswa ukufa kweNdodana kaNkulunkulu.

IKhesariya Filipi iyisisekelo, ngoba kwakulapho uKristu abonisa iDwala ayeyokwakha phezu kwalo ibandla laKhe. INtaba yokuGuqulwa isinyathelo sesibili, lapho ithempeli liqedwa khona futhi kubekwa itshe eliyinhloko. Isinyathelo sesithathu sokwahlulela esiphambanweni salandela emva kwalokho.

Wayesethi kubo: Ngiqinisile ngithi kini, bakhona abanye kwabemi lapha abangayikuzwa ukufa, bengakayiboni imibuso kaNkulunkulu iza ngamandla. Kwathi emva kwezinsuku eziyisithupha uJesu wathatha uPetru, noJakobe, noJohane, wabaholela bodwa entabeni ende; waguqulwa isimo phambi kwabo. Izingubo zakhe zacwazimula, zaba mhlophe kakhulu njengeqhwa; ngendlela okungekho mhlanzi emhlabeni engazenza zibe mhlophe kanjalo. Kwase kubonakala kubo u-Eliya enoMose; babekhuluma noJesu.

UPetru waphendula wathi kuJesu: Mfundisi, kuhle kithi ukuba lapha; masenze amatabernakele amathathu; elilodwa libe ngelakho, nelilodwa libe ngelikaMose, nelilodwa libe ngelika-Eliya.

Ngokuba wayengazi ukuthi athini; ngokuba babesabe kakhulu. Kwase kuba khona ifu elabasibekela; kwase kuvela izwi liphuma efwini, lithi: Lo uyiNdodana yami ethandekayo; yizweni. Masinyane, sebekhangéle nxazonke, ababange besabona muntu, ngaphandle kukaJesu yedwa enabo. Kwathi sebhla entabeni, wabayala ukuba bangatsheli muntu ngalokho ababekubonile, kuze kube iNdodana yomuntu isivukile kwabafuleyo. Baligcina lelo zwi phakathi kwabo, bebuza omunye komunye ukuthi ukuvuka kwabafuleyo kungaba kusho ukuthini. Marku 9:1–10.

Entabeni, uPetru uphakamisa ukwakhela uMose, uKristu no-Eliya idokodo.

“UMose wadlula ekufeni, kodwa uMikayeli wehlela phansi wamnika ukuphila ngaphambi kokuba umzimba wakhe ubone ukubola. USathane wazama ukuwubamba umzimba, ewufuna njengowakhe; kodwa uMikayeli wamvusa uMose kwabafuleyo wamthatha wamyisa ezulwini. USathane waklabalasa ngokubaba emelana noNkulunkulu, emsola ngokungabi nabulungisa ngokuvumela ukuba impango yakhe ithathwe kuye; kodwa uKristu akazange amkhuze isitha saKhe, nakuba kwakungokulingwa kwakhe lapho inceku kaNkulunkulu yayiwile. Ngobumnene wamdlulisela kuYise, ethi, ‘iNkosi mayikukhuze.’”

“UJesu wayetshela abafundi baKhe ukuthi babekhona abanye ababemi kanye naYe ababengeke bazwe ukufa baze babone umbuso kaNkulunkulu uza ngamandla. Ekuguqukeni isimo entabeni lesi sithembiso sagcwaliseka. Umbuso bukaJesu lapho baguqulwa bukhanya njengelanga. Izingubo zaKhe zazimhlophe zicwebezela. UMose wayekhona ukuba amele labo abayovuswa kwabafuleyo ekubonakaleni kwesibili kukaJesu. No-Eliya, owathathwa engakabonanga ukufa, wayemele labo abayogququlwa babe nokungafi ekufikeni kwesibili kukaKristu futhi bayothathwa bayiswe ezulwini bengakabonanga ukufa. Abafundi babona ngokumangala nangokwesaba ubukhosi obuphakeme kakhulu bukaJesu nefu elabafihla, futhi bezwa izwi likaNkulunkulu ngobukhosi obusabekayo, lithi, ‘Lo uyiNdodana yaMi ethandekayo; mlaleleni.’” Early Writings, 164.

INTaba yoGuquko ibonakalisa amatabernakele amathathu. Itabernakele likaMose ekuqaleni kuka-Israyeli wasendulo, itabernakele likaKristu njengoba limelelwa ukuthatha Kwakhe isimo sobuntu, kanye netabernakele elingaba yizinkulungwane eziyikhulu namashumi amane nane, njengoba limelelwa ngu-Eliya. Lezo zinkulungwane eziyikhulu namashumi amane nane yilabo abangakunambithi ukufa, baze babone ukuBuya Kwesibili kukaKristu. INtaba ikhomba indawo lapho uphawu lugxunyekwa khona phezu kwalezo zinkulungwane eziyikhulu namashumi amane nane.

Itabernakele labayizinkulungwane eziyikhulu namashumi amane nane liyavuswa emkhosini ongumfuziselo ogcwalisekileyo wamaDlangala. Intaba ikhomba labo abangakuzwa ukufa, futhi ibeka obala ofakazi abathathu bokuthi lapho bebona inkazimulo kaNkulunkulu entabeni, kuba ngumkhosi ongumfuziselo ogcwalisekileyo wamaDlangala.

Bayavuswa babe yitabernakele lika-Eliya, elaqala ukwakhiwa ngo-2023, lapho bobabili uMose no-Eliya bevuswa. Kuqala kwabekwa isisekelo, okungukuphela kwesisekelo esingabekwa, futhi leso sisekelo nguKristu, itshe legumbi nesisekelo. Bese kubekwa itshe eliyinhloko lokuqedela, elimelela ukubekwa uphawu kwabangukhulu namashumi amane nane eziyinkulungwane, njengoba kwavezwa eNtabeni Yokuguqulwa Isimo. Entabeni uPetru, uJakobe noJohane bamele labo abangakuzwa ngokoqobo ukufa. Kamuva uPetru waloba ukuthi umbuso wabapristi yilabo asebebonile ukuthi iNkosi inhle, futhi ababeyindlu yomoya. Banambitha ukuphila, ngakho-ke abanambithi ukufa.

uma kambe seninambithile ukuthi iNkosi inomusa. Niza kuye, njengetshe eliphilayo, elaliwa ngabantu impela, kodwa elikhethiweyo kuNkulunkulu, neliyigugu; nani futhi, njengamatshe aphilayo, nakhiwa nibe yindlu yomoya, ubupristi obungewe, ukuze ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu. Ngakho-ke futhi kuquketshwe

embhalweni ukuthi, Bhekani, ngibeka eSiyoni itshe lembombo eliyinhloko, elikhethiweyo, eliyigugu; nalowo okholwa kuye akasoze ajabha. 1 Petru 2:3–6.

Igama elihunyushwe ngokuthi “ukudideka” lisho “ukuba namahloni.” Insali imelwe nguPetru, futhi injabulo yabo iqhathaniswa nalabo abenqaba umlayezo wemvula yokugcina. Isihluthulelo sabayizinkulungwane eziyikhulu namashumi amane nane, ngokuba uPetru wanikwa “izihluthulelo” zombuso, “yitshe legumbi eliyinhloko” elabekwa eSiyoni. Lelo tshe liyisimangaliso emehlweni abalungileyo, futhi liyitshe lokukhubekisa kwabaphuzile bakwa-Efrayimi.

Itshe abaakhi abasala sesibe yitshe lenhloko ekhoneni. Lokhu kwenziwe nguJehova; kuyamangalisa emehlweni ethu. AmaHubo 118:22, 23.

UJesu waphawula ngala mavesi esiphethweni somfanekiso wesivini.

UJesu wathi kubo: Anikaze yini nifunde emiBhalweni ukuthi: Itshe ababeli abalilahla, lona seliphenduke inhloko yegumbi; lokhu kwenziwe yiNkosi, futhi kuyisimangaliso emehlweni ethu? Ngakho-ke ngithi kini: Umbuso kaNkulunkulu uyakususwa kini, unikezwe isizwe esiveza izithelo zawo. Futhi lowo oyakuwa phezu kwaleli tshe uyakwephulwa; kodwa lowo eliyokuwa phezu kwakhe, liyomchoboza abe yimpuphu. Kwathi abapristi abakhulu nabaFarisi sebezwire imifanekiso yakhe, baqonda ukuthi wayekhuluma ngabo. Kodwa kwathi lapho befuna ukumbamba, besaba isixuku, ngoba sasimbheka njengomprofethi. Mathewu 21:42–46.

Noma ubani owamukela umlayezo oyisisekelo, uyakuchotshozwa, ngoba iDwala linguKristu, futhi umsebenzi wevangeli ngukwehlisa umuntu othulini.

“Kuyini ukulunga ngokukholwa? Kungumsebenzi kaNkulunkulu wokubeka inkazimulo yomuntu othulini, nokwenzela umuntu lokho okungekho emandleni akhe ukuba azenzele khona. Lapho abantu bebona ubuze babo uqobo, balungiselwa ukwembathiswa ukulunga kukaKristu. Lapho beqala ukudumisa nokuphakamisa uNkulunkulu usuku lonke, khona-ke ngokubuka bayaguqulwa babe ngumfanekiso ofanayo. Kuyini ukuzalwa kabusha? Kungukwembulela umuntu lokho okuyimvelo yakhe yangempela, ukuthi kuye uqobo akalusizo lwalutho.” Manuscript Releases, umqulu 20, 117.

Noma ubani olahla itshe lesisekelo uyabhujiswa, njengoba kwenzeka ku-Israyeli wasendulo ekugcwalisekeni kokusetshenziswa kukaJesu umfanekiso wesivini. AmaJuda amlahla uKristu, aphinde amlahla noMose, ngoba ukube ayekholwe uMose, ayeyakukholwa noKristu. Alahla umthetho kaNkulunkulu, efundisa iziyalo zabantu njengezimfundiso. UKristu, uMose, noMthetho konke kuyizimpawu zezisekelo, futhi uKristu uyena kuphela isisekelo esingabekwa, kodwa uKristu njengesizinda umelelwa ngezimpawu eziningi. UMose noMthetho kokubili kuyimifanekiso yaleli qiniso. UKristu uyena kuphela isisekelo, kodwa lokhu kusho kuphela ukuthi ezinye izisekelo eziseZwini Lakhe lesiprofetho ziyizimpawu nje zesici esithile sobunjalo Bakhe.

Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, esinguJesu Kristu. 1 Korinte 3:11.

UJesu uyiZwi, futhi ngalokho imithetho engaphakathi eZwini laKhe immele Yena uqobo. Yingakho uDade White ebhala ukuthi iMiyalo eliShumi iyisifaniso esiqondile sesimilo sikaKristu. UngowokuQala nowokuGcina, futhi lapho emelwa ngale ndlela kukhomba ukuthi uKristu ngaso sonke isikhathi uveza ukuphela kwento kanye nesiqalo sento. NjengeZwi, futhi ungu“Qiniso,” futhi iqiniso luyisakhiwo sesiprofetho. UyiNgonyama yesizwe sakwaJuda lapho ebeka uphawu eZwini laKhe nalapho eluvula uphawu. Futhi uyitshe legumbi eliba yitshe eliyinhloko. Itshe legumbi limane nje lingumfanekiso waKhe njengesisekelo, noma uhlamvu lokuqala lwegama lesiHeberu elithi “iqiniso.” Itshe eliyinhloko lingumsebenzi wokuthwesa ethempelini, futhi lapho liqondaniswa nesakhiwo seqiniso, itshe eliyinhloko linamandla aphindwe ngamashumi amabili nambili kunetshe legumbi. Okumangalisayo emehlweni alabo asebezwele ukuthi iNkosi inhle, yindlela izimiso zesakhiwo seqiniso eziqondaniswe ngayo netshe legumbi kanye netshe eliyinhloko zikhomba omunye wokhiye besiprofetho abanikwa uPetru.

Incwadi yokuqala, u-alfa, iyinye, kodwa incwadi yokugcina, u-omega, ingamashumi amabili nambili. Amagugu kaMiller akhanya njengelanga, kodwa lapho indoda yebhulashi lokungcola ihlanganisa lawo magugu, ayekhanya ngokuphindwe kayishumi. Ukuqaphela ukuthi ukuphela komugqa wesiprofetho kuyafana, kodwa kunamandla amakhulu kunesiqalo semigqa yesiprofetho, “kuyamangalisa.” Kuyingxenye yesimilo sikaKristu; kungenye yezihluthulelo ezanikwa uPetru ukuba abophe abayizinkulungwane eziyikhulu namashumi amane nane.

“Indlu engokomoya” kaPetru iyibhokisi leli phupho likaWilliam Miller futhi iyona futhi inqolobane kaMalaki yeshumi neminikelo. Lapho amafasitela ezulu evulwa; elinye iqembu likhishelwa ngaphandle ekamelweni, kanti elinye iqembu liphonselwa ngaphakathi ebhokisini futhi linikezwa izingubo ezimhlophe zelineni, okuyiyunifomu yebandla likaNkulunkulu elinqobayo.

“Ngokuzimisela nangokusesidlangalaleni abantu bakwaJuda babezinikele ekulaleleni umthetho kaNkulunkulu. Kodwa lapho ithonya lika-Ezra noNehemiya lisuswa okwesikhashana, kwaba baningi abamuka eNkosini. UNehemiya wayesebuyele ePheresiya. Ngesikhathi engekho eJerusalema, ububi bangena kancane obabusongela ukuphambukisa isizwe. Abakhonza izithombe abazuzanga nje kuphela indawo yokungena emzini, kodwa bangcolisa nangokuba khona kwabo izigcawu zethempeli uqobo. Ngokuganana nezizwe, kwase kwakhiwe ubungane phakathi kuka-Eliyashibi umpristi omkhulu noThobiya umAmoni, isitha esibuhlungu sakwa-Israyeli. Ngenxa yalobu budlelwane obungcwele obungcolile, u-Eliyashibi wayevumele uThobiya ukuba ahlale egunjini elalihambisana nethempeli, okwase kuze kube yilesa sikhathi lalisetshenziswa njengendawo yokugcina okweshumi neminikelo yabantu.”

“Ngenxa yonya nonkohliso lwama-Amoni namaMowabi ku-Israyeli, uNkulunkulu wayememezele ngoMose ukuthi kufanele bakhishwe unomphela ebandleni labantu baKhe. Bheka uDuteronomi 23:3–6. Ngokweyisa leli zwi, umpristi omkhulu wayekhiphe iminikelo eyayigcinwe ekamelweni lendlu kaNkulunkulu, ukuze enzele lo mmeli wesizwe esasinqatshelwe indawo. Ukuwedelela uNkulunkulu okukhulu kunakho konke kwakungeke kuboniswe ngaphandle kokwenzela lo sitha sikaNkulunkulu neqiniso laKhe umusa onjalo.”

“Ekubuyeni kwakhe evela ePheresiya, uNehemiya wezwa ngalokhu kungcoliswa okunesibindi, wayesethatha masinyane izinyathelo zokuxosha lo ongenile. ‘Ngadabuka kakhulu,’ esho yena; ‘ngakho ngalahla yonke impahla yasendlini kaThobiya ngaphandle egumbini. Ngase ngiyala, base behlanza amagumbi; ngase ngibuyisela khona futhi izitsha zendlu kaNkulunkulu, kanye nomnikelo wokudla nempepho.”

“Akusikho nje kuphela ukuthi ithempeli lalingcolisiwe, kodwa neminikelo yayisetshenziswe ngokungafanele. Lokhu kwakuholele ekudikibaliseni ukuphana kwabantu. Base belahlekelwe yintshiseko nokuvutha komoya, futhi babengasazimisele ukukhokha okweshumi kwabo. Izingqolobane zendlu yeNkosi zazingenlisekile kahle; abaningi kubahlabeleli nabanye ababebekwe enkonzweni yethempeli, bengatholi ukwesekwa okwanele, base bewushiyile umsebenzi kaNkulunkulu beyosebenza kwezinye izindawo.”

“UNehemiya waqala ukusebenza ukuze alungise lezi zihluku. Waqoqa ndawonye labo ababeshiye inkonzo yendlu yeNkosi, ‘wabamisa ezindaweni zabo.’ Lokhu kwagqugquzela abantu ngokwethemba, futhi bonke abakwaJuda baletha ‘okweshumi kokusanhlamvu, newayini elisha, namafutha.’ Amadoda ‘ayebalwe njengathembekile’ enziwa ‘abagcini bezinqolobane phezu kwezingqolobane,’ ‘nomsebenzi wawo kwakuwukwabela abafowabo.” Prophets and Kings, 669, 670.

Lapho uNehemiya “exosha uThobiya,” wayefanekisela ngaphambili uKristu exosha abashintshi bemali kuleyo tempeli efanayo. Kwakungesiyo nje ithempeli kuphela, kodwa kwakuyilo kanye igumbi elisethempelini lapho kwakugcinwa khona okweshumi. Lapho u-Eliyakimi waseFiladelfiya ethatha indawo kaShebina waseLawodikeya, uShebina wayengumgcini wezimali owaphonswa ensimini ekude.

Isho kanje iNkosi uJehova Sebawoti: Hamba, uye kulo msizi wezimali, kuShebina, ophethe indlu, uthi: Unani lapha? Futhi unobani lapha, ukuba uzigubhele ithuna lapha, njengogubha ithuna lakhe phezulu, nozimbela indawo yokuhlala edwaleni? Bheka, uJehova uyakukhipha impela ngokuthunjwa okunamandla, futhi uyakukusibekela impela. Uyakukuphenduphendula impela, akujikijele njengobhola ezweni elibanzi; lapho uyakufela khona, nalapho izinqola zenkazimulo yakho ziyakuba yihlazo lendlu yenkosi yakho. Futhi ngiyakuxosha esikhundleni sakho, akuwise esigabeni sakho.

Kuyakuthi ngalolo suku, ngiyakubiza inceku yami u-Eliyakimi indodana kaHilikiya; ngimqokise ngengubo yakho, ngimqinise ngebhande lakho, ngibeke umbuso wakho esandleni sakhe; yena abe nguyise kwabakhileyo eJerusalema, nakuyo indlu kaJuda. Isihluthulelo sendlu kaDavide ngiyakusibeka ehlonbe lakhe; avule, kungabikho ovalayo; avale, kungabikho ovulayo.

Ngiyombethela njengensimbi endaweni eqinileyo; abe yisihlalo sobukhosi esikhazimulayo sendlu kayise. Futhi bayakulengisa kuye lonke udumo lwendlu kayise, inzalo namahlumela ayo, zonke izitsha ezincane, kusukela ezitsheni zezinkomishi kuze kube yizo zonke izitsha zezimbiza. Ngalolo suku, usho uJehova Sebawoti, leyonsimbi ebibethelwe endaweni eqinileyo iyakusukwa, igawulwe, iwe; nomthwalo obuphezu kwayo unqunywe, ngokuba uJehova ukukhulumile. U-Isaya 22:15–22.

Ngosuku uShebina, iLawodikeya eyisiwula, exoshwa, u-Eliyakimi unikezwa umbuso webandla elinqobayo. Lapho uKristu ehlanza ithempeli labayizinkulungwane eziyikhulu namashumi amane nane, elisusa emfucumfucwini ebimboze amagugu ayigugu, uveza ukuthi wayeyokwemboza labo abamelwe nguShebina. Ngaphambi kokuba amafasitela ezulu avulwe, amagugu ayembozwe yimfucumfucu, futhi lapho imfucumfucu isixoshiwe, leyo mfucumfucu ibe isimbozwa ngamahloni. Iphupho likaWilliam Miller liveza ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane.

Ibhokisi, liyisigcinamagugu sikaMalaki, indlu kaPetru yomoya, kanye netabernakele lika-Eliya uPetru ayefisa ukulakha. Umuntu onebhulashi lothuli ufanekisa ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane lapho Ephonsa amagugu ebhokisini. UMalaki uveza isivivinyo esiqinisekisa ukuthi abantu bakaNkulunkulu babuye ngempela Kuye.

Khona-ke abamesabayo uJehova bakhulumana kaningi omunye nomunye; uJehova walalela, wakuzwa, kwabhalwa incwadi yesikhumbuzo phambi kwakhe ngenxa yalabo abamesabayo uJehova nabacabangayo ngegama lakhe. Bayakuba ngabami, usho uJehova Sebawoti, ngalolo suku lapho ngenza amagugu ami; ngiyakubayekela, njengalokhu umuntu emyekela indodana yakhe eyikhonzayo. Khona niyakubuya, nihlukanise phakathi kolungileyo nomubi, phakathi komkhonzayo uNkulunkulu nongamkhonziyo. Malaki 3:16–18.

Ukubuya kuyigama eliyisihluthulelo kulesi siqephu, ngokuba uNkulunkulu ubiza abantu baKhe ukuba babuyele kuYe, kodwa futhi uphonsa inselelo kulabo bantu ukuba baMvivinye, ngokubuyisa okweshumi neminikelo, futhi kukhona nesikhathi lapho abalungileyo “bebuyela,” futhi ngokwenza kanjalo, “bayohlukanisa” phakathi kwabahlakaniphileyo neziwula. Labo abamesabayo uJehova, nabacabanga ngegama laKhe, yibona abazokuba yisibonakaliso sabayikhulu namashumi amane nane ezinkulungwane.

Ukwesaba uJehova kuyisivivinyo sokuqala; ngakho-ke lapho ivesi leshumi nesithupha lithi, “khona-ke” labo ababesaba uJehova, likhomba emuva endabeni yesiprofetho.

Amazwi enu abe lukhuni kimi, usho uJehova. Nokho nithi, Sikhulume ngani kakhulu ngokumelana nawe na? Nithe, Kuyize ukukhonza uNkulunkulu; futhi kuyinzuzo bani ukuthi sigcinile umyalo wakhe, nokuthi sihambe ngokudabuka phambi kukaJehova wamabandla na? Futhi manje sithi abaziqhayisayo babusisiwe; yebo, abasebenza ububi bayaphakanyiswa; yebo, labo abalinga uNkulunkulu bayakhululwa nokukhululwa. Malaki 3:13–15.

UMalaki uthi, “manje sibiza abazidlayo ngokuthi babusisiwe.” Izidakwa zakwa-Efrayimi zibizwa ngokuthi “umqhele wokuziqqaja,” futhi ziyajabula lapho zicabanga ukuthi uMose no-Eliya, laba baprofethi ababili ababebahlupha, babefile. Zajabula kakhulu, zaze zathumelelana izipho.

Izidumbu zabo ziyakulele emgwaqweni wedolobha elikhulu, elibizwa ngokomoya ngokuthi iSodoma neGibhithe, lapho neNkosi yethu yabethelwa khona. Futhi abantu, nezizwe, nezilimi, nezinhlanga bayakuzibona izidumbu zabo izinsuku ezintathu nengxenye, bangavumi ukuba izidumbu zabo zibekwe emathuneni. Futhi abakhileyo emhlabeni bayakujabula ngazo, bathokoze, bathumelelane izipho; ngokuba laba baprofethi ababili babahlupha abakhileyo emhlabeni. IsAmbulo 11:8–10.

Abazidlayo bayajabula kusukela ngoJulayi 18, 2020 kuqhubeke kuze kube ngu-2023. NgoJulayi 18, 2020 umlayezo wawuthi “qinile” ngokumelene ne- “Nkosi.” NgoJulayi 18, 2020 asizange siqaphele ukuthi sakhuluma kabi kangakanani ngokumelene noNkulunkulu neZwi laKhe. Sidumele sangena esikhathini sokulinda, njengoba simelwe isililo esithi, “Kuyize ukukhonza uNkulunkulu; futhi kusiza ngani ukuthi sigcine umyalo wakhe, nokuthi sihambe ngokulila phambi kweNkosi yamabandla na?” Lokhu kuhambisana nesililo sikaJeremiya, lapho echaza ukudumala kokuqala.

Angihlalanga embuthanweni wabaklolodayo, angathokozanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigcwalisile ngentukuthelo. Kungani ubuhlungu bami buhlala njalo, nesilonda sami singelapheki, esenqaba ukuphola na? Uyoba kimi ngokuphelele njengomkhohlisi, nanjengamanzi aphelayo na? Jeremiya 15:17, 18.

Amazwi ethu ayenesibindi esiqinile kuleso siprofetho sangoJulayi 18, 2020, futhi ngaleso sikhathi sasingakazi ukuthi sase sivukele kabi kangakanani. Ekudumazekeni isikhathi sokulibala sase siqalile, kuyilapho elinye iqembu lalikhala kanti elinye iqembu lalijabula. Kulo mongo uMalaki uthi:

Khona-ke labo abamesaba uJehova bakhuluma kaningi omunye nomunye; uJehova walalela, wezwa, kwase kubhalwa phambi kwakhe incwadi yesikhumbuzo ngenxa yalabo abamesaba uJehova nabacabanga ngegama lakhe. Bayakuba ngabami, usho uJehova Sebwoti, ngalolo suku lapho ngibutha khona amagugu ami; ngiyobahawukela, njengokuba umuntu ehawukela indodana yakhe emkhonzayo.

Khona niyakubuya, nahlukanise phakathi kolungileyo nokubi, phakathi kwalowo okhonza uNkulunkulu nalowo ongamkhonziyo. Malaki 3:16–18.

Ngo-2024, kwafika uvivinyo oluyisisekelo olufanekiselwa njengokwesaba uJehova. Kulelo vivinyo kwabonakaliswa izigaba ezimbili, futhi iqembu elakha lezo zigaba ezimbili lalivame ukukhuluma lodwa emihlanganweni ye-Zoom ejwayelekile, kuzo zonke izinsuku ezintathu nengxenye. INkosi yalalela izingxoxo zabo. Isigaba esasimesaba uJehova sacabanga ngegama laKhe; uPalmoni, iNgonyama yesizwe sakwaJuda, u-Alfa no-Omega, iQiniso, iZwi, uLimi Olumangalisayo, itshe legumbi netshe eliyinhloko, iWundlu, uMpristi Omkhulu waseZulwini, iThempeli, iDwala. Labo abangena kuleyo ncwadi bayakuba ngamatshe ayigugu phezu komqhele omele ibhanela lombuso wenkazimulo. Lapho Ehlanganisa lawo matshe ayigugu, bayabuya-ke, bahlukanise phakathi kolungileyo nomubi. Lapho Ewaphonsa lawo matshe ayigugu ebhokisini, kulapho-ke kubonakala ukuthi ngubani oyisiwula nokuthi ngubani ohlakaniphileyo.

UMalaki uyaloba:

Buyelani kimi, nami ngizobuyela kini,

Kepha nina nathi, Singabuyela ngakuphi na?

Lethani wonke okweshumi endlini yengcebo, ukuze kube khona ukudla endlini yami; ningivivinye manje ngalokho, usho uJehova Sebwoti, ukuthi angiyikunivulela yini amafasitela ezulu, nginithululele isibusiso, kuze kungabe kusaba khona indawo eyanele

yokusamukela.

Indlu yokulondoloza iyibhokisi, kanti okweshumi yizintombi ezihlakaniphileyo. Indlu yokulondoloza iyiLizwi likaNkulunkulu elibekwe esakhiweni esisha seqiniso. Amagugu aponswa kuleyo bhokisi ayamaqiniso ahlobene nomlayezo Wokukhala Kaphakathi Kwamabili. Okweshumi kwakugcinwa egumbini elithile ethempelini, njengoba kukhonjisiwe ekuhlanzweni kukaNehemiya. Ibhokisi nendlu yokulondoloza, noma indlu kaPetru yokomoya, kumelela ithempeli likaNkulunkulu, kanti amagugu amele amathempeli angabantu ahlanganiswe noBunkulunkulu endaweni eyimfihlo yoPhezukonke. Izithunywa ezingabantu azinakuhlukaniswa nomlayezo wobuNkulunkulu. Amagugu ayizithunywa zikaNkulunkulu kokubili, futhi futhi ayiwona umyalezo eziwumemezelayo. Ukuphefumulelwa kuvame ukuveza umyalezo nesithunywa kuhlanganisiwe.

“UNkulunkulu ubize ibandla laKhe kuleli langa, njengoba wabiza u-Israyeli wasendulo, ukuba lime njengokukhanya emhlabeni. Ngommese omkhulu onamandla weqiniso, imiyalezo yengelosi yokuqala, eyesibili, neyesithathu, ubahlukanisile namabandla nasezweni ukuze ababuyisele ekusondeleni okungcwele kuYe. Ubenze abagcini bomthetho waKhe futhi ubanikele amaqiniso amakhulu esiprofetho alesi sikhathi. Njengamazwi angcwele aphantsi u-Israyeli wasendulo, lawa ayisibopho esingcwele okufanele sidluliselwe emhlabeni. Izingelosi ezintathu zesAmbulo 14 zimelela abantu abamukela ukukhanya kwemiyalezo kaNkulunkulu baphume njengamanxusa aKhe ukuze bamemezele isixwayiso kubo bonke ubude nobubanzi bomhlaba. UKristu umemezela kubalandeli baKhe: ‘Ningukukhanya kwezwe.’ Kuwo wonke umphefumulo owamukela uJesu isiphambano saseKalvari siyakhuluma sithi: ‘Bhekani inani lomphfumulo: “Hambani niye emhlabeni wonke, nishumayele ivangeli kukho konke okudaliweyo.”’ Akukho okufanele kuvunyelwe ukuvimba lo msebenzi. Ungumsebenzi obaluleke ngaphezu kwakho konke walesi sikhathi; kufanele ufike kude njengaphakade. Uthando uJesu alubonakalisa emiphfumulweni yabantu emhlatshelweni awenza ukuze ahlengwe, luyakushukumisa bonke abalandeli baKhe.” Testimonies, volume 5, 455.

Sizoqala ukuhlanganisa le miqondo esihlokweni esilandelayo.

“Phakathi kweminyaka engamashumi amahlanu yokugcina yokuphila kwami, ngibe namathuba ayigugu okuzuza amava. Ngibe namava emilayezweni yengilosi yokuqala, eyesibili, neyesithathu. Izingelosi zimelwe njengezindiza phakathi nezulu, zimemezela ezweni umlayezo wesixwayiso, futhi zinobudlelwane obuqondile nabantu abaphila ezinsukwini zokugcina zomlando walomhlaba. Akekho ozwa izwi lalezi zingelosi, ngokuba ziyisibonakaliso esimela abantu bakaNkulunkulu abasebenza ngokuvumelana nezulu lonke. Amadoda nabesifazane, abakhanyiselwe nguMoya kaNkulunkulu futhi abangwelisiwe ngeqiniso, bamemezela le miyalezo emithathu ngokulandelana kwayo.”

“Ngibe nengxenyekwenzeni lo msebenzi onzima nongcwele. Cishe lonke ulwazi lwami lobuKristu lwelukene nawo. Kukhona labo abasaphila manje abanokuhlangenwe nakho okufana nokwami. Bayibonile iqiniso elivuleka ngenxa yalesi sikhathi; baye bahamba bevumelana noMholi omkhulu, uMkhuzi webutho leNkosi.

“Ekumenyezelweni kwale miyalezo, yonke imininingwane yesiprofetho isifezekile. Labo ababenelungelo lokuba nesabelo ekumemezeleni le miyalezo bazuze ulwazi lwesipiliyoni olunenani eliphakeme kakhulu kubo; futhi manje, lapho siphakathi kwezingozi zalezi zinsuku zokugcina, lapho amazwi ezwakala nhlangothi zonke ethi, ‘Nangu uKristu,’ ‘Nali iqiniso’; kuyilapho umthwalo wabaningi uwukudida isisekelo sokukholwa kwethu esasisiholela siphume emabandleni nasezweni ukuze sime njengabantu abayisizwe esikhethekile emhlabeni, njengoJohane ubufakazi bethu buyakuthwalwa.”

“Lokho okwakukhona kwasekuqaleni, esikuzwile, esikubonile ngamehlo ethu, esakubuka, nezandla zethu zakuthinta, maqondana neLizwi lokuphila; ... lokho esikubonile nesikuzwile siyakumemezela kini, ukuze nani nibe nenhlanganyelo nathi.”

“Ngiyafakaza ngezinto engizibonileyo, izinto engizizwile, izinto izandla zami eziziphathe ngoLizwi lokuphila. Futhi lobo bufakazi ngiyazi ukuthi buvela kuYise nakuNdodana. Sibonile futhi siyafakaza ukuthi amandla kaMoya oNgcwele ahambisane nokwethulwa kweqiniso, exwayisa ngosiba nangezwi, enikeza imiyalezo ngokulandelana kwayo. Ukuphika lo msebenzi kungaba ukuphika uMoya oNgcwele, futhi kungasibeka kulabo abasukile ekukholweni, belalela imimoya edukisayo.”

“Isitha siyosebenzisa konke ukuze sisiphule ngokuphelele isibindi sabakholwayo ezinsikeni zokukholwa kwethu ezisemilayezweni yesikhathi esedlule, leyo esisibeke phezu kwesiteji esiphakeme seqiniso laphakade, futhi eyamise umsebenzi yanika wona isimilo sawo. INkosi uNkulunkulu ka-Israyeli ihole abantu bayo, ibembulela iqiniso elivela ezulwini. Izwi layo lizwakele, futhi lisazwakala, lithi, Qhubekani nisuka emandleni niye emandleni, emseni niye emseni, enkazimulweni niye enkazimulweni. Umsebenzi uya uqina futhi uya usabalala, ngokuba iNkosi uNkulunkulu ka-Israyeli iyisivikelo sabantu bayo.”

“Labo ababambe iqiniso ngokwethiyori nje, njengokungathi balibambe ngezihloko zeminwe, abangazange balethe izimiso zalo endaweni engcwele yangaphakathi yomphefumulo, kodwa bagcina iqiniso eliphilayo egcekeni elingaphandle, ngeke babone lutho olungcwele emlandweni wakudala walaba bantu, oye wabenza baba yilokho abayikho, nowabamisa njengabasebenzi bezithunywa zevangeli emhlabeni, abaqotho, abazimisela ngokuqinile.”

“Iqiniso yalesi sikhathi iyigugu, kodwa labo izinhliziyi zabo ezingakaphulwanga ngokuwela phezu kweDwala, uKristu Jesu, abayikubona noma bakuqonde ukuthi liyini iqiniso. Bayokwamukela lokho okujabulisa imibono yabo, bese beqala ukwakha esinye isisekelo ngaphandle kwaleso esabekwa. Bayozithopha ngokwabo ngobuze babo nangokuzazisa kwabo, becabanga ukuthi bayakwazi ukususa izinsika zokholo lwethu, bazifakele esikhundleni sazo izinsika abazisungulile.”

“Lokhu kuzoqhubeka isikhathi sonke esisekhona. Noma ubani obe ngumfundi oseduze weBhayibheli uyobona aqonde isikhundla esinzima nesesabekayo salabo abaphila ezigcawini zokugcina zomlando waleli zwe. Bayozwa ukungakwazi kwabo kanye nobuthakathaka babo, futhi bayokwenza kube ngumsebenzi wabo wokuqala ukuba bangabi nje nokubonakala kokumesaba uNkulunkulu kuphela, kodwa babe nokuxhumana okuphilayo noNkulunkulu. Ngeke balokothe baphumule kuze kube uKristu esebunjiwe ngaphakathi kubo, ithemba

lenkazimulo. Ubuwena buyokufa; ukuzidla kuyoxoshwa emphefumulweni, futhi bayoba nobumnene nokuthobeka kukaKristu.” Notebook Leaflets, 60, 61.