

# **Incwadi kaJoweli kanye neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo Engamashumi Amane nambili**

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## **Inombolo Engamashumi Amane Nambili**

Lapho uLevitikusi wamashumi amabili nantathu uhlukani uba imigqa emibili elinganayo yamavesi angamashumi amabili nambili, kuhlangele nomugqa kaKristu lapho imikhosi yasentwasahlobo yahlangana khona nohlobo lwayo oluyisifaniso sangempela, singabonisa umugqa oqala ngezinyathelo ezintathu zePhasika langoLwesihlanu kusihlwa, isinkwa esingenamvubelo seSabatha, kanye nezithelo zokuqala ngosuku lokuqala lweviki. Lokhu kuyisibonakaliso sendlela esisodwa, njengoba simelwe ukubhathizwa kukaKristu, kodwa lesi sibonakaliso sendlela esisodwa sinezinyathelo ezintathu.

Lapho siqala ovukweni bese siqhubekisela phambili ezinsukwini ezingamashumi amane ezizayo, sifinyelela esigabeni sokuphenduka, ngokuba kwakungaleso sikhathi lapho uKristu ayeka khona ukufundisa ubuso nobuso, wenyukela emafwini. Nabayizinkulungwane eziyikhulu namashumi amane nane nabo benyukela emafwini.

Base bezwa izwi elikhulu livela ezulwini lithi kubo: Khuphukelani lapha. Base benyukela ezulwini ngefufu; nezitha zabo zababona. Ngalelo hora kwaba khona ukuzamazama komhlaba okukhulu, kwawa ingxenyane yeshumi yomuzi, kwabulawa ekuzamazameni komhlaba abantu abayizinkulungwane eziyisikhombisa; abaseleyo besaba kakhulu, badumisa uNkulunkulu wezulu. Usizi lwesibili seludlulile; bhekani, usizi lwesithathu luyeza masinyane. Ingelosi yesikhombisa yase icilonga; kwase kuba namazwi amakhulu ezulwini, ethi: Imibuso yalelizwe isiyimbuso yeNkosi yethu, noweKristu wayo; futhi iyakubusa kuze kube phakade naphakade. IsAmbulo 11:12–15.

Umaye wesibili nowesithathu yi-Islamu, futhi ingelosi yesikhombisa ingumaye wesithathu, okungukuthi, futhi, i-Islamu. Umaye wesithathu ufika masinyane ngesikhathi sokuzamazama komhlaba. Lokho kuzamazama komhlaba kungumthetho weSonto e-United States; i-United States iyisilo somhlaba seSonto seshumi nantathu, futhi umthetho weSonto uwukuzamazama, okuwukunyakaza komhlaba. Isilo somhlaba siyinkosi ephambili yamakhosi ayishumi, futhi lapho i-United States igumbuselwa emthethweni weSonto, ingxenyane yeshumi yomuzi iyobe isiwile. Ngehora elifanayo lomthetho weSonto, ofakazi ababili abamelwe ngu-Eliya noMose, labo bofakazi ababili abafanayo ababonakala beguquliwe kanye noKristu phambi kukaPetru, uJakobe noJohane, bayakhushulelwa ezulwini ngefufu, futhi wonke umuntu uyabona, ngoba izitha zabo zababona.

Ezinsukwini ezingamashumi amane emva kokuvuka, uJesu “wenyukela” emafwini, kwaqala izinsuku eziyishumi ekamelweni eliphezulu. Ukunyukela kuyisivivinyo esibonakalayo, njengengelosi yesibili kulezo ezintathu. Ekukhuphukeni Kwakhe, izingelosi zamemezela ukuthi wayeyobuya namafu, njengoba ayesanda ukukhuphuka namafu.

Kwathi esekhulume lezi zinto, besabukele, wakhushulelwa phezulu; ifu lamamukela lasusa emehlweni abo. Kwathi besakhangele ngokuqinile ezulwini esakhuphuka, bhokani, amadoda amabili ema ngakuwo embethe izingubo ezimhlophe; nawo athi, Madoda aseGalile, nimeleni nibheke ezulwini na? lo Jesu yena lo, osusiweyo kini wayiswa ezulwini, uyakubuya kanjalo ngendlela enjalo njengoba nimbonile eya ezulwini. IZenzo 1:9–11.

Ukubuya Kwakhe ekuFikeni Kwakhe Kwesibili kuse“nkenkethweni” yombuso Wakhe.

Ngakho-ke yilowo nalowo oyakunginamela mina namazwi ami kulesi sizukulwane esiphingayo nesonayo; naye iNdodana yomuntu iyakumnamela, nxa isiza enkazimulweni kaYise kanye nezingelosi ezingcwele. Marku 8:38.

Leyo “nkazimulo” efanayo yilokho uPetru, uJakobe noJohane abakubona eNtabeni yoKuguqulwa Isimo. INtaba yoKuguqulwa Isimo nayo yayiyisinyathelo sesibili, esandulelwa yiKesariya Filipi futhi salandelwa yiKesariya Maritima ngokulandelana kwazo. Uvivinyo lwesibili nalo luyisivivinyo somfanekiso wesilo, uvivinyo oludinga ukuqaphela ngokwesiprofetho ukuthi umfanekiso wesilo uyabunjwa. Uvivinyo lwesibili luphinde lube nguMelzari ehlola uDanilyeli nabangane bakhe ukuze aqhathanise izimo zobuso babo nalezo zalabo ababengadli imifino eyizimbewu. Luyisivivinyo esibonakalayo. Isinyathelo sesibili ezinyathelweni ezintathu zesivumelwano emlandweni wesivumelwano sika-Abrama kwakuyisi “bonakaliso” sokusoka. Isinyathelo sesibili simelela ukubekwa uphawu kwabantu bakaNkulunkulu njengoba bephakanyiswa babe yisibhengezo. Isinyathelo sesibili yilapho “inkazimulo” ibonakaliswa khona, ngokuba izinyathelo ezintathu zengelosi yokuqala zingokwesaba, “inkazimulo,” nokwahlulela. Usuku lwamashumi amane lwenkathi yePentekoste luhambisana neNtaba yoKuguqulwa Isimo. Khumula izicathulo zakho, ngokuba umi emhlabathini ongcwele.

Ukukhuphukela ezulwini kuyisivivinyo esibonakalayo, futhi emgqeni wemikhosi, ukukhuphukela ezulwini ngosuku lwamashumi amane kwandulelwa yizinsuku ezinhlanu ezihambisana nomkhosi wamaCilongo. Umkhosi wamaCilongo uveza isixwayiso secilongo lesikhombisa, okuyisixwayiso se-Islamu.

Ukwenyuka kulandela amacilongo ngezinsuku ezinhlanu, bese kuthi ezinsukwini ezinhlanu emva kokwenyuka uSuku Lokubuyisana luphawule ukwahlulela. Icilongo liyizindlela zakudala, liwumyalezo waseLawodikeya, liyi-Islamu futhi liwumyalezo oyisisekelo wengelosi yokuqala. Ezinsukwini ezinhlanu kamuva, lapho ukufundiswa “ubuso nobuso” kuphela, uvivinyo lwesibili olubonakalayo lwengelosi yesibili luphawulwa ngokwenyuka. Ezinsukwini ezinhlanu emva kwalokho, ukwahlulela kuphawula ingelosi yesithathu.

Ezinsukwini ezinhlanu emva kokuba ukwahlulela phezu kwendlu kaNkulunkulu sekuphelile, ukwahlulela kufika phezu kwe-United States njengoba kuphawulwe nguSuku lwePhentekoste.

Wasesethi ku-Abrama: Yaziz ngokuqinisekileyo ukuthi inzalo yakho iyakuba yisihambi ezweni elingesimo elayo, futhi iyakubakhonza; bona bayakuyihlupha iminyaka engamakhulu amane. Futhi lesi sizwe abayakusikhonza, ngiyakusahlulela; emva kwalokho bayakuphuma nempahla eningi. UGenesis 15:13, 14.

“Ingqikithi enkulu” abayiphethe abayikhulu namashumi amane nane ezinkulungwane ngesikhathi somthetho weSonto, lapho “isizwe” sase-United States sahlulelwa khona, iyona ngqikithi yesahluko sesithupha sika-Isaya, emele ubuNkulunkulu. Isiprofetho sesivumelwano sika-Abrahama sithi “futhi lesi sizwe,” ngaleyo ndlela sikhomba ukuthi abantu bakaNkulunkulu bayabekwa uphawu ngaphambi komthetho weSonto. Khona-ke ngesikhathi somthetho weSonto, inkathi emelwe yizinsuku eziyisikhombisa zomkhosi wamaDokodo, imvula yokugcina ithululwa ngaphandle kwesilinganiso njengoba ukwahlulela kufezwa phezu kwesixuku esikhulu esingaphandle kwendlu kaNkulunkulu.

Ngomhla ka-18 Julayi, 2020 ofakazi ababili babulawa ezitaladini zaseSodoma naseGibhithe. Ofakazi ababili babengoMose no-Eliya, kanti uWilliam Miller wayengu-Eliya womlando wakhe. Ephusheni lakhe wavala amehlo akhe isikhashana, futhi ngomhla ka-18 Julayi, 2020 wavala amehlo akhe ngokwesiprofetho ekufeni. Lapho ewavula amehlo akhe, igumbi lalingenamuntu, umnyango namafasitela kwakuvuliwe. Lapho-ke uMiller ebona umsebenzi indoda yebhulashi lothuli eyayiwenza, wayincenga ukuba iqaphele, futhi indoda yebhulashi lothuli yamqinisekisa ukuthi konke kwakuyoba kuhle.

Lapho uMiller evuka ehlane, ngoJulayi ka-2023, umkhosi wesinkwa esingenamvubelo wafika, ngaphambi nje kovuko ngoDisemba 31, 2023. Ngaleso sikhathi—umyalezo wesiprofetho wokukhala kweqiniso kwaphakathi kwamabili, “ukukhala” okwakufanekiselwa yiyo yonke eminye imiyalezo yesiprofetho eyake yembulwa, waqala ukwambulwa, ngokuba ukuphela kwezinsuku ezintathu nohhafu kukhomba “isikhathi sokuphela,” futhi “esikhathini sokuphela” kuhlala kukhona ukwambulwa kwesiprofetho. Kunjalo njalo, ngokuba uKristu unguye izolo, namuhla, naphakade. Ukusebenzelana kwakhe nabantu kuhlala kufana, ngokuba usebenza “ngemigqa” efanayo manje njengoba ebelokhu enza njalo. Ekupheleni kwezinsuku ezintathu nohhafu, iSambulo sikaJesu Kristu sambulwa.

Umzimba ovusiweyo wawumelwe kusengaphambili ngu-Adamu, owabunjwa kuqala, wabe esephefulelwa umoya wokuphila. Amathambo omile afileyo akuHezekeli 37 nawo aqale abunjwa ngesiprofetho sokuqala, kwase kuthi emva kwalokho aphiliswa yisiprofetho sesibili esaletha umoya wokuphila emzimbeni owawungenakuphila ngomlayezo wemimoya emine, okuwumyalezo wokubekwa uphawu. Kuzo zombili lezi zifanekiso isiprofetho esingavuliwe sinezingxenywe ezimbili, ezethulwa ngezindlela eziningi ezahlukene. Ziyingaphakathi nangaphandle, ziyimibono yemifula i-Ulai ne-Hidekeli; ziyimibono ye-chazon ne-mareh; zingofakazi ababili, amapayipi egolide amabili, njalo njalo.

Emlandweni wamaMillerite, Ukumemeza Kwaphakathi Kobusuku kwakuyisiprofetho esahlangana nesiprofetho sengwezi yesibili. Isiprofetho esinezinyathelo ezimbili. Lapho amathambo omile afileyo evuswa ngowezi-2023, kwakuyodingeka ngokwesidingo sesiprofetho ukuba avivinywe,

ngoba ukwambulwa kwesiprofetho ngaso sonke isikhathi kuqala inqubo yokuvivinya enezinyathelo ezintathu. Izivivinyo ezimbili zokuqala zaziyoza yisivivinyo sesisekelo, bese kuba yisivivinyo sethempeli.

Ezinsukwini ezinhlanu emva kovuko—izwi lasehlane, elimelwe yisikhathi sesinkwa esingenamvubelo, liyaphela, ngokuba u-Eliya, omelwe nguMiller noJohane uMbhapathizi, bobabili balungisa indlela yalowo ababengafanele ukuthwala izicathulo zakhe. Ekuvukeni, uJesu uqala isikhathi saKhe sokufundisa “ubuso nobuso” izinsuku ezingamashumi amane. Lokho kufundisa “ubuso nobuso” kwaqala ngosuku lwamashumi amabili nambili kuDanyeli esahlukweni seshumi. Lapho kumelwe njengezinyathelo ezintathu nokuthintwa kathathu, kanye nokuphindwa kabili kokuqiniswa.

Ezinsukwini ezinhlanu ngaphambi kokuba izinsuku ezingamashumi amane ziphele, kuzwakala isixwayiso secilongo se-Islamu. Isixwayiso se-Islamu sasimelwe yimbongolo uKristu ayigibela ekungeneni Kwakhe kokunqoba eJerusalema. Ngaphambi kokuba ehle emithambekeni yeNtaba yama-Olive angene eJerusalema, waqala ngokuyala abafundi Bakhe ukuba bahambe bayikhulule imbongolo.

“Lo mbono wanikezwa ngo-1847 ngesikhathi lapho kwakukhona abazalwane be-Advent abambalwa kakhulu abagcina iSabatha, futhi phakathi kwabo kwakungebabaningi ababecabanga ukuthi ukuligcina kwakho kubaluleke ngokwanele ukudweba umugqa phakathi kwabantu bakaNkulunkulu nabangakhohwayo. Manje ukugcwaliseka kwalowo mbono sekuqala ukubonakala. ‘Ukuqala kwaleso sikhathi sokuhlupheka,’ okukhulunywe ngaso lapha, akubhekiseli esikhathini lapho izinhlu pho zizoqala ukuthululwa, kodwa kubhekisela esikhathini esifushane ngaphambi nje kokuba zithululwe, ngesikhathi uKristu esesendlini engcwele. Ngaleso sikhathi, ngesikhathi umsebenzi wensindiso ususongwa, ukuhlupheka kuyobe sekuza emhlabeni, futhi izizwe ziyakuthukuthela, nokho ziyakubanjwa zingalawuleki ukuze zingawuvimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuvuseleleka okuvela ebukhweni beNkosi, iyakuza, ukunikeza amandla ezwini elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme ngesikhathi lapho izinhlu pho eziyisikhombisa zokugcina ziyakuthululwa khona.” Early Writings, 85.

Ngo-9/11 Wayala izingelosi zaKhe ukuba ziyikhulule imbongolo, kwase kuthi uGeorge Bush omncane ayibambe imbongolo. UKoresi umele ngokwesifaniso ingelosi yokuqala, ngokuba wamemezela isimemezelo sokuqala. Ngakho-ke umele kokubili u-11 Agasti 1840 kanye no-9/11, futhi ngo-9/11 ubuSulumane, njengoba bumelwe “ukuthukutheliswa kwezizwe,” bakhululwa base bubanjwa ukuba bube semngceleni. Ngaleso sikhathi imvula yakamuva yaqala ukuna. UKoresi umele womabili amamaki endleleni obuSulumane ku-11 Agasti 1840 naku-9/11.

“Kwaphela amasonto amathathu uGabriyeli elwisana namandla obumnyama, efuna ukuphikisa amathonya ayesebenza engqondweni kaKoresi; futhi ngaphambi kokuba impi iphele, uKristu uqobo weza ezosiza uGabriyeli. ‘Inkosi yombuso wasePheresiya yamelana nami izinsuku ezingamashumi amabili nanye,’ kusho uGabriyeli; ‘kodwa bheka, uMikayeli, omunye wezikhulu ezinkulu, weza ezongisiza; ngase ngisala lapho kanye namakhosi asePheresiya.’ Daniel 10:13. Konke izulu elalingakwenza ngenxa yabantu bakaNkulunkulu kwenziwa.

Ukunqoba kwagcina sekutholakele; amabutho esitha avinjelwa zonke izinsuku zikaKoresi, nazo zonke izinsuku zendodana yakhe uKambisesi, owabusa cishe iminyaka eyisikhombisa nengxenywe.” Prophets and Kings, 571.

UKoresi, ngo-Agasti 11, 1840, lapho ubukhosi base-Ottoman buphela, njengoba amaphayona akusho, ubuSulumane bosizi lwesibili babanjwa bavinjelwa. Lokho kuvinjelwa kwaphawula isiphetho sesiprofetho sesikhathi seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu, esaqala lapho izingelosi ezine, ezazimele osultan abane bamaSulumane, zidedelwa yingelosi yesithupha, eyayimele usizi lwesibili phakathi kosizi oluthathu lobuSulumane. Ngo-9/11 ubuSulumane bahlasela, base bubanjwa bavinjelwa, njengoba kumelwe yilokho kubanjwa emlandweni kaKoresi noka-1840. Bonke labo fakazi abathathu bakhomba ukuvinjelwa noma ukudedelwa kobuSulumane, futhi ekuqaleni kokungena kukaKristu ngokunqoba, imbongolo yadedelwa.

Ukuthukululwa kwembongolo ngaphambi kokungena Kwakhe kokunqoba kukhomba umlayezo wecilongo ofika ezinsukwini ezinhlanu ngaphambi kokwenyuka. Umlayezo wokuthi ubuSulumane buphinde budedelwa, njengoba kwaba njalo ngo-9/11, nanjengoba buyophinde budedelwe futhi ezinsukwini eziyishumi nanhlanu kamuva emthethweni weSonto, okuyiPhentekoste, uyilowo mlayezo ophawula ukuqala Kokukhala Kwangaphakathi Nobusuku. Imbongolo ethukululwayo iphawula ukuqala, noma i-alpha, kokumenyezela komlayezo Wokukhala Kwangaphakathi Nobusuku; futhi emthethweni weSonto, lapho Ukukhala Kwangaphakathi Nobusuku kuguquka kube yisikhalo esinamandla, ubuSulumane buphinda bushaye isilo somhlaba.

Inkathi Sokukhala Kwamaphakathi Nobusuku siqala ngokushaywa kwe-alpha okuvela kubuSulumane, futhi siphetha ngokushaywa kwe-omega okuvela kubuSulumane. Ukuhlasele kobuSulumane phezu kwe-United States kumelwe ebufakazini bukaBhalami nembongolo yakhe, okuyikho-ke okwethulwa kuNumeri isahluko samashumi amabili nambili. Isiphetho sebandla lamaSeventh-day Adventist laseLawodikeya njengophondo lwamaProthestani lwesilo somhlaba simelwe ku-Isaya 22:22 (kwangaphakathi), kanti isiphetho sophondo lweRepublican sethulwa kuNumeri 22:22 (kwangaphandle) nokuqhubekayo.

Intukuthelo kaNkulunkulu yavutha ngenxa yokuba wahamba; ingelosi yeNkosi yema endleleni ukuba ibe yisitha kuye. Wayegibele imbongolo yakhe, nezinceku zakhe ezimbili zazikanye naye.

Imbongolo yabona ingelosi kaJehova imi endleleni, inkemba yayo ihoshiwe esandleni sayo; imbongolo yaphambukela eceleni kwendlela, yangena ensimini; uBalami wayishaya imbongolo, ukuze ayibuyisele endleleni. Numeri 22:22, 23.

Ngo-9/11, uBalami umprofethi wamanga, emele i-United States noGeorge Bush omncane, wayefuna ukuqedela umsebenzi uyise uGeorge Bush wokuqala ayewuqalile emzamweni wabahwebi bomhlaba wonke wokuketula i-United States nokusungula lokho akubiza ngokuthi “uhlelo olusha lomhlaba.” Isisusa seBhayibheli sabahwebi bomhlaba wonke siwukubulala abantu bakaNkulunkulu abasele, futhi uGeorge Bush omncane umele ukuphela kwefa lesiprofetho likayise lokwethula “uhlelo olusha lomhlaba,” njengoba ayelubiza kanjalo. “Uhlelo olusha

lomhlaba” lukaBush lufinyelela enhlanganweni emithathu kadrako, yesilo, neyomprofethi wamanga emthethweni weSonto, futhi uGeorge Bush omncane uphawula ukuqala kwesikhathi esifinyelela umvuthwandaba emthethweni weSonto, okuyisikhathi sokubekwa uphawu, isikhathi sokuvivinywa somfanekiso wesilo, inkathi emelwe yizwi lokuqala leSambulo 18, nokunye okuningi. Imbongolo kaBalami yaphambukisa eceleni uhlelo lwabahwebi bomhlaba wonke kwaze kwaba yilapho abayizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu emabunzini abo.

Ingoma noma iHubo lika-Asafi. Ungathuli, Nkulunkulu; ungabambi ukuthula, futhi ungemi buthule, Nkulunkulu. Ngokuba bheka, izitha zakho ziyaxokozela; nalabo abakuzondayo baphakamise ikhanda. Bacebe icebo ngobuqili ngabantu bakho, bacebisana ngabafihliwe bakho. Bathi: Wozani, sibaqede bangabe besaba yisizwe, ukuze igama laka-Israyeli lingabe lisakhunjulwa. Ngokuba bacebisene ndawonye ngenhliziyo-nye; benze umfelandawonye wokulwa nawe. AmaHubo 83:1–5.

Amavesi esithupha kuya phambili achaza “izitha” njengezizwe “eziyishumi,” ezimelelwa njengamakhosi ayishumi kuSambulo 17. Lapho lawo makhosi ayishumi enhliziyonye, kodwa u-Asafi uthi, “Abonisene ngazwi linye; benze isivumelwano sokulwa nawe.” Lawo makhosi ayishumi ayinhlango embi yomhlaba wonke yezinsuku zokugcina, ezimisele “ukunquma” “u-Israyeli” “abafihliweyo bakho” “ekubeni yisizwe.” Umsebenzi wenhlango yamakhosi ayishumi “ephakamisa” amandla obupapa njenge “nhloko” yobunye obuphindwe kathathu uwukubhubhisa “u-Israyeli” womoya, abafihlwe “endaweni eyimfihlo yoPhezukonke.”

Ngo-9/11 imbongolo yamaSulumane yaphendulela eceleni endleleni uhlelo lukadrako, ngokuba ingelosi enamandla yesAmbulo 18 yehla nenkemba esandleni saYo. Ukuhlolwa kwangaphakathi ngaleso sikhathi kwakuwukubuyela ezindleleni zakudala. Ngaleso sikhathi ukuphindaphindwa kwemilando yamaMillerite, kokubili yengelosi yokuqala neyesibili, kwaqala ukuphinda njengoba kubekiwe emlandweni wamavesi amathathu okuqala esAmbulo 18. Lawo mavesi amathathu okuqala ayengamavesi uDadewethu White athi ayeyogcwaliseka lapho izakhiwo ezinkulu zaseNew York City zidilizwa.

Ngo-9/11 iSambulo 18:1–3 sagcwaliseka, futhi ukufaniswa kwengelosi yokuqala eyehla ukukhanyisa umhlaba ngenkazimulo yayo ngo-Agasti 11, 1840, kwase kuhlanganiswa nengelosi yesibili eyamemezela ukuwa kweBhabhiloni. UBhalamu wayeyisibonakaliso sengwelosi yokuqala, futhi uBhalamu wayechamba nezinceku zakhe ezimbili, ezazimelela ingelosi yesibili.

Emfanekisweni kaBhalami yophondo lweRiphabhulikhi lomprofethi wamanga, uBhalami wayezoba nokunye ukubhekana okubili nembongolo yamaSulumane. Ekubhekaneni kwesithathu imbongolo yayizo“khuluma,” futhi ukukhuluma kwesiprofetho kuphawula umthetho weSonto. Ngo-Okthoba 7, 2023 imbongolo yaphinde yashaya, kodwa hhayi izwe elingokomoya lesimanje elikhazimulayo. Yashayisa izwe langempela lasendulo elikhazimulayo, futhi uBhalami nembongolo yakhe base befikile ekubhekaneni kwabo kwesibili.

Kodwa ingelosi yeNkosi yema endleleni yezivini, kukhona udonga ngalolu hlangothi, nodonga ngalolunye uhlangothi. Kwathi lapho imbongolo ibona ingelosi yeNkosi, yazicindezela

odongeni, yachoboza unyawo lukaBhalamu odongeni; wayeseyishaya futhi. Numeri 22:24, 25.

Isivini sakwa-Israyeli wasendulo sifanekisa isivini sobu-Adventist boSuku lweSikhombisa baseLawodikeya. Kokubili bangabantu besivumelwano abaphathiswa umthwalo wokuba ngabagcini boMthetho kaNkulunkulu, ofanekiswa “njengodonga,” futhi ungomunye wezingxenye ezakha isivini.

Yini ebingasenziwa kakhulu esivinini sami, engingakwenzanga kuso? Pho-ke, lapho ngangilindele ukuba sithele amagilebhisi, sitheleni amagilebhisi asendle na? Manje-ke wozani; ngizonitshela engizokwenza esivinini sami: ngizosusa uthango lwaso, sidliwe; ngidilize udonga lwaso, sinyathelwe phansi. U-Isaya 5:4, 5.

U-Israyeli wasendulo ongokoqobo kanye no-Israyeli wanamuhla ongokomoya bobabili bahlubuka futhi benqaba imithwalo yabo engcwele. Kusukela ku-9/11 kuze kube ngumthetho weSonto, udaba lwesiprofetho lumelwa “ngodonga.” Udaba lwesiprofetho luwukubhujiswa “kodonga” lokwehlukana ibandla nombuso ngaphakathi koMthethosisekelo wase-United States. Ku-9/11 uBush waqalisa i-Patriot Act, eyayiyisinyathelo esikhulu ekuchithweni koMthethosisekelo, ngoba kulapho ifilosofi eyayiqondisa uMthethosisekelo yaphendulwa yabekwa phansi naphezulu, lapho izimiso zomthetho wamaRoma, ezithi umuntu unecala kuze kufakazelwe ukuthi akanacala, zamukelwa ngaphezu kwesimiso somthetho wesiNgisi esigcizelela ukuthi umuntu akanacala kuze kufakazelwe ukuthi unecala.

Inkathi esukela ku-9/11 kuze kube ngumthetho weSonto iqukethe izinkomba zesiprofetho “zezindonga.” UbuSulumane obudiliza izindonga njengembongolo kaBhalami, bukhomba ukuthi yindaba yobuSulumane ezohlinzeka ngomqondo oyiphutha wokuchitha izimiso ezingaphakathi kuMthethosisekelo. Ngalo mqondo wesiprofetho, ubuSulumane, umprofethi wamanga waseBhayibheleni, yilokho okukhohlisa i-United States ngesikhathi sokuvivinywa komfanekiso wesilo, njengoba nomprofethi wamanga we-United States ekhohlisa umhlaba wonke ngesikhathi sokuvivinywa komfanekiso wesilo womhlaba.

Ngo-Okthoba 7, 2023 imbongolo yobuSulumane yahlasela izwe lasendulo elingokoqobo lenkazimulo, futhi lapho imbongolo ikhululwa ngaphambi kokumenyenzelwa KweSikhalo Saphakathi Nobusuku, ubuSulumane buyophinde buhlasele i-United States, izwe lesimanje elingokomoya lenkazimulo, njengoba benza ngo-9/11. Okwesibili uBhalami eshaya imbongolo kuba yingelosi yesibili, futhi ingelosi yesibili ihlale iveza ukuphindwa kabili, njengoba kufanekiswa “indlela yezivini” enezindonga ezimbili.

Ingelosi leNkosi laqhubekela phambili, lema endaweni emincane, lapho kwakungekho ndlela yokuphambukela ngakwesokunene noma ngakwesobunxele. Kwathi lapho imbongolo ibona ingelosi leNkosi, yawa phansi ngaphansi kukaBhalami; intukuthelo kaBhalami yase ivutha, wayishaya imbongolo ngodondolo. INkosi yavula umlomo wembongolo, yathi kuBhalami: Ngikwenzeni kuwe, ukuba ungishaye kathathu na? Numeri 22:26–28.

Lapho sihlola amavesi amashumi amabili nambili kanye neleshumi nambili eduze kakhudlwana, sithola ukuthi empeleni kusevesini lamashumi amabili nantathu lapho imbongolo ishayiswa khona okokuqala.

Intukuthelo kaNkulunkulu yavutha ngenxa yokuba wayehamba; futhi ingelosi kaJehova yema endleleni ukuba ibe yisitha kuye. Wayegibebe imbongolo yakhe, nezinceku zakhe ezimbili zazinaye.

Imbongolo yabona ingelosi yeNkosi imi endleleni, inkemba yayo ihoshiwe isesandleni sayo; imbongolo yasuka endleleni yaphambukela ensimini. UBhalami wayishaya imbongolo ukuze ayibuyisele endleleni. Numeri 22:22, 23.

Ulaka lukaNkulunkulu ngoBhalami ngokwamukela isicelo sokuba abe ngumprofethi wamanga lwaluhambisana nokuthi uKristu apethe ingxoxo Yakhe namaJuda aphikisanayo evesini lokugcina likaMathewu 22. Ivesi lamashumi amabili nantathu likaNumeri 22 lihambisana noMathewu isahluko 23, kanti amavesi lamashumi amabili nane nelamashumi amabili nanhlanu kaNumeri ahambisana nezahluko 24 no-25 zikaMathewu. Amavesi lama-26, lama-27, nelama-28 ahambisana nezahluko 26, 27, 28 zikaMathewu.

UMathewu 23 uyizingelosi yokuqala, u-24 no-25 bayizingelosi yesibili, kanti u-26, u-27 no-28 bayizingelosi yesithathu. KuNumeri 22, ivesi 23 liyizingelosi yokuqala, amavesi 24 no-25 ayizingelosi yesibili, kanti amavesi 26, 27, no-28 ayizingelosi yesithathu. UMathewu ukhuluma kubantu besivumelwano, abadala nabasha: uNumeri ukhomba indima yamaSulumane njengethuluzi likaNkulunkulu lokujezisa ukukhonza iSonto okuqala e-United States bese kulandela umhlaba wonke. Ngemva kokushaya kwesithathu, lapho imbongolo ikhuluma, uBhalami uyakhanyiselwa ngalokho obekusanda kwenzeka.

Khona-ke uJehova wawavula amehlo kaBhalami, wabona ingelosi kaJehova imi endleleni, inkemba yayo ihoshiwe esandleni sayo; wase ekhothamisa ikhanda lakhe, wawa ngobuso phansi. Ingelosi kaJehova yathi kuye: “Ushayeleni imbongolo yakho lezi zikhathi ezintathu na? Bheka, ngiphumile ukuzokumelana nawe, ngokuba indlela yakho iphambene nami. Imbongolo ingibonile, yaphambuka kimi lezi zikhathi ezintathu; ukuba ibingaphambukanga kimi, impela ngabe sengikubulele wena, yona ngayisindisa iphila.” UBhalami wayesethi engelosini kaJehova: “Ngonile; ngokuba bengingazi ukuthi umi endleleni ukungimelana nami; ngakho-ke manje, uma kukubi kuwe, ngizobuyela emuva.” Numeri 22:31–34.

UBhalami umele umprofethi wamanga, okuyi-United States, okhuluma njengodrako emthethweni weSonto. Emthethweni weSonto, lapho ekhanyiselwa, umele labo abaseseBabiloni, abese bevuselwa endabeni yomthetho weSonto futhi babizwe baphume eBabiloni.

Izinsuku ezinhlanu zokufundisa umlayezo wesinkwa esingenamvubelo ovela kuMiller, bese kuba yizinsuku ezingamashumi amathathu uKristu efundisa abapristi baKhe, abafanekiselwa yilawo amashumi amathathu, okuholela emlayezweni wesixwayiso wecilongo wokuthukululwa kwembongolo, owandulela ngezinsuku ezinhlanu ukuphakanyiswa kwesibhengezo, okwandulela ngezinsuku ezinhlanu ukuvalwa komnyango emzekelisweni wezintombi eziyishumi, okwandulela ngezinsuku ezinhlanu umthetho weSonto wePentekoste, ongenisa inkathi yezinsuku eziyisikhombisa zamaDokodo, okuyikuthululwa okuphelele kwemvula yamuva ngesikhathi sobunzima bomthetho weSonto, ngokuba uvivinyo lwaleso sikhathi lumayelana nosuku lwesikhombisa.

Inombolo yesihlanu iwuphawu lwezintombi, noma zihlakaniphile noma ziyiziwula. Inombolo engamashumi amathathu iwuphawu lwabapristi, okuyikho okuvezwa yigama elithi Levitikusi. Inombolo eyisikhombisa iyiSabatha. ULevitikusi amashumi amabili nantathu uveza umlando wabapristi, amaLevi kaMalaki isahluko sesithathu, izintombi ezihlakaniphile kanye nekhulu namashumi amane nane ezinkulungwane ngesikhathi sokuvivinywa kweSabatha.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.