

# Incwadi kaDaniyeli — Inombolo Yamashumi Amabini Anesibini

*Ukuvulwa Kwempikiswano Yesiprofeto: Indlela Yokusebenza Yemvula  
Yamva nentlekele Yokugqibela*

Jeff Pippenger  
2023-12-17

Indlela evunywe nguThixo ichazwe ngokuthe ngqo kuIsaya izahluko zamashumi amabini anesibhozo nezamashumi amabini anesithoba, apho le ndlela imelwe ngokuthi “umgca phezu komgca.” NgoSeptemba 11, 2001 ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla, yaza ngokwenza oko yaphinda ukuhla eyayikwenze ngoAgasti 11, 1840. Kuzo zombini ezi meko, emva kokuhla kwayo, iBhabhiloni yachazwa njengewile, kwaza kwenziwa ubizo, yaye kungekudala kuya kuphinda kwenziwe, lokuba abo baseselunxulumeni lwayo baphume kulo. Kuzo zombini ezi meko, isiganeko esasizalisekisa isiprofeto saba nefuthe ehlabathini lonke, kuba njengoko umyalezo wengelosi yokuqala wathwalwa wasiwa “kwisikhululo ngasinye sovangelo ehlabathini” ngo-1840, nehlabathi liphela lachaphazeleka laza lasiqonda isiganeko sangoSeptemba 11, 2001. Isiprofeto esazalisekiswa ngoAgasti 11, 1840 sasisisiprofeto esachaza ukubekwa kwesithintelo phezu kobuSilamsi beshwangusha lesibini, yaye ngokukhawuleza emva koSeptemba 11, 2001 kwabekwa isithintelo phezu kobuSilamsi beshwangusha lesithathu.

Umhla we-11 Agasti 1840 umele ukuxhotyiswa kwesigidimi esatyhilwayo ngexesha lesiphelo ngowe-1798, yaye umhla we-11 Septemba 2001 umele ukuxhotyiswa kwesigidimi esatyhilwayo ngexesha lesiphelo ngowe-1989. Umgaqo oyintloko wentshukumo yengelosi yokuqala waqinisekiswa ngomhla we-11 Agasti 1840, yaye loo mgaqo wawungumgaqo wosuku lonyaka omnye. Umgaqo oyintloko wentshukumo yengelosi yesithathu waqinisekiswa ngomhla we-11 Septemba 2001. Lo mgaqo kukuba inyaniso imiselwa ngokuziswa “umgca phezu komgca,” kubonakaliswa ukuba isiphelo sifanekiswa sisiqalo, nokuba imbali iyaziphinda. Isiganeko sobuprofeti sango-11 Septemba 2001 asimiselwa kuphela ngamazwi angqalileyo kaSister White, kodwa, okubaluleke ngakumbi, yinyaniso yokuba iziganeko zahambelana ngokugqibeleleyo nolo phawu lwendlela lunye kwimbali yamaMillerite. Okwavunywayo ngesiganeko sango-11 Agasti 1840 kwakungekuko kakhulu ukuzaliseka kwesiprofeto, njengokuba kwakukuvakala kokuchaneka kwendlela yokusebenza eyayamkelwe nguMiller nabalingane bakhe.

“Eso siganeko sazalisekisa kanye loo siprofeto. Yakuba yaziwa loo nto, izihlwele ezininzi zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyayamkelwe nguMiller namaqabane akhe, yaye intshukumo yokulindela ukuza kukaKristu yanikwa amandla amangalisayo. Amadoda emfundo nesikhundla amanyana noMiller, kokubini ekushumayeleni nasekupapasheni iimbono zakhe, yaye ukusukela ngowe-1840 ukuya kowe-1844 umsebenzi wanwenwela ngokukhawuleza.” *The Great Controversy*, 335.

Ngomhla we-11 kuSeptemba 2001, xa imvula yasemva yaqalisa ukulinganiswa, “ingxoxo-mpikiswano” yayinjalo, kwaye isenjalo, malunga nendlela yokusebenza eyinyaniso okanye eyobuxoki. Iziprofeto zentshukumo yamaMillerite zibekwe ngokucacileyo kuzo zombini iitshathi zika-1843 nezika-1850, ezixhaswa nguDade White njengokuba zayilwa yiNkosi, kwananjengokuba ziyinzaliseko kaHabakuki isahluko sesibini. Isigidimi samaMillerite esaveliswa “ngemigaqo yokutolikwa kweziprofeto eyamkelwa nguMiller namaqabane akhe, kwaye” esasemva koko savelisa “amandla amangalisayo” awaxhobisa isigidimi sokuDanduluka kwasezinzulwini zobusuku, sasimelwe kwezo tshathi zimbini ezingcwele. Iziprofeto ezazimelwe kwezo tshathi zimbini zingcwele zachongwa zaza zamiselwa yimigaqo kaMiller yeziprofeto. Ezo tshathi zaba yinzaliseko yomyalelo okuHabakuki wokuba iziprofeto ezazimiselwe yindlela yokusebenza kaMiller zimelwe ngamehlo phezu “kweetafile,” kwisininzi. UHabakuki isahluko sesibini uchonga, yaye uqhagamshelene ngokuthe ngqo, “nengxoxo-mpikiswano” kaIsaya isahluko samashumi amabini anesixhenxe.

Ndiya kuma phezu komlindo wam, ndizimise phezu kwenqaba, ndize ndiphaphele ukubona oko aya kuthetha kum, nokuba ndiya kuthini na xa ndohlwaywa. Habhakuki 2:1.

Igama elithi “reproved” kule ndinyana lithetha ukuthi ‘kwaxoxwa naye.’ UHabakuki, emele bobabini abalindi bentshukumo yesithunywa sokuqala nesesithathu, wayeza kuxoxwa naye, yaye wayenqwenela ukuqonda into awayemele ayiphendule xa impikiswano iqala. Impendulo kwimbali yesithunywa sokuqala yaba kukuveliswa kweetshathi ezimbini ezingcwele, yaye impendulo kwimbali yentshukumo yesithunywa sesithathu yaba kukuveliswa koludwe lwesiprofeto olunesihloko esithi, Habakkuk’s Two Tables. Iitshathi nolu luhlu zakhiwa phezu kwendlela emelweyo kwimbali nganye kwezo zimbini. KuHabakuki, le ndlela imele oko abalindi bakusebenzisayo ukumisela isigidimi, yaye ikwachaza umba “oxoxwayo,” othi ke wona, emva koko, uvelise iindidi ezimbini zabakhonzi.

Ndiya kuma ekugadweni kwam, ndizibeke phezu kwenqaba, ndikhangele ukubona oko aya kukuthetha kum, noko ndiya kukuphendula xa ndohlwaywa. Waza uYehova wandiphendula, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze afunde ebaleka. Kuba umbono usesele wenzelwe ixesha elimisiweyo, kodwa ekupheleni uya kuthetha, ungaxoki; nokuba uyalibala, mlinde; kuba uya kuza inene, akayi kulibala. Yabona, umphefumlo wakhe oziphakamisayo awuthe tye ngaphakathi kuye; kodwa olilungisa uya kuphila ngokholo lwakhe. Habhakuki 2:1–4.

Olunye udidi lugwetyelwa ngokholo, kanti olunye udidi luphakanyisiwe emphefumlweni, njengoko kumelwe ngumFarisi noMqokeleli werhafu. AbaFarisi bathembela kwindlela eyayisekelwe kwisithethe nakwisiko, yaye umFarisi wayekwamele nenkqubo yonqulo eyayigcina ulawulo phezu komhlambi wayo ngokuphumeza inkqubo yoluhlu-migangatho eyayilawulwa ngabo babesithi bangabantu abanyuliweyo bakaThixo, nabakhuseli benyaniso, kodwa abathi ekugqibeleni bathabatha inxaxheba ekubethelelweni kweNyaniso emnqamlezweni. “Ingxoxo” yesiprofeto kaIsaya isahluko samashumi amabini anesixhenxe imalunga nendlela yenene neyamanga yebhayibhile. Abachasayo kule “ngxoxo” ngabo balandela indlela kaEliya yaloo xesha, kwakunye nenkqubo ekudala yasekwa yeengcali zetheyoloji, emelwe yiSanhedrin ngexesha

likaKristu.

Isahluko samashumi amabini anesixhenxe sibonisa ukuba “ingxoxo” iqala xa “ebamba,” okanye xa uThixo ethintela “umoya wakhe onamandla,” “ngomhla womoya wasempuma.” “Ngomlinganiso, xa ikhupha, uya kuxoxa nayo: ubamba umoya wakhe onamandla ngomhla womoya wasempuma. Ngenxa yoko ke, ubugwenxa bukaYakobi buya kuhlanjululwa.” Igama elithi “kuhlanjululwa” lithetha ukuhlawulelwa, yaye limela ukucinywa kwesono emgwebeni wophando. Indlela ekuxoxwa ngayo ngayo, imela uvavanyo olufanele ukugqithwa, ukuba izono zabantu bakaThixo ziza kucinywa. Indlela kaEliya njengovavanyo imelwe kwimbali kaKristu, apho sele salunyukiswa kwangaphambili ukuba ngelo xesha, abo bawugatyayo umyalezo kaYohane uMbaptizi (lowo uKristu wamchaza njengoEliya), babengenakuxhamla kwiimfundiso zikaYesu.

Isigidimi semvula yamva simelwe njengeemfundiso zikaYesu, kuba Yena uliLizwi, yaye ngaphezu koko, imvula yamva imelwe “njengokuvuseleleka”, okuchazwa ngokuthi “bubukho beNkosi”.

Ngoko ke guqukani, nibuyele kuThixo, ukuze izono zenu zicinywe, ukuze kufike amaxesha okuphumla evela ebusweni beNkosi; yaye Yena uya kuthumela uYesu Kristu, lowo wanishunyayelwayo ngenxa engaphambili. IZenzo 3:19, 20.

USisi White uchaza ukuba ingelosi eyehla kwiSityhilelo isahluko seshumi, ngomhla we-11 kuAgasti 1840, “yayingengomnye ngaphandle kukaYesu Kristu.” Ngoko ke ingelosi eyehla ngomhla we-11 kuSeptemba 2001, nayo “yayingengomnye ngaphandle kukaYesu Kristu.” Ukuhla kwaKhe kuzo zombini ezi mbaliso zembali kuchaza ukuqala “kwempikiswano” yesiprofeto malunga nendlela eyinyani okanye eyobuxoki, kuba loo nto imelwe yincwadi esesandleni saKhe awayalelwa ukuba bayidle abantu bakaThixo. Xa wayeseGalili, uYesu wafundisa abafundi ukuba mabayidle inyama yaKhe baze basele negazi laKhe, kuba apho wabanga ukuba wayesisonka esehla sivela ezulwini. Walahlekelwa ngabafundi abaninzi apho kunakuyo nayiphi na enye indawo yobulungiseleli baKhe, yaye abo bahambayo abazange baphinde babuye. Abo bahambayo benjenjalo kuba bakhetha ukuhlalutya iimfundiso zaKhe ngendlela yobuxoki yokuthabatha amazwi aKhe ngokwengqiqo yawo yokoqobo, endaweni yokuwasebenzisa ngengqiqo echanileyo yokomoya. “Impikiswano” kaIsaya amashumi amabini anesixhenxe, yindlela yokuphawula yesiprofeto enamangqina aliqela okumisa ukuba imela inkqubo esekiweyo, ebangwa, yokuhlalutya iBhayibhile ekungqubaneni nendlela emelwe ngumthunywa kaEliya.

Iphawula umqondiso wendawo ethile ekudluleni ngokulandelelana komnqophiso wangaphambili nabantu bakaThixo abanyuliweyo, kwanokuqala kobudlelane bomnqophiso nabo “ababe ngaphambili bengengobantu bakaThixo.” “Ingxoxo,” okona kubaluleke ngakumbi, imela ukuqala kwexesha eliphela ngomthetho weCawa osondela ngokukhawuleza. UAlfa no-Omega usoloko emela isiphelo kunye nesiqalo, yaye ngokwenjenjalo kwa loo “ngxoxo” iba ngumfuziselo wesinye sezono zoobawo bethu, esimele ukuvunywa nokuvakaliswa, ukuze kuzalisekise umthandazo weLevitikus amashumi amabini anesithandathu.

Umthandazo kaDaniyeli wesahluko sesithoba umele umthandazo omele ukunikelwa ekupheleni kweentsuku ezintathu nesiqingatha zesAmbulo ishumi elinanye. Elo xesha limelwe kuIsaya amashumi amabini anesixhenxe njengexesha apho “isixeko esinqatyisiweyo siya kuba

sisiphanzela, nendawo yokuhlala ishiywe, ize ishiywe njengentlango: apho ithole liya kudla khona, apho liya kulala khona, lize ligqibe amasebe ayo. Xa amasetyana ayo ebunile, aya kuqhawulwa: abafazi bayeza, bawatshise ngomlilo: kuba ngabantu abangenakuqonda: ngoko lowo wabenzayo akayi kuba nanceba kubo, nalowo wababumbayo akayi kubabonisa bubele.”

Amangqina amabini aboniswa “engenanceba,” kuba avakalisa uqikelelo lobuxoki olwangenisa ixesha “lasentlango” leentsuku ezintathu nesiqingatha. Emva koko aba “ngabantu abangenakuqonda,” nangona ngaphambili babesakuba “sisixeko esinqatyisiweyo.” Eso sixeko ke saba “yinkangala” nendawo “yokuhlala” “eshiyiweyo.” Saba ngamathambo awomileyo abafileyo alele esitalatweni sesixeko saseSodom naseYiputa. Xa abafileyo besithiwa mabavuke, ke bavavanywa zizono zooyise babo, nto leyo equka “impikiswano” ekuqaleni kwexesha eliqala ngokuxhotyiswa komyalezo wokuqala lize liphele ngokufika komyalezo wesithathu. Impikiswano yeyokuba kwamkelwe okanye kwaliwe indlela yokusebenza emelwe nguEliya kwimbali yabo. Ngowe-1863, ooyise be-Adventism bawugatya umyalezo “wamaxesha asixhenxe” kaMoses, owawuziswe nguEliya.

Ukuqala ngoJulayi ka-2023, amasebe omileyo kaIsaya amashumi amabini anesixhenxe amelwe kukugqiba enoba aya kuziphinda kusini na izono zebandla laseGalili, nembali ka-1863, kwakunye nembali kaSeptemba 11, 2001. Ukwala indlela yokusebenza emelwe nguHabakuki isahluko sesibini, noIsaya amashumi amabini anesixhenxe, kwanangoEliya, uYohane umBhaptizi noWilliam Miller, kukuphinda izono zoobawo bethu, endaweni yokuxhamla ngemizekeliso engcwele eyabhalwayo ngenxa yabo abo bafikelwe ziziphelo zehlabathi.

Ke kaloku zonke ezi zinto zabehlela bona zaba yimizekelo; zaye zabhalelwa ukulumkisa thina, esifikelwe ziziphelo zehlabathi. Ngenxa yoko, lowo ucinga ukuba umi makalumke, hleze awe. Akukho sihendo sinibambileyo esingesiso esiqhelekileyo ebantwini; kodwa uThixo uthembekile, ongayi kuvuma ukuba nihendwe ngaphezu kwamandla enu; koko uya kuthi, kunye nesihendo eso, enze nendlela yokuphuma, ukuze nikwazi ukusinyamezela. Ngenxa yoko, zintanda zam, zibalekeleni izithixo. Ndithetha njengabathetha kwabaziingqondi; zigwebeni ngokwenu endikuthethayo. 1 Korinte 10:11–15.

Indlela engcwele yokusebenza imisa isigidimi soKhwelo Lwasezinzulwini zobusuku, esisesona sigidimi semvula yokugqibela. Eso sigidimi, xa sidliwa ngokwasemoyeni, sivelisa amava ahambelanayo ngokuqinisekileyo njengoko ukutya kukaDanilyeli namadoda amathathu axabisekileyo kokudla kwemifuno kwavelisa inkangeleko entle nengqindilili ngakumbi. Kodwa kuHabakuki isahluko sesibini, isikhubekiso kwabo balahla umnikelo wokugwetyelwa ngokholo, likratshi elibathintelayo ekulandeleni ukuze bamazi uYehova. Ukuba likho nanini na ixesha apho abantu bakaThixo bengenako ukuhlehlisa umsebenzi wokwamkela indlela yokusebenza eyinyaniso, nokudla isigidimi esivela esandleni sengelosi, kungoku!

“Asimele silinde imvula yamva. Iza kuza phezu kwabo bonke abaya kuqonda baze bazisebenzisele umbethe nezihlambi zobabalo eziwela phezu kwethu. Xa siqokelela amaqhekeza okukhanya, xa siyixabisa inceba eqinisekileyo kaThixo, othanda ukuba simthembe Yena, ngoko ke zonke izithembiso ziya kuzaliseka. ‘Kuba njengokuba umhlaba uhlumisa intshula yawo, nanjengoko umezo uhlumisa izinto ezihlwayelwe kuwo; ngokunjalo

iNkosi uYehova iya kuhlumisa ubulungisa nendumiso phambi kweentlanga zonke.’ Isaya 61:11. Umhlaba uphela umele ukuzaliswa bubuqaqawuli bukaThixo.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

ILizwi likaThixo lesiprofeto lichaze ukuba xa izakhiwo ezinkulu zesiXeko saseNew York ziwiswa phantsi, ingelosi yeSityhilelo seshumi elinesibhozo iya kuhla, yaye “iSityhilelo seshumi elinesibhozo, iindinyana zokuqala ukuya kwesesithathu ziya kuzaliseka.” UIsaya amashumi amabini anesixhenxe uchaza elo xesha njengalo “umhla womoya wasempuma,” yaye lilo ixesha xa “umoya onamandla” uthintelwa. “Ngomlinganiselo, xa ihluma, uya kubambana nayo; uwuthintela umoya wakhe onamandla ngemini yomoya wasempuma.” USista White uchaza elo xesha linye kanye.

“Ngelo xesha, ngoxa umsebenzi wosindiso usondela ekupheleni, inkxwaleko iya kube isiza phezu komhlaba, yaye iintlanga ziya kuba nomsindo, kodwa zibanjwe ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yasemva kwexesha,’ okanye ukuhlaziyeka okuvela ebusweni beNkosi, iya kuza, ukunika amandla ilizwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme ngeli xesha xa izibetho ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

Amandla acaphukisa iintlanga afika xa imvula yamva yaqalisa ukuna. Kodwa kwakamsinya nje akuba loo mandla ecaphukisile iintlanga, athintelwa, kuba uIsaya wabhala ukuba “uyawuthintela umoya wakhe onamandla.” Umoya onamandla ngulo womoya wasempumalanga, yaye loo moya uyathintelwa xa imvula yamva iqalisa ukutshiza, nomsebenzi wosindiso usondela esiphelweni. Umsebenzi wokuvala wosindiso lixesha lokutywinwa. “Umgca phezu komgca,” loo moya onamandla, okanye wasempumalanga, uthintelwayo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, nguye imimoya emine yesiTyhilelo isahluko sesixhenxe.

Kwaye emva kwezi zinto ndabona iingelosi ezine zimi kwiikona ezine zomhlaba, zibambe imimoya emine yomhlaba, ukuze kungavuthuzi moya emhlabeni, naselwandle, nakuwuphi na umthi. Ndaza ndabona enye ingelosi inyuka ivela empumalanga, inetywina loThixo ophilayo; yaza yakhala ngelizwi elikhulu kwezo ngelosi zine, ezanikwayo ukonakalisa umhlaba nolwandle, isithi, Musani ukuwonakalisa umhlaba, nolwandle, nemithi, side sibatywine ebumzi abakhonzi boThixo wethu. ISityhilelo 7:1–3.

Ukutywinwa kwekhulu elinamashumi amane anesine amawaka kwafanekiselwa kukungena kukaKristu ngokoyisa kwakhe eYerusalem. Apho uKristu, ekuphela kwexesha ebomini baKhe bonke, wakhwela phezu kwe-esile (umqondiso wobuSilamsi), yaye uLazaro wakhokela udwendwe olungena eYerusalem. USista White uchaza uLazaro njengomqondiso wetywina kuloo mbali.

“Ekulibaziseni ukuza kuLazaro, uKristu wayenenjongo yenceba ngakubo abo babengamamkelanga. Walibala, ukuze ngokumvusa uLazaro kwabafuleyo anike abantu bakhe abaneenkani, abangakholwayo, obunye ubungqina bokuba ngenene waye ‘luvuko, nobomi.’ Wayengathandi ukuncama lonke ithemba ngabantu, izimvu ezihlwempuzekileyo, ezibhadulayo zendlu kaSirayeli. Intliziyo yakhe yayiqhekeka ngenxa yokungaguquki kwabo. Ngenceba yakhe wayezimisele ukubanika obunye ubungqina bokuba wayenguMbuyiseli, Lowo kuphela owayenokuzisa ubomi nokungafi ekukhanyeni. Oku kwakufanele kube

bubungqina ababingeleli babengenako ukubutolika gwenxa. Esi yayisisizathu sokulibazisa kwakhe ukuya eBhetani. Lo mmangaliso ubalaseleyo, ukuvuswa kukaLazaro, wawumele ukubeka itywina likaThixo emsebenzini wakhe nakwibango lakhe lobuthixo.” The Desire of Ages, 528, 529.

Ixesha lokulinda elaqala ngomhla we-18 kuJulayi 2020 limelwe kukulibaziseka kukaKristu ngaphambi kokuba avuse uLazaro. Ixesha lokulinda lesahluko seshumi elinanye seSityhilelo liphela ekupheleni kweentsuku ezintathu nesiqingatha. Ngelo xesha laa mangqina mabini ayelala efile esitratweni. Kwaye njengokuba uLazaro wayeza kuvuswa emva kwexesha lokulinda, kwangokunjalo ayenjalo namangqina amabini kaYohane. Xa sele evusiwe akhokela umngcelele ongena eYerusalem, emela “itywina likaThixo,” kunye “nommangaliso osisithsaba” onikela ubungqina bobuThixo bukaKristu. Uvuko luchaza isiphelo sokutywinwa kwekhulu elinamashumi amane anesine amawaka, okwenzeka ngoxa imimoya emine, umoya wasempuma, umoya onamandla, owafikayo ngomhla we-11 kuSeptemba 2001, ibanjelwe ukuba ingavuthuzi.

Ngelo lithuba elingumthetho weCawa, loo mimoya iyakhululwa ukuze izise umgwebo wempindezelo phezu kwerhamncwa lomhlaba elikuSityhilelo seshumi elinesithathu. Ngoku sele iqala nokutyibilika phakathi kweminwe yezo zithunywa zine ziyithintelayo ngexesha lokutywinwa. Enye yezona nkcazo zinzulu kakhulu kwiMoya wesiProfeto ezinxulumene nomhla womoya wasempuma ifumaneka kwiTestimonies, umqulu wesithoba. Loo mqulu uqala amazwi aphefumlelweyo kwiphepha leshumi elinanye, ngoko ke ngokomfuziselo uqala ku-“nine-eleven”. Isihloko sesahluko sithi, “The Final Crisis”, kodwa ikwasisahluko sokuqala secandelo elinesihloko esithi, “For the Coming of the King”.

Akukho bungqina bokuba icandelo nesihloko sesahluko zaguqulwa ngabom ngabahleli abahlanganisa umqulu, ukanti ukuza kukaKumkani kuqondakala ngokulula njengokuza komyeni, okuthe emzekelisweni weentombi ezilishumi kwenzeka ngengxaki yasezinzulwini zobusuku eveliswa phakathi kweentombi bubukho okanye kukusilela kweoli ezityeni zazo. Ingxaki yasezinzulwini zobusuku esele ifika ngoku injengoko isihloko siyibonisa—yingxaki yokugqibela yeentombi ezilishumi. Kule ngxaki zibonakalisa ukuba zinayo na ioli, okanye azinayo. Ioli asiyiyo nje kuphela uMoya oyiNgcwele, ichazwa ngokuchanekileyo njengoMoya oyiNgcwele, kwananjengomyalezo ochanekileyo, kwananjengesimilo esichanekileyo.

Indlela echanekileyo imisela isigidimi esichanekileyo seSikhalo Sasezinzulwini Zobusuku, yaye eso sigidimi, sakuba samkelwe saza senziwa ngokwaso, sivelisa isimilo esichanekileyo. Eso similo, kwintlekele yokugqibela, sisimilo esamkela itywina likaThixo. Inkqubo yokutywina abantu bakaThixo yaqala ekufikeni komhla womoya wasempuma, ngomhla we-11 kuSeptemba, 2001. Isigidimi saloo xesha sasimele ngoko sidliwe. Ukuba kudliwe okanye kungadliwa kumelwe “yimpikiswano” kaIsaya, kwanakwimbuzo kaHabakuki yokuba abalindi mabaphendule ntoni kwimpikiswano. Ixesha lokulibala likaMateyu amashumi amabini anesihlanu nelikaHabakuki liphetha ngomfuziselo weendidi ezimbini zabakhonzi. Ixesha lokulibala, elimelwe ziintsuku ezintathu ezinesiqingatha kwiSityhilelo isahluko seshumi elinanye, seliphantse ukugqitywa.

Elo xesha lokulibaziseka likwabonakaliswa ekuqaleni kwesahluko kumqulu wesithoba, ngesicatshulwa esivela kumaHebhere, apho uPawulos ebeka ngamanye amazwi ivesi yesine yesahluko sesibini sikaHabakuki. Isalathiso sikaPawulos sibeka uHabakuki 2 ngaphakathi kwentshukumo yengelosi yesithathu, kuba kuloo mbali uKristu wangena eNdingekaziNgcwele, yaye kuloo mbali kwatyhilwa ukukhanya kobulungiseleli baKhe bobuPristi oMkhulu, yaye kuseNcwadini yamaHebhere apho uPawulos atyhilayo olona tyhilelo lucacileyo lobulungiseleli bukaKristu bobuPristi oMkhulu eLizwini likaThixo.

KwiHabakuki isahluko sesibini, kwintshukumo yengelosi yokuqala kwakungekekho kuqondwa intshukumo kaKristu yokungena eNtweleni eNgcwele Kakhulu, kuba oko akuzange kwenzeka de kwaba sekupheleni kokubhengezwa kweSikhalo sasezinzulwini zobusuku. Ixesha lokulibala elibhekiswa kulo nguPawulos, lulo ixesha lokulibala likaHabakuki nelikaMateyu, kodwa lulo ixesha lokulibala elaliza kuqalisa ngoJulayi 18, 2020. Ivesi yokugqibela kaHabakuki isahluko sesibini imele isiphelo seSikhalo sasezinzulwini zobusuku kwimbali yamaMillerite, nokufika kwengelosi yesithathu:

Kodwa uYehova use tempileni yakhe engcwele; mawuthi cwaka wonke umhlaba phambi kwakhe. Habhakuki 2:20.

IMiBhalo, umqulu wesithoba, igxininisa, iqala kwiphepha leshumi elinanye (ithoba-eshumi elinanye), umzekeliso weentombi ezilishumi, ixesha lokulibala nokunxibelelana kwalo noHabakuki noMateyu, kwakunye nengxaki yokugqibela noSeptemba 11, 2001, xa ingxoxo yesiprofeto yafikayo.

“Icandelo 1—Ukulungiselela Ukuza koKumkani

“Sekunjalo, kusekho umzuzwana nje omncinane, yaye Oza kuza uya kuza, engayi kulibala.” Hebhere 10:37.

“Ingxaki Yokugqibela

“Siphila kwixesha lesiphelo. Iimpawu zamaxesha, ezizaliseka ngokukhawuleza, zivakalisa ukuba ukuza kukaKristu kukufuphi kakhulu. Imihla esiphila kuyo inzulu yaye ibalulekile. UMoya kaThixo uyasuswa emhlabeni ngokuthe ngcembe, kodwa ngokuqinisekileyo. Izibetho nezigwebo sele ziqalisa ukuwela phezu kwabo baludelayo ubabalo lukaThixo. Iintlekele ezisemhlabeni naselwandle, imeko yoluntu engazinzanga, nezilumkiso zemfazwe, ziziziganeko ezoyikekayo. Zixela kwangaphambili iziganeko ezisondeleyo zobukhulu obungathethekiyo.

“Amaziko obubi ayawahlanganisa amandla awo yaye ayazimanyanisa. Azomeleza ukulungiselela ingxaki enkulu yokugqibela. Kungekudala kuza kwenzeka iinguqu ezinkulu kwihlabathi lethu, yaye iintshukumo zokugqibela ziya kukhawuleza.”

“Imeko yezinto ehlabathini ibonisa ukuba amaxesha eenkathazo asondele kanye phezu kwethu. Amaphepha-ndaba emihla ngemihla azele zizalathiso zongqzulwano oloyikekayo kwixesha elisondeleyo. Ubuqweqwedisi obunesibindi buhlala busenzeka rhoqo. Uqhankqalazo luqhelekile. Ubusela nokubulala kwenziwa macala onke. Abantu abaphethwe ziidemon

bathabatha ubomi bamadoda, babafazi, nabantwana abancinane. Abantu baye bathabatheka bububi, yaye zonke iintlobo zobubi ziyagqugqisa.

“Utshaba luphumelele ekugqwetheni ubulungisa nasekuzaliseni iintliziyo zabantu ngumnqweno wokuzuza ngokuzingca.

“‘Ubulungisa bumi mgama; kuba inyaniso iwile esitratweni, nobulungisa abunakho ukungena.’ Isaya 59:14. Kwiidolophu ezinkulu kukho izihlwele zabantu abaphila ebuhlwempuzekeni nasekusweleni okukhulu, phantse bengenakutya, bengenandawo yokuhlala, bengenazambatho; kanti kwezo zixeko zikwanabo abo banokungaphezu kokunqwenelwa yintliziyo, abaphila ngobunewunewu, bechitha imali yabo kwizindlu ezihonjiswe ngokutyebileyo, ekuhombiseni imizimba yabo, okanye okubi nangakumbi, ekwaneliseni iinkanuko zenyama, etywaleni, ecubeni, nakwezinye izinto ezitshabalalisa amandla engqondo, ziphazamise ingqiqo, zize zihlazise umphefumlo. Izikhalo zoluntu olilambayo zinyukela phambi koThixo, lo gama ngazo zonke iintlobo zengcinezelo nokuxhaphaza abantu beqokelela ubutyebi obukhulu ngokugqithisileyo.”

“Ngesinye isihlandlo, xa ndandikwisiXeko saseNew York, ebusuku ndabizwa ukuba ndibone izakhiwo zinyuka umgangatho phezu komnye zisiya ezulwini. Ezi zakhiwo zazibhengezwe njengengangenwa ngumlilo, yaye zazakhiwe ukuze kuzukiswe abanini bazo nabazakha. Zaqhubeka zinyuka ziphakama ngakumbi nangakumbi ezi zakhiwo, yaye kuzo kwasetyenziswa izinto ezibiza kakhulu. Abo zazizezabo ezi zakhiwo babengazibuzi bathi: ‘Singamzukisa njani na uThixo ngcono kunako konke?’ INkosi yayingekho ezingqondweni zabo.”

Ndacinga ndathi: ‘Akwaba abo batyala imali yabo ngolu hlobo babenokuyibona indlela yabo njengoko uThixo eyibona! Baqokelela izakhiwo ezibukekayo, kodwa hayi indlela obubudenge ngayo emehlweni oMlawuli wendalo iphela ukucwangcisa nokuyila kwabo. Abafundi ngawo onke amandla entliziyo nengqondo indlela abanokuzukisa ngayo uThixo. Bayilibele le nto, uxanduva lokuqala lomntu.’

“Njengoko ezi zakhiwo zide kangaka zazakhiwa, abanini bazo bavuyayo ngekratshi elinomnqweno wokuziphakamisa kuba babenemali yokuyisebenzisa ekwaneliseni isiqu sabo nasekuvuseleleni umona kubamelwane babo. Inxalenye enkulu yemali ababeyityale ngaloo ndlela yayifunyenwe ngokucudisa, ngokucinezela amahlwempu kabuhlungu. Balibala ukuba ezulwini kugcinwa ingxelo yentengiselwano nganye yeshishini; intsebenziswano nganye engekho bulungisa, isenzo ngasinye sobuqhetseba, kubhaliwe apho. Ixesha liyeza xa ngobuqhetseba babo nangokudelela kwabo abantu baya kufikelela kwinqanaba iNkosi engayi kubavumela ukuba balidlule, yaye baya kufunda ukuba kukho umda ekunyamezelweni kukaYehova.”

“Umboniso owalandelayo owadlula phambi kwam wawungowesilumkiso somlilo. Amadoda akhangela izakhiwo eziphakamileyo, ekwakusithiwa azinakubanjwa ngumlilo, aza athi: ‘Zikhuselekile ngokupheleleyo.’ Kodwa ezi zakhiwo zatshiswa zagqitywa ngokungathi zenziwe ngetela. Iinjini zokucima umlilo azikwazanga kwenza nto ukuthintela intshabalalo. Abacimi-mlilo abazange bakwazi ukuzisebenzisa iinjini.” Testimonies, volume 9, 11–13.

“Ingxoxo-mpikiswano” eyenzeka ngokuphathelele indlela yokusebenza ekuqalekeni kwexesha elimelwe nguDanilyeli isahluko sokuqala; kwangaxeshanye limelwe nguDanilyeli izahluko zokuqala ukuya kwesithathu; kwanalo limelwe yimbali eqala ngoAgasti 11, 1840; kwanalo limelwe kwimbali kaYohane isahluko sesithandathu, ngexesha lentlekele yaseGalili; kwanalo limelwe yimbali kaSeptemba 11, 2001 (de kube nguJulayi 18, 2020), ngoku iyaphindwa, ingekho ngaphakathi kobu-Adventist ngokubanzi, koko iphakathi kwamathambo afileyo awomileyo avuswayo ekudiniweni kwawo “lilizwi” elidanduluka entlango.

Siza kuqalisa ukuqwalasela indlela yokusebenza eyiyo imvula yamva, njengoko imelwe kuIsaya izahluko ezingamashumi amabini anesibhozo nezingamashumi amabini anesithoba, kwinqaku lethu elilandelayo.

Ndaza ndaliva izwi leNkosi lisithi, Ndiya kuthuma bani, ngubani na oya kusihambela? Ndaza ndathi, Nanku mna; ndithume. Yathi yona, Hamba, uthi kwaba bantu, Yivani okunene, kodwa ningaqondi; nibone okunene, kodwa ningaboni. Tyebisa intliziyo yaba bantu, wenze iindlebe zabo zibe nzima, uvale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngentliziyo yabo, baguquke, baphiliswe. Ndaza ndathi, Nkosi, koda kube nini na? Yaphendula yathi, Kude kube zizixeko zingamanxuwa, kungekho mmi kuzo, nezindlu zingabi namntu, nelizwe libe yinkangala kwaphela, INkosi ibasuse abantu ibase kude, kubekho ukushiywa okukhulu phakathi kwelizwe. Kanti ke kusaya kubakho kulo isishumi, siphinde sibuye, sisadliwe: njengomthi weteribhinti, nanjengom-oki, osisiphunzi saso siseso, xa iwisa amagqabi awo: ngokunjalo imbewu engcwele iya kuba sisiphunzi saso. Isaya 6:8–13.