

Incwadi kaDaniyeli - Inani lamashumi amahlanu anesithoba

*Ukutyhilwa Kwemfihlelo Yokugqibela Yesiprofeto: Ukuvulwa Kokugqibela
Okunesiphelo NguNgonyama Yesizwe SakwaYuda*

Jeff Pippenger
2024-01-23

Kanye nje ngaphambi kokuvalwa kwexesha lobabalo, imfihlelo yokugqibela yesiprofeto iyatyhilwa yiNgonyama yesizwe sakwaYuda, yaye ngabalumkileyo abaqondayo ukwanda kolwazi oluveliswa koko kutyhilwa. Amangqina amabini akwisiTyhilelo akhanyisa inxalenye yoko kutyhilwayo ngelo xesha.

Nanku ubulumko. Lowo unokuqonda makabalwe inani lerhamncwa; kuba linani lomntu; yaye inani lalo ngamakhulu amathandathu anamashumi amathandathu anesithandathu. ... Kwaye nantsi ingqondo enobulumko. Iintloko ezisixhenxe ziintaba ezisixhenxe, ahleli kuzo umfazi. IsiTyhilelo 13:18, 17:9.

“Amandla okugqibela aza kulwa ibandla nomthetho kaThixo, afanekiselwa lirhamncwa elineempondo ezifana nezegusha,” yi-United States. Bubukumkani besithandathu besiprofeto seBhayibhile, yaye isakhiwo sobukumkani bayo sisiso kanye eso sakhiwo (umfanekiso), njengoko kwakunjalo ngobukumkani besihlanu besiprofeto seBhayibhile. Buba bubukumkani beCawa elawula phezu koRhulumente, buze ke bunyanzelise ihlabathi lonke ukuba lamkele kanye olo lungelelwaniso. Umanyano lweCawa noRhulumente luphuhliswa ngokupheleleyo e-United States kumthetho weCawa ondelayo weCawa.

“Umfanekiso werhamncwa’ umele olo hlobo lobuProtestanti obuwiweyo oluya kuphuhliswa xa iicawa zamaProtestanti ziya kufuna uncedo lwamandla oluntu ukuze kunyanzeliswe iimfundiso zazo ezingqinelanayo. ‘Uphawu lwerhamncwa’ lusasele luchazwe.” The Great Controversy, 445.

Umfanekiso werhamncwa nophawu lwerhamncwa zizinto ezimbini ezahlukeneyo ezingumfuziselo, ukanti kusemthethweni weCawa apho umfanekiso werhamncwa ufikelela ekuphuhlisweni kwawo okupheleleyo.

“Ukumiselwa kokugcinwa kweCawa ngakwicala leecawe zamaProtestanti kukumiselwa konqulo lobupopu—lwerhamncwa. Abo bathi, beqonda amabango omthetho wesine, bakhethe ukugcina iSabatha yobuxoki endaweni yeyokwenyaniso, ngaloo nto banika imbeko kwelo gunya ekukuphela kwalo apho oko kumiselweyo khona. Kodwa kweso senzo kanye sokunyanzelisa uxanduva lwenkolo ngamandla aseburhulumenteni, iicawe zona ngokwazo ziya kwenza umfanekiso werhamncwa; ngenxa yoko ukumiselwa kokugcinwa kweCawa eUnited States kuya kuba kukumiselwa konqulo lwerhamncwa nomfanekiso walo.” The Great Controversy, 448, 449.

Ngomthetho weCawa, uMgaqo-siseko waseUnited States ubhukuqwa ngokupheleleyo, yaye isizwe siya kube sahlulelene ngokupheleleyo nobulungisa. Emva koko, siphantsi kolawulo olupheleleyo lukaSathana, iUnited States inyanzela ihlabathi ukuba lamkele kwaloo nkqubo inye yeCawa noRhulumente esandula ukusekwa eUnited States. Urhulumente wehlabathi yiZizwe eziManyeneyo, yaye iCawa yaseRoma yiCawa elawula olo lwalamano.

“Ihlabathi lizele ziziphapho, imfazwe, nokungavisisani. Kanti ke phantsi kwentloko enye—amandla opopu—abantu baya kumanyana ukuze bachasene noThixo emntwini wamangqina aKhe.” Testimonies, volume 7, 182.

Inkqubo yeBandla noRhulumente emelwe njengesimilo serhamncwa kwisiprofeto ikwangumanyano oluntlu-mbini lwegonqongqo, irhamncwa, nomprofeti wobuxoki. Ookumkani abalishumi beSityhilelo 17, abangoyintloko yesixhenxe, bamele amandla egonqongqo.

“Ookumkani nabalawuli neerhuluneli bazibeke phezu kwabo uphawu lomchasi-kristu, yaye bamelwe njengenamba eya kulwa nabangcwele—abo bayigcinayo imithetho kaThixo nabalunokholo lukaYesu.” Testimonies to Ministers, 38.

“Ookumkani abalishumi” amele iZizwe eziManyeneyo, unqulo lwazo luyimimoya, yaye unqulo lomprofeti wobuxoki bubuProtestanti obuwileyo, kanjalo unqulo lwerhamncwa bubuKatolika, obuyimimoya nje egutyungelwe kukuzibiza ngokuba bubuKristu.

“Ngommiselo onyanzelisa ukusekwa kweBupopu ngokwaphula umthetho kaThixo, isizwe sethu siya kuziqhawula ngokupheleleyo ebulungiseni. Xa ubuProtestanti buya kolula isandla sabo ngaphesheya komsantsa ukuze bubambe isandla samandla obuRoma, xa buya kuwela phezu kwenzonzobila ukuze buhlanganise izandla noMoya-buxoki, xa, phantsi kwempembelelo yale manyano kathathu, ilizwe lethu liya kuzikhanyela zonke izimiso zoMgaqo-siseko walo njengorhulumente wobuProtestanti nowoburiphabliki, lize lenze amalungiselelo okusasazwa kobuxoki neenkohliso zobupopu, ngelo xesha sinokwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.” Testimonies, volume 5, 451.

Ngomthetho weCawa iSonto umanyano oluphindwe kathathu lwedragoni, lwerhamncwa, nolomprofeti wobuxoki luyazalisekiswa. Emva koko iUnited States inyanzela ihlabathi ukuba lamkele urhulumente wehlabathi omnye weZizwe eziManyeneyo, kuba ihlabathi liphoswa engxakini enkulu ngomthetho weCawa iSonto, njengoko ubuSilamsi buzisa isigwebo phezu kweUnited States ngenxa yokunyanzeliswa kokunqulwa kwelanga. USathana emva koko uyabonakala ezenza uKristu, yaye njengoko iUnited States inyanzela ihlabathi ukuba lamkele indibaniselwano yehlabathi enye yecawa norhulumente, ikwanyanzela ihlabathi ukuba lamkele iCawa iSonto njengosuku lokuphumla. Kwa yona kanye loo nkqubo yokuvavanywa eye yenzeka eUnited States emva koko iziswa phezu kwehlabathi liphela.

“Izizwe zasemzini ziya kulandela umzekelo we-United States. Nangona yona ikhokela ekuqaleni, kanti kwa olo hlobo lobunzima buya kwehlela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

Umgaqo wokuba ukuwexuka kwesizwe kulandelwa kukutshatyalaliswa kwesizwe ufikela ilizwe ngalinye njengoko lamkela usuku lwelanga njengosuku lonqulo. Ingxaki enyukayo yileyo “yure enye” apho ookumkani abalishumi balawula kunye nopopu, “umntu wesono.” Bavumelana ukunika ubukumkani babo besixhenxe kwigunya lobupopu, kuba bakhokelwa ekubeni bakholelwe ukuba igunya lobupopu ngokokuziphatha liyimfuneko ukuze kumanyaniswe ihlabathi ngokuchasene nemfazwe enyukayo nxamnye namaSilamsi. Ngo-1798, iZizwe eziManyeneyo zazingekangeni kwimbali.

Yaye iimpondo ezilishumi ozibonileyo zingookumkani abalishumi, abangekafumani bukumkani okwangoku; kodwa bamkela igunya njengookumkani iyure enye kunye nerhamncwa. Aba banengcinga-nye, yaye baya kulinika irhamncwa amandla abo negunya labo. Aba baya kulwa neMvana, yaye iMvana iya kuboyisa; kuba iyiNkosi yeenkosi, noKumkani wookumkani; yaye abo banayo babiziwe, banyuliwe, bathembekile. ISityhilelo 17:12–14.

Njengoko kuye kwasoloko kunjalo ngokuphathelele upopu, ookumkani baya kunika igunya ukuze upopu akwazi ukuqhuba intshutshiso nxamnye nabantu bakaThixo, yaye ngookumkani abalishumi abalwa neMvana, kodwa benjenjalo ngokuyalelwa “ngumntu wesono.” “Umntu wesono” ukwanguye “umntu” ezibambelela kuye iicawa ezisixhenxe kuIsaya isahluko sesine.

Kwaye ngaloo mini abafazi abasixhenxe baya kubambelela endodeni ibe nye, besithi, Siya kudla esethu isonka, sinxibe ezethu iingubo; kuphela masibizwe ngegama lakho, ukuze kususwe ihlazo lethu. Ngaloo mini ihlumelo likaYehova liya kuba lihle, libe nozuko, nesiqhamo somhlaba siya kuba sesigqwesileyo, sincomeke kwabasindileyo bakwaSirayeli. Isaya 4:1, 2.

“Abafazi abasixhenxe” bamele ukuba upopu (indoda yesono) ulawula phezu kwawo onke amabandla omhlaba, kanye njengokuba elawula phezu kwazo zonke iintlanga. “Isingcikivo” amabandla anqwenela ukusiphapha, “sisingcikivo” sokwala ibango lokunqula ngeCawa. Abagcini beSabatha abathembekileyo baya kutshutshiswa ngenxa yokuthembeka kwabo, yaye ne-Islam iya kwala nokugcina usuku lwelanga. Isivumelwano esilungiselelwa yi-United States phakathi kopopu ne-United Nations sesokuba igunya lokuziphatha lendoda yesono lilo elifunekayo ukuze kukhokelwe ihlabathi ekwamkeleni imfazwe nxamnye ne-Islam ngenjongo yokumisela uxolo emhlabeni.

Ke kaloku, bazalwana, ngokuphathelele amaxesha nezihlandlo, aniswele nto yokuba ndinibhalele. Kuba nina ngokwenu nazi kakuhle ukuba umhla weNkosi uza njengomela ebusuku. Kuba xa besithi, Luxolo nonqabiseko; ngelo xesha intshabalalo yesiqophe iyeza phezu kwabo, njengentlungu yokubeleka emfazini okhulelweyo; yaye abayi kusinda. Ke nina, bazalwana, anikho ebumnyameni, ukuze loo mini inifikele njengomela. Nonke ningabantwana bokukhanya, ningabantwana bemini; thina asingobobusuku, singengobobumnyama. 1 Tesalonika 5:1–5.

Umyalezo othi “uxolo nokhuseleko” wesiprofeto seBhayibhile, ohlala umelwa njengomyalezo wobuxoki, unengqiqo kuphela kwixesha apho kungekho luxolo nokhuseleko. Akukho sizathu

sokuvakalisa umyalezo othi “uxolo nokhuseleko” xa uxolo nokhuseleko lukhona. UbuSilamsi bususa lonke uxolo nokhuseleko. “Intshabalalo yesiquphe” enxulunyaniswa naloo myalezo wobuxoki yintshabalalo eyandayo, kuba injengowayo “umfazi” ose “kwinimba.” Inimba yokuqala yokuzala yoYeha lwesithathu yayinguSeptemba 11, 2001.

Kwimigca yesiprofeto kaEliya nekaYohane umBhaptizi kubonakaliswa inkohliso yamandla obupopu. Xa uAhabhi wayebuyela eSamariya ukuze axelele uIzebhele ukuba uThixo kaEliya wayenguThixo oyinyaniso, kuba wayehlelise umlilo uvela ezulwini, uAhabhi ke ngoko waqonda ukuba uIzebhele wayemkhohlisile ngokubhekisele entiyweni yakhe ngoEliya. Leyo ntiyo inye nenkohliso efanayo yabonakaliswa xa uHerode wathembisa isiqingatha sobukumkani bakhe emsithweni wakhe wokuzalwa kuSalome. USalome wayeyintombi kaHerodiya, ngoko ke uHerode wayeyinamba, uHerodiya wayebubopu, yaye uSalome wayengumprofeti wobuxoki.

Kweli bali, amandla enkohliso omdaniso kaSalome asetyenziswa ukukhokelela uHerode (ookumkani abalishumi) ukuba anikele isiqingatha sobukumkani bakhe kwibandla (umfazi). Lowo mfazi (uSalome) wayephantsi kolwalathiso lukanina (ubuKatolika), yaye uHerode waqonda sekusemva kwexesha ukuba isimo sengqondo sikaHerodiya ngakuYohane sasisinjengesikaIzebhele ngakuEliya. Kuzo zombini ezi meko, abagcini beSabatha mabafe.

UbuSilamsi ngokuthe ngcembe kodwa ngesantya esikhulu bususa uxolo nokhuseleko emhlabeni, yaye ngokwenjenjalo buzisa uluntu ndawonye ukuba lumelane noBubuSilamsi. Imfazwe yoBubuSilamsi enyuka ngokukhawuleza imele impikiswano esetyenziswa ukuseka umfanekiso werhamncwa ehlabathini lonke ngemihla yokugqibela. Inkohliso eziswa phezu kwehlabathi (ookumkani abalishumi), iziswa yi-United States (uSalome), yaye ikhokelela ihlabathi ekubeni likholelwe ukuba kufuneka limanyane limelane noBubuSilamsi; kodwa bafumanisa sekudlule ixesha, ukuba elo lungiselelo laliyinkohliso nje eyayiza kusetyenziswa ukutshutshisa abagcini beSabatha. Le nkohliso iyinxalenye yesizathu esenza ookumkani abalishumi balithiye ihenyukazi, nangona phantsi koxinzelelo bavuma ukunikela ubukumkani babo besixhenxe kulo.

“Yaye iimpondo ezilishumi owazibonayo phezu kwerhamncwa, zona ziya kulithiya ihenyukazi, zilenze libe yinkangala lize; zidle inyama yalo, zize zilitshise ngomlilo. Kuba uThixo ubeke ezintliziyweni zazo ukuba zenze ukuthanda kwakhe, zivumelane, zibunikele ubukumkani bazo kurhamncwa, ade azaliseke amazwi kaThixo.” ISityhilelo 17:16, 17.

Abaxhasi behlabathi beZizwe eziManyeneyo abasosuka nje babe “ngookumkani” behlabathi, kodwa bakwamelwe njengaba “ngabarhwebi”, ngoko ke abaxhasi behlabathi baquka amagunya ezopolitiko nawezoqoqosho. Isizathu sokuba ingelosi eyazisa kuYohane umbono weSityhilelo seshumi elinesixhenxe neshumi elinesibhozo, yayikukubonisa uYohane umgwebo wehenyukazi elikhulu laseTire. Omabini la macandelo abaxhasi behlabathi alilela ukufa kobupopu.

Ngenxa yoko izibetho zakhe ziya kuza ngemini enye, ukufa, nokulila, nendlala; aze atshiswe ngokupheleleyo ngomlilo; kuba womelele uYehova uThixo omgwebayo. Kwaye ookumkani bomhlaba, abo benze uhenyuzo kunye naye baza baphila ngobunewunewu kunye naye, baya kumkhalela, bamzilele, xa bebona umsi wokutsha kwakhe, bemi mgama ngenxa yokoyika intuthumbo yakhe, besithi, Yeha, yeha, sixeko esikhulu iBhabheli, sixeko esinamandla! kuba

isigwebo sakho sifike ngeyure enye. Kwaye abarhwebi bomhlaba baya kulila, bamzilele; kuba akukho bani usathenga impahla yabo. ISityhilelo 18:8–11.

Abathengisi nookumkani bobabini bema mgama baze bakhale besithi, “Yeha, yeha.” Igama elithi “yeha” ngesiGrike liguqulelwe ngokuba “yeha” kwisahluko sesibhozo seSityhilelo.

Ndabona, ndaza ndeva isithunywa sezulu siphaphazela phakathi kwezulu, sisithi ngezwi elikhulu, Yeha, yeha, yeha, kwabemi bomhlaba ngenxa yamanye amazwi exilongo eengelosi ezintathu ezisaseza kuvuthela! ISityhilelo 8:13.

OoYeha abathathu bamele amaxilongo esihlanu, esithandathu neseixhenxe, yaye bangumfuziselo wobuSilamsi. Ookumkani, abarhwebi nabaphathi beenqanawa bonke bayakhala besithi “yeha, yeha” kathathu kwisahluko seshumi elinesibhozo.

Yaye ookumkani bomhlaba, abo bahenyuzileyo kunye naye, baza baphila ngobunewunewu kunye naye, baya kumlilela, bamlalele, bakubona umsi wokutsha kwakhe, bemi mgama ngenxa yokoyika ukubandezeleka kwakhe, besithi, Yeha, yeha, mzi mkhulu, Babiloni, mzi unamandla! kuba isigwebo sakho sifike ngeyure enye. ... Abathengisi bezi zinto, abo batyetyiswa nguye, baya kuma mgama ngenxa yokoyika ukubandezeleka kwakhe, belila, belilela, Besithi, Yeha, yeha, mzi mkhulu, owayembethe ilinen emhlophe ecikizekileyo, nemfusa, nebomvu krwe, ehonjiswe ngegolide, namatye anqabileyo, neeperile! Kuba ngeyure enye ubutyebi obungaka buphenduke into engekho. Naye wonke umphathi wenqanawa, nabo bonke abasebenza eenqanaweni, noomatiloshe, nabo bonke abarhwebayo elwandle, bema mgama, Bakhala bakuwubona umsi wokutsha kwakhe, besithi, Nguwuphi na umzi onjengalo mzi mkhulu! Baza baziphosa uthuli entloko, bakhala, belila, belilela, besithi, Yeha, yeha, mzi mkhulu, ekwatyetyiswe ngawo bonke ababeneenqanawa elwandle ngenxa yobuxabise bawo! kuba ngeyure enye uye waba yintlango. ISityhilelo 18:9-10, 15–19.

“Ilixa” ekuzalisekiswa ngalo umgwebo wobupopu, lilo “ilixa” leSityhilelo seshumi elinanye, oko kukuthi “ilixa lwenyikima enkulu,” yaye limela ixesha lomthetho weCawa eliqala ngomthetho weCawa eUnited States lize liqhubeke de uMikayeli asukume kuvale ithuba lovavanyo lwabantu. Abo baqoqosheli behlabathi ababemthiyile ihenyukazi, kodwa besavuma ukunikela ubukumkani babo kulo ilixa elinye, abaphindaphindi nje kuphela ukuthi “yeha, yeha” (alus, alus), kathathu, kodwa babuza nombuzo othi, “Sisixeko sini esifana nesi sixeko sikhulu?” Bawubuza kwaloo mbuzo nakwincwadi kaHezekile.

Baya kulivakalisa izwi labo ngokuchasene nawe, bakhale ngokukrakra, baziphosele uthuli ezintlokwini zabo, bazibhijele eluthuthwini; bazenze impandla ngokupheleleyo ngenxa yakho, bazibhinqise ngengubo erhabaxa, bakulilele ngobukrakra bentliziyo nangesijwili esikrakra. Ezizwilini zabo baya kukuphakamisela isililo, bakulilele, besithi, Sisiphi na isixeko esinjengeTire, esinjengesitshatyalalisiweyo esiphakathi kolwandle? Xa impahla yakho yaphuma elwandle, wazalisa izizwe ezininzi; wabatyebisa ookumkani bomhlaba ngobuninzi bobutyebi bakho noborhwebo bakho. Ngexesha oya kwaphulwa ngalo ziilwandle enzulwini yamanzi, urhwebo lwakho nenkampani yakho yonke ephakathi kwakho ziya kuwa. Bonke abemi beziqithi baya kumangaliswa ngawe, nookumkani babo baya koyika kakhulu, baya kuphazamiseka ebusweni babo. Abarhwebi phakathi kwezizwe baya kukufuthela; uya kuba

yinto eyoyikekayo, ungabi sabakho kwakhona naphakade. Hezekile 27:30–36.

UEzekiyeli usichaza esi sixeko njengo “Tyurus,” lowo “watshatyalaliswayo embindini wolwandle?” UIsaya, ethetha ngehenyukazi laseTire (Tyurus), ekwangulo ihenyukazi elikhulu lesiTyhilelo, eliyicawe yamaKatolika, kananjalo usichaza njengesixeko esithwesayo isithsaba.

Ngaba esi sisixeko senu esonwabileyo, esinemvelaphi yakudala yemihla yamandulo? Iinyawo zaso ngokwazo ziya kusithwala zisiye kude ukuze siphambukele khona. Ngubani na owaceba eli cebo nxamnye neTire, isixeko esithwesa izithsaba, abarhwebi baso bengabathetheli, abathengisi baso bengabahloniphekileyo bomhlaba? UYehova wemikhosi uyimisele loo nto, ukuze angcolise ukuqhayisa kwalo lonke uzuko, nokuzisa ekudelweni bonke abahloniphekileyo bomhlaba. Isaya 23:7–9.

Ubupopu “sisixeko esithweswe isithsaba,” kuba nguyeyi othi uhleli njengokumkanikazi phezu komanyano oluphindwe kathathu.

Ngokungangakanani na athe wazizukisa ngako, waza waphila ngokuzonwabisa, mnikeni intuthumbo nesijwili ngokungako; kuba uthi entliziyweni yakhe, Ndihleli ndingukumkanikazi, andingomhlolokazi, yaye andiyi kubona sijwili. ISityhilelo 18:7.

UEzekiyeli wathi umgwebo wehenyukazi uzalisekile “phakathi kolwandle,” esililweni sakhe ngoTire.

Iilizwi leNkosi lafika kum kwakhona, lisithi, Ke kaloku, nyana womntu, yenzela iTire isimbonono. ... Iinqanawa zaseTarshishe zazikuvuyela ngenxa yemarike yakho; wazaliswa, wenziwa wanobuqaqawuli obukhulu embindini wolwandle. Abagwedli bakho bakuzise emanzini amakhulu; umoya wasempumalanga ukwaphule phakathi kweelwandle. Hezekile 27:1, 2, 25, 26.

“Ngumoya wasempuma” ozisa umgwebo phezu kwehenyukazi laseTire, isixeko esithweswe isithsaba, yaye “umoya wasempuma” luphawu lwe-Islam. Imfazwe eziswa nxamnye ne-Islam ngookumkani abalishumi yiyo etshabalalisa ubupopu bemihla yokugqibela. Ukuqonda kookumkani abalishumi ukuba bakhohlisiwe nako kuvelisa uloyiko ezintliziyweni zabo.

Intle ngendawo yayo, iluvuyo lomhlaba wonke, yiNtaba yeZiyon, emacaleni asentla, isixeko soKumkani omkhulu. UThixo uyaziwa ezindlwini zayo zobukhosi njengendawo yokusabela. Kuba, yabona, ookumkani babebuthene, badlula kunye. Bayibona, baza bamangaliswa; bakhathazeka, baza bakhawuleza bemka. Uloyiko lwabafikela khona, neentlungu, njengezomfazi osebeleka. Wena uyazaphula iinqanawa zaseTarshishe ngomoya wasempumalanga. Njengoko sivile, ngokunjalo sibonile emzini kaYehova wemikhosi, emzini woThixo wethu: UThixo uya kuwumisa ngonaphakade. Selah. IiNdumiso 48:2–8.

Abo bahlali behlabathi bajonga ebukumkanini bukaThixo, njengoko bumelwe sisixeko saseYerusalem, kodwa bakhetha “eso sixeko sikhulu,” iBhabheli, ukuba sibe yintloko yabo. Xa uThixo egweba eso sixeko sikhulu, bayakhala baze balile njengoko beqonda ukuba balahlekile, kuba eso sixeko sikhulu basikhethayo siphulwe phakathi kolwandle, ngemfazwe eye yehlelwa phezu kwabo yiSilamsi (umoya wasempuma). Kwaye loo mfazwe yimfazwe enyuka

ngokwamanqanaba ngokuqhubekayo, kuba injengomfazi osezinzulwini zokubeleka.

Ubukumkani bukaThixo abaye babutshutshisa ngenxa yobupopu bumelwe kuDaniyeli isahluko sesibini, apho sixelelwa khona ukuba “ngemihla yabo aba kumkani [behlabathi lonke],” uThixo uya kumisa ubukumkani baKhe obungunaphakade.

Ngemihla yabo aba kumkani uThixo wezulu uya kumisa ubukumkani obungasoze butshatyalaliswe; yaye obo bukumkani abuyi kushiyelwa abanye abantu, koko buya kuzityumza bubuqothule bonke obu bukumkani, yaye buya kuma ngonaphakade. Daniyeli 2:44.

AmaMiller ayekholelwa ukuba ayephila “ngemihla yabo aba kumkani,” kodwa ookumkani abalishumi beSityhilelo seshumi elinesixhenxe babengekafiki embalini; enyanisweni, baqalisa nje ngoku ukubonakala. AmaMiller ayelungile, kodwa umbono wawo wawulinganiselwe. Ubukumkani bukaThixo obumiselwa ngemihla yookumkani beSityhilelo seshumi elinesixhenxe neshumi elinesibhozo, lixesha lemvula yamva.

“Ndabona ukuba zonke izinto zikhangele ngokunzulu, zolulela iingcinga zazo kwintlekele esondeleyo ephambi kwazo. Isono zikaSirayeli zimele ziye emgwebeni kwangaphambili. Sonke isono simele sivunywe engcweni, andule ke umsebenzi uqhubeke. Kufuneka kwenziwe ngoku. Intsalela ngexesha lembandezelo iya kukhala, Thixo wam, Thixo wam, undishiyeleni na?

“Imvula yasemva iyeza phezu kwabo banyulu—ngoko ke bonke baya kuyamkela njengangaphambili.

“Xa izithunywa ezine ziyekela, uKristu uya kumisa ubukumkani baKhe. Akukho namnye uya kwamkela imvula yamva ngaphandle kwabo benza konke abanako. UKristu uya kusinceda. Bonke bangaba ngaboyisi ngobabalo lukaThixo, ngegazi likaYesu. Izulu lonke linomdla kulo msebenzi. Izithunywa zinomdla.” Spalding and Magan, 3.

Ngexesha lemvula yamva, xa izithunywa zezulu zikhulula imimoya emine, ngelo xesha “ngemihla yabo aba kumkani,” uKristu umisela ubukumkani baKhe. Imvula yamva iqhubeka ngokunyuka kwenqanaba, yaza yaqalisa ukutshiza ngoSeptemba 11, 2001, xa uYeha lwesithathu lwangena embalini, kodwa ukucaphuka kweentlanga kwathintelwa ngoko nangoko. Iyaqhubeka isanda ngamandla, de kufike umthetho weCawa eUnited States, xa izisa intshabalalo yesizwe. Loo mgwebo unyukayo ke uyaqhubeka njengoko zonke ezinye iintlanga zilandela umzekelo weUnited States, zize ngenxa yoko zive ubunzima bezigwebo ezifanayo. Iyanda de kube kukuvalwa kwexesha lovavanyo. Iqhubela phambili injengomfazi osezintlungwini zokubeleka.

Siza kuqhubekeka nokuqwalasela eyesibhozo ephuma kwabasixhenxe kwinqaku elilandelayo.

“Kangangexesha abo bavumayo inyaniso besakhonza uSathana, isithunzi sakhe sesihogo siya kunqumla ukubona kwabo ngoThixo nezulu. Baya kuba njengabo balahlekelwe luthando lwabo lokuqala. Abanakuzibona iziyinyani ezingunaphakade. Oko uThixo asilungiselele kona kumelwe kuZakariya, izahluko 3 no-4, naku-4:12–14: ‘Ndaphinda ndaphendula, ndathi kuye, Yintoni na la masebe mabini omnquma athi, ngeembhobho ezimbini zegolide, akhuphe ioli

yegolide ephuma kuwo? Waza wandiphendula, wathi kum, Akwazi na ukuba ziyintoni na ezi? Ndaza ndathi, Hayi, Nkosi yam. Wathi ke yena, Aba ngabathanjiswa ababini, abemi ecaleni kweNkosi yomhlaba wonke.”

“INkosi izele zizibonelelo. Ayinasilelo sezixhobo. Kungenxa yokuswela kwethu ukholo, kobulunywana bethu bezinto zomhlaba, kwentetho yethu etshiphu, kokungakholwa kwethu, okubonakaliswa kwiincoko zethu, apho izithunzi ezimnyama ziqokelelana zisingqongile. UKristu akatyhilwa ngelizwi okanye ngesimilo njengaLowo mhle ngokupheleleyo, nowongamileyo phakathi kwamawaka alishumi. Xa umphefumlo wanelisekile kukuziphakamisa ukuya ebufazini, uMoya weNkosi unokumenzela kancinane. Umbono wethu omfutshane ubona isithunzi, kodwa awunako ukubona uzuko olungaphaya kwaso. Izingelosi zibambe imimoya yomine, emelwe njengehashe elinomsindo elifuna ukuqhawuka lize ligaleleke phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emngceleni welo hlabathi lukanaphakade? Ngaba siya kuba sisidenge, sibande, kwaye sifile? Owu, akwaba besinokuba noMoya nomphefumlo kaThixo emabandleni ethu uphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo, baphile. Kufuneka sibone ukuba indlela imxinwa, nesango lixinene. Kodwa njengoko sidlula esangweni elixinene, ububanzi balo abunamda.” Manuscript Releases, volume 20, 217.