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Ukutyhilwa Kobuprofeti: Ukuqonda Ukuphoxeka kukaJulayi 18, 2020 kunye noMyalezo weSikhalo Sasezinzulwini Zobusuku Otyhilwayo kwiMihla Yokugqibela

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Ngomhla we-18 kuJulayi, 2020, kwafika ukudumala kokuqala kwentshukumo kaThixo yokuhlaziya kwemihla yokugqibela. Oko kwaphawula umqondiso wendlela kwimbali yoYeha lwesithathu, eyimbali yemvula yangasemva, kwanembimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Leyo mbali imelwe yiyo yonke intshukumo yohlaziyo kwimbali engcwele, yaza yamelwa ngokukodwa yimbali yentshukumo yamaMillerite, yaza yabonakaliswa ngumzekeliso weentombi ezilishumi, yaye imela imbali yesiprofeto eyachongwa ngumprofeti ngamnye.

Umhla we-18 kaJulayi, 2020, umele ukudana kokuqala kwentshukumo, yaye ngenxa yoko uphawula ukufika kwexesha lokulibazisa emzekelisweni weentombi ezilishumi nakuHabakuki. Kwimbali yamaMillerite, kwa obo bungqina babakhokelela kwisibhengezo sabo esasingalunganga babonakala buchaza umhla oyinyaniso. Ixesha lokulibazisa emzekelisweni weentombi ezilishumi lathi ngoko labonakala liliyinyaniso yangoku, yaye elo xesha lokulibazisa laliyilo kanye elo xesha lokulibazisa kuHabakuki isibini. Umzekeliso weentombi ezilishumi uyaphindwa kanye ngoonobumba bawo, yaye loo nyaniso ichaza ukuba kuphela ngabo babebandakanyekile kolu dalo badana abangabaviwa bokuba ziintombi ezilumkileyo okanye ezizizidenge.

Umzimba omkhulu wobu-Adventism baseLawodike wavavanywa ngokufika koYeha lwesithathu ngomhla we-11 kuSeptemba 2001, yaye xa uqikelelo olungaphumelelanga lomhla we-18 kuJulayi 2020 lwadlulayo, ubu-Adventism baseLawodike bashiywa ngasemva ukuba bukhukuliseke ngokungenanjongo bubuyele eRoma, kanye njengoko kwaba njalo kumaProtestanti kwimbali yobuMillerite.

Abalandeli bakaMiller abazange bachonge ixesha lokulibaziseka kuphela njengokuzaliseka komzekeliso weentombi ezilishumi, kodwa babona nokuba kuHabakuki umyalelo wokulinda umbono, nangona wawulibazisa, wawungulo kanye umqondiso wesiprofeto ofanayo. UHabakuki ke ngoko uyaqinisekisa ukuba umbono owawuboniswe ngempazamo nowawubangele ukuphoxeka kokuqala, ngulo mbono owawuya “kuthetha” ekupheleni.

Kuba umbono uselelixesha elimisiweyo, kodwa ekupheleni uya kuthetha, ungaluxoki; nokuba uyalibazisa, ulindele; ngokuba uya kuza ngenene, akayi kulibazisa. Habhakuki 2:3.

Umyalezo owavelisa ukudana kokuqala wawunguloo myalezo mnye owawuza kuqondwa njengozalisekiswa kwixesha elikufuphi, kodwa wawungumyalezo owawusasekelwe kwiingxoxo

zangaphambili zesiprofeto ezazisetyenziswe kwisibhengezo sokuqala esasiliphutha.

Kwimbali yamaMillerite abantu bomnqophiso wangaphambili bavavanywa kuqala, emva koko abantu bomnqophiso omtsha bavavanywa. Uvavanyo lwaqala kumaProtestanti xa ingelosi yokuqala yesiTyhilelo seshumi nangelosi yokuqala yesiTyhilelo seshumi elinesine (kuba zingelosi enye), yehla ngoAgasti 11, 1840. Uvavanyo lwabo lwagqitywa kukudaniswa kokuqala nokufika kwengelosi yesibini yesiTyhilelo seshumi elinesine.

Kwimbali yamaMillerite uvavanyo lwamaMillerite lwaqala ngokufika kwengelosi yesibini ekudanisekeni kokuqala, lwaza lwaphela ngokufika koMkhalo Waphakathi Kobusuku, awubonisa uDade White njengentlaninge yeengelosi ezimanyanisa nengelosi yesibini. Phantsi kwamandla kaMoya oyiNgcwele, amaMillerite awawuqondayo aza awamkela umyalezo woMkhalo Waphakathi Kobusuku, andula ukwahlulwa kumaMillerite angawuqondanga umyalezo owawusiwa phezu kwawo macala onke. Ngo-Oktobha 22, 1844, ingelosi yesithathu yafika, nombono owawulibazisekile watsho.

Kwimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka, abantu bomnqophiso wangaphambili bavavanywa kuqala, baza emva koko abantu bomnqophiso omtsha. Uvavanyo lwaqala kwi-Adventism yaseLawodike xa ilizwi lokuqala lengelosi yesiTyhilelo seshumi elinesibhozo nelingelosi yesithathu yesiTyhilelo seshumi elinesine (kuba zingelosi enye), lehla ngomhla we-11 kuSeptemba, 2001. Uvavanyo lwabo lwaphela ngokudaniswa komhla we-18 kuJulayi, 2020.

Kwintshukumo yengelosi yesithathu, uvavanyo lwamawaka alikhulu anamashumi amane anesine lwaqala ngokufika kokuphoxeka kokuqala, yaye luya kugqitywa ngokufika kwesigidimi seSikhalo Sasezinzulwini Zobusuku. Phantsi kwamandla oMoya oyiNgcwele abo ngoku baqondayo baze basamkele isigidimi seSikhalo Sasezinzulwini Zobusuku, baya kwandula ukwahlulwa kwizidenge nakwabakhohlakeleyo abangazange baqonde isigidimi esineenkalo ezininzi ngoku esiwelela macala onke okubangqongileyo.

Ngomthetho weCawe ozayo kungekudala, “ilizwi” lesibini lengelosi yesiTyhilelo seshumi elinesibhozo liyathetha, elo likwangumbono “owalibazisayo” ukuthetha. Likwamela nesigidimi sengwelezana yesithathu “esidumba” sibe sisikhalo esikhulu.

Isikhalo Sasezinzulwini zobusuku simelwe njengeengelosi ezininzi ezimanyana nengelosi yangaphambili. Isigidimi seSikhalo Sasezinzulwini zobusuku sinezinto ezininzi ezinegalelo kuso sonke isigidimi, yaye iingelosi ziyimifuziselo yezigidimi. Kwimbali yamaMillerite uvulindlela owachongwa njengokhokelayo ekuziseni kunye isigidimi seSikhalo Sasezinzulwini zobusuku esiyinyaniso yayinguSamuel S. Snow. Kule mbali kubhalwe kakuhle ukuba ukuqonda kukaSnow ngesigidimi seSikhalo Sasezinzulwini zobusuku kwakhula kwisithuba sexesha.

Loo mbali iyaphindwa ngokuthe ngqo, yaye umyalezo woMemezo wokugqibela waMaphakathi Kwezinzulwini zobusuku ubuphuhliswa esidlangalaleni ukususela ekupheleni kukaJulayi, 2023. Asingomyalezo wamaSilamsi nje kuphela, koko uquka nomyalezo wokutywinwa kwekhulu elinamashumi amane anesine amawaka. Uquka isityhilelo sokuba iimpondo ezimbini zerhamncwa

lomhlaba, zombini zidlula “ekufeni nasekuvukeni”, njengoko zifana nomfanekiso werhamncwa, othi kwakwimbali enye azalisekise iqhina lesiprofeto elithi “owesibhozo ungowabasixhenxe”. Uquka izityhilelo ezinxulumene “nembali efihlakeleyo” yeendudumo ezisixhenxe, yaye uzalisekisa iqhina lesiprofeto “Ielitye” elalaliwe laba “yintloko yekona”, njengoko “amaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu etyhilwa ukuba angumsonto oluka zonke iinyaniso zembali kaMiller ndawonye, kunye neenyanyiso ezatyhilwayo ngexesha lesiphelo ngo-1989. Umbhali weNdumiso ukuthetha ngolu hlobo:

Iitye abalaxhi balikhabayo liye laba yintloko yembombo. Oku kwenziwe nguYehova; kuyamangalisa emehlweni ethu. Lo ngumhla awenzileyo uYehova; siya kuvuya, sibe nemihlali kuwo. IiNdumiso 118:22–24.

“Iitye”, elaliyilitye lokuqala “elinqabileyo” awafumanayo uWilliam Miller (kwaye amatye anqabileyo ngamatye), “lusuku alwenzileyo uYehova.” Kuye kwaboniswa kumanqaku angaphambili ukuba ulwakhiwo, namazwi omyalelo weSabatha, ayafana nqwa nolwakhiwo lomjikelo ongwele wesixhenxe, njengoko ubekwe kwiLevitikus isahluko samashumi amabini anesihlanu. Ukuphumla ngomhla wesixhenxe kwakungumfuziselo womhlaba uphumla ngomnyaka wesixhenxe, yaye xa le miyalelo mibini iqwalaselwa ngale ndlela, inika ubungqina bokuba usuku lumela umnyaka esiprofetweni seBhayibhile.

Kwabonisa kananjalo ukuba ukuqonda okwabhengezwa nguMiller ngokuphathelele ukucaphuka kukaThixo “izihlandlo ezisixhenxe,” kuLevitikus amashumi amabini anesithandathu, kumelwe “lusuku”, kuba iNkosi yenza umjikelo ongwele weminyaka esixhenxe, kanye njengoko Yadala amazulu nomhlaba ngeentsuku ezintandathu, yaza yaphumla ngowesixhenxe.

Xa uYesu wayewugqiba umzekeliso wesidiliya, wababuza umbuzo abafarisi.

Xa ke ngoko ebuya umnini wesidiliya, wobenza ntoni na abo balimi? Bathi kuye, Wobatshabalalisa kakubi abantu bangendawo, asiqeshise isidiliya sakhe kwabanye abalimi, abaya kumnika iziqhamo ngexesha lazo. UYesu wathi kubo, Anizange na nifunde ezibhalweni ukuthi, Iitye abalalayo abalakhayo, lona elo, lenziwe intloko yembombo; oku kwenziwe yiNkosi, yaye kuyamangalisa emehlweni ethu? Ngenxa yoko ndithi kuni, Ubukumkani bukaThixo buya kususwa kuni, bunikwe uhlanga oluvelisa iziqhamo zabo. Ke lowo uthe wawa phezu kweli litye uya kwaphuka; ke lowo lithe lawa phezu kwakhe, liya kumchola abe luthuli. Ke kaloku bakuva ababingeleli abakhulu nabaFarisi imizekeliso yakhe, baqonda ukuba uthetha ngabo. Mateyu 21:40–45.

Umzekeliso wesidiliya ngumzekeliso wabantu ababekade bengabanyuliweyo abagqithwayo, nobukumkani bunikelwa kubantu abatsha abanyuliweyo. “Iitye” elalilahliweyo ngokukaYesu, lilo “iitye” elisindisayo okanye elitshabalalisayo, ngokwendlela elamkelwa ngayo. “Iitye” elo kufuneka libe yinyaniso eseBhayibhileni ngaphakathi komxholo owasetyenziswa nguYesu, kuba linamandla okuvelisa isiqhamo sobulungisa, yaye ubulungisa bukaKristu buveliswa kuphela emadodeni nakubafazi xa besamkela iLizwi lakhe lenyaniso.

Bangwalise ngenyaniso yakho; ilizwi lakho liyinyaniso. Yohane 17:17.

“Ilitye” yimfundiso eyamkelwayo okanye eyaliwayo, yaye uYesu uliLizwi, yaye encwadini yeZeno, uPetros uchaza “ilitye” njengoKristu.

Makwazeke kuni nonke, nakubo bonke abantu bakwaSirayeli, ukuba ngegama likaYesu Kristu waseNazarete, enambethelelayo nina emnqamlezweni, awamvuso uThixo kwabafileyo, kungaye lo mntu umi phambi kwenu ephilile. Nguye ilitye nina bakhi enalidelayo, elo sele laba yintloko yembombo. Kanjalo akukho lusindiso komnye; kuba akukho limbi igama phantsi kwezulu elinikiweyo phakathi kwabantu, esimele ukusindiswa ngalo. IZeno 4:10–12.

Kwaye ke kweyokuQala kaPetros, uyithatha imfuziselo “yelitye” ayiqhubele nangakumbi, kodwa ayigcine kwakwalo mxholo wokudlula kwabantu bomnqophiso bangaphambili nokunyulwa kwabantu abatsha abanyuliweyo, abathi, njengoko esitsho, “ngaphambili babengabantu, kodwa ngoku bangabantu bakaThixo; ababengafumananga inceba, kodwa ngoku bayifumene inceba.”

Nisondela kuye, njengakwilitye eliphilayo, elaliwe okunene ngabantu, kodwa elinyuliweyo nguThixo, lixabisekile, nani ngokwenu, njengamatye aphilayo, nakhiwa nibe yindlu yokomoya, ububingeleli obungwele, ukuba ninikele imibingelelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu. Ngenxa yoko kanjalo kuqulethwe esiBhalweni ukuthi, Yabonani, ndibeka eZiyon ilitye lembombo eliyintloko, elinyuliweyo, elixabisekileyo; yaye lowo ukholwayo kuye akayi kudaniswa. Ngako oko kuni nina bakholwayo ulixabiso; kodwa kwabangathobeliyo, ilitye abalalayo abakhi, elo lona lenziwa intloko yembombo, Nelitye lesikhubekiso, neliwa lokukhubekisa, kwabo bakhubeka elizwini, bengathobeli: ekwabo nabo bamiselwa. 1 Petros 2:4–8.

UPetros uthi ngabantu ababengabanyuliweyo ngaphambili, “kwabo bangathobeliyo, ilitye abalilahla abakhi, lona elo lenziwe intloko yekona, Likwalitye lesikhubekiso, neliwawa lesikhubekiso, kwabo bakhubeka elizwini, bengathobeliyo; abamiselwayo nakoko.”

UYesu umelwe ngumfuziselo ngamnye ongcwele wesiseko.

Ngokuba akukho namnye umntu onokubeka esinye isiseko ngaphandle kweso sele sibekiwe, esinguYesu Kristu. 1 Korinte 3:11.

Isiseko awakha phezu kwaso amaMillerite laliLiwa lamaPhakade (iLitye).

“Isilumkiso sifikile: Akukho nto emele ukuvunyelwa ukuba ingene eya kuphazamisa isiseko sokholo ebesakha phezu kwaso kususela oko kwafika umyalezo ngowe-1842, 1843, nango-1844. Ndandikho kulo myalezo, yaye kususela ngoko bendihleli ndimi phambi kwehlabathi, ndithembekile ekukhanyeni uThixo asinike kona. Asicebi ukususa iinyawo zethu eqongeni ezabekwa kulo njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onyanisekileyo, sifuna ukukhanya. Nicinga ukuba ndinganikezela ukukhanya uThixo andinike kona? Kuya kuba njengeLiwa lamaPhakade. Bekundikhokela kususela oko kwanikwayo.”
Review and Herald, Epreli 14, 1903.

Ilinye yokuqala uMiller awayifumanayo, eyaba yinxalenye yesiseko sobuMillerite, esinjengeLiwa lamaXesha, yayikukuba “amaxesha asixhenxe” akwaLevitikus amashumi amabini anesithandathu; yaye la “maxesha asixhenxe” ayeyinyaniso yokuqala esisiseko eyabekwa ecaleni ngabo vulindlela

bobuMillerite ababesandul' ukwakha isiseko sobuMillerite. Yayingabakhi kanye ababeza kulilahla ilitye lesiseko. Elo "litye," elimfuzisela uKristu, likwanguloo mini iNkosi eyayenzayo; kuba Yenza usuku lwesixhenxe lwaba lusuku lokuphumla, nomnyaka wesixhenxe waba ngumnyaka wokuba ilizwe liphumle. Ngowe-1863, ilitye lesiseko laliwa, kodwa limelwe kukwenziwa "intloko yekona" nalo "ilitye lokukhubekisa" kwabangathobeliyo.

Umyalezo wobuSilamsi weshe lesithathu ngumxholo wentshukumo yohlaziyo yamakhulu alikhulu anamashumi amane anesine amawaka, yaye inkqubo yovavanyo yaqalisa xa ingelosi yeSityhilelo ishumi elinesibhozo yehla, njengoko izakhiwo ezikhulu zeSixeko saseNew York zawiswa ngoSeptemba 11, 2001. Ubu-Adventist bathula ngokuphathelele ekuchongweni kwesiprofeto okokuba uSeptemba 11, 2001, yayikukufika "kwemini yomoya wasempuma." NgoJulayi 18, 2020, bashiywa ngasemva xa amangqina amabini eSityhilelo isahluko seshumi elinanye abulawa ezitratweni zelo sixeko likhulu. Uvavanyo lobu-Adventist lwaluphelile, yaye uvavanyo lwabo babebanga ukuba bawuqonda umyalezo wobuSilamsi lwalusele luqhuba.

Emva kokuba elele efile ezitratweni kwada kwasekupheleni kukaJulayi, 2023, amathambo omileyo afileyo avuswa ngoko ngumyalezo wokuqala kaHezekile. Umyalezo wesibini kaHezekile ngumyalezo wemimoya emine yobuSilamsi yeshwangusha lesithathu, omele ukutyhilwa ngokuthe ngcembe komyalezo weSikhalo saphakathi kobusuku, ongumbono owalibazisayo, nongumxholo walo lonke ixesha lale ntshukumo. Iinyaniso ezahlukeneyo zaza ke zatyhilwa, kuba umyalezo weSikhalo saphakathi kobusuku umele umyalezo onezinto ezininzi. Inyaniso yokuqala eyajongana namathambo omileyo afileyo yayiyeyona nyaniso yokuqala yaliwa bu-Adventism yaseLawodike, yaye imele inyaniso ephawula inguquko yaseLawodike isiya eFiladelfiya.

Inyaniso ngumyalezo wokutywina, yaye ngoko ke kufuneka uzinze kuthi kokubini ngokwasengqondweni nangokomoya. Akwanelanga ukuqonda ukuba ixesha awathi amangqina amabini afela ngalo esitratweni lingumqondiso wokuchithachithwa kwe-"seven times," koko kufuna nokwamkelwa kwenyaniso ngamava.

Amatye anqabileyo kaMiller, amele iinyaniso ezatyhilwayo ngexesha lokuphela ngo-1798, aba luvavanyo kwiintombi zeentsuku zokugqibela. Amava okuzinza enyanisweni "ngokomoya" amelwe lilitye lokuqala elinqabileyo likaMiller, kwaye ukuzinza enyanisweni "ngengqiqo" kumelwa sisigidimi se-Islam seshwangusha sesithathu. Ubizo lwenguquko nokuvuma, olumelwe "ngamaxesha asixhenxe," luchaza umsebenzi owenziwa ngokudibana noKristu eNdaweni eNgcwele Kakhulu, yaye lumelwe ngumbono we-"mareh".

Ukuqonda "kobukrelekrele" i-Islam yoYeha lwesithathu kumelwe ngumbono we-"chazon," yaye zombini ezi zinto ziyafuneka kwabo baya kutywinwa. Ngo-1863, ubu-Adventist baseLawodikea bakhetha ukuphinda bakhe iYeriko, baza bawushiya umsebenzi wabo wokubuyisela iYerusalem. IYeriko luphawu lwentabalala, njengoko kukwanjalo kumelwe bubumfama baseLawodikea.

"Enye yezona nqaba zinamandla elizweni—umzi omkhulu nowayityebile waseYeriko—yayilele kanye phambi kwabo, kodwa ikumgama omncinane ukusuka enkampini yabo eGilgali. Emdeni wethafa elichumileyo, elalizele ziziveliso ezityebileyo nezininzi zemimandla eshushu, iibhotwe zalo neetempile zalo, eziyindawo yobunewunewu

nobungendawo, lo mzi unekratshi, emva kweendonga zawo ezinkulu zokuzikhusela, wawunikela umngeni kuThixo kaSirayeli. IYeriko yayiyeyona ndawo iphambili yonqulo-zithixo, inikelwe ngokukodwa kuAshtaroti, uthixokazi wenyanga. Apha kwakuhlanganisene konke oko kwakukubi kakhulu nokuthob' isidima kakhulu kunqulo lwamaKanan. Abantu bakwaSirayeli, ababesacingweni zabo iziphumo ezoyikekayo zesono sabo eBhete-pehore, babenokuwukhangela lo mzi wobuhedeni kuphela benesikizi noloyiko.” Patriarchs and Prophets, 487.

“Ilitye” abakhi abalalayo ngalo ngowe-1863, xa babesakha kwakhona iYeriko, yaba “ngamaxesha asixhenxe” awayeza kuthi ngemihla yokugqibela abe yinyaniso (igugu), ethi ibe “yintloko yekona”, kuba yinyaniso edibanisa kunye ukuqala kobu-Adventist kwintshukumo yamaMillerite, nesiphelo sobu-Adventist kwintshukumo yabaliwaka elinamakhulu amane anamashumi amane anesine. Elo gugu, elingu “ngamaxesha asixhenxe,” likwangulo “mhla awawenzayo uYehova”, yaye nguKristu ngokwakhe, kuba Yena uliLizwi, yaye Yena “uyiNyaniso.” Umba wobuSilamsi ngumxholo ovelisa ukucocwa kwabantu abakhethiweyo bakudala nabatsha, yaye olo cocwa luphindwe kabini lwaqala ngoSeptemba 11, 2001, owawungu “mhla womoya wasempumalanga”. Ngaloo mini abalindi babefanele ukucula kanye loo ngoma wayiculayo uKristu, xa wayevakalisa umzekeliso wesidiliya. Abaliwaka elinamakhulu amane anamashumi amane anesine bacula ingoma kaMoses (“ngamaxesha asixhenxe”), nengoma yeMvana.

Ndabona ngathi lulwandle lweglasi oluxutywe nomlilo; nabo abo babefumene uloyiso phezu kwerhamncwa, naphezu komfanekiselo walo, naphezu kophawu lwalo, naphezu kwenani legama lalo, bemi phezu kolwandle lweglasi, bephethe iihadi zikaThixo. Kwaye bahlabelela ingoma kaMoses umkhonzi kaThixo, nengoma yeMvana, besithi, Mikhulu ziyamangalisa imisebenzi yakho, Nkosi Thixo Somandla; zinobulungisa zinenyaniso iindlela zakho, wena Kumkani wabangcwele. ISityhilelo 15:2, 3.

“IMvana” nguKristu owaxhelwayo, yaye waxhelwa phakathi kweentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini, ngaloo ndlela edibanisa umbingelelo wobomi baKhe negazi laKhe (apho waqinisekisa khona umnqophiso), kunye “nengxabano yomnqophiso waKhe” kaMoses, kuLevitikus amashumi amabini anesithandathu. Ingoma kaMoses neyeMvana yingoma ye-chazon yembali yesiprofeto, yaye iyingoma ye-mareh “yokucela” kwaKhe. Yiyingoma yokuqonda kwengqondo nokwasemoyeni njengoko kubonakaliswa yimibono emibini kaDaniyeli isahluko sesibhozo. Yiyingoma yabantu bomnqophiso abagwetywayo baze badlulwe, ngoxa kukhethwa abantu abatsha abanyuliweyo. Inkqubo yokukhetha, yaye ngenxa yoko nengoma, yaqala ngomhla we-11 kuSeptemba, 2001.

Abaya kuYakobi uya kubamilisela iingcambu; amaSirayeli aya kutyatyamba, ahlume, azalise ubuso behlabathi ngesiqhamo. Umxabele na na njengoko wabaxabela abo babemxabela? okanye ubulewe na ngokokuxhelwa kwabo baxhelwe nguye? Ngokomlinganiselo, ekuphumeni kwayo, uya kubambana nayo ematyaleni; uwunqanda umoya wakhe onamandla ngemini yomoya wasempumalanga. Ngenxa yoko ke ubugwenxa bukaYakobi buya kuhlanjululwa; kwaye sonke isiqhamo soku kususa isono sakhe sesi: xa esenza onke amatye esibingelelo abe njengamatye etshokhwe acandwe acoliwe, ooAshera nemifanekiso eqingqiweyo abayi kuma. Kanti ke umzi onqatyisiweyo uya kuba yinkangala, nendawo yokuhlala ishiywe, ishiywe

njengentlango; apho ithole liya kudla khona, apho liya kulala khona, liqothe amasebe awo. Xa amasebe awo ebunile, aya kwaphulwa; abafazi baya kufika, bawavuthise ngomlilo; kuba ngabantu abangenakuqonda; ngenxa yoko lowo wabenzayo akayi kuba nanceba kubo, nalowo wababumbayo akayi kubabala. Kwaye kuya kuthi ngaloo mini, uYehova uya kubhula kususela emjelweni womlambo kuse emlanjeni waseYiputa, nani niya kuhlanganiswa ngabanye ngabanye, nina bantwana bakaSirayeli. Kwaye kuya kuthi ngaloo mini, ixilongo elikhulu liya kuvuthelwa, baze beze abo babesele bekufuphi nokutshabalala ezweni laseAsiriya, nabagxothiweyo ezweni laseYiputa, bakhonze uYehova entabeni engcwele eYerusalem. Isaya 27:6–13.

Xa ziqondwa ngokuchanekileyo ezi ndima zibonisa umhla we-11 kuSeptemba, 2001, kude kube ngumthetho weCawa oza kufika kungekudala. Indima yesithandathu ichaza yonke imbali, ngokuchaza ukuqala kwesityalo esintshula iingcambu, size siqhakaze sivelise amahlumelo, size ekugqibeleni sizalise ihlabathi ngeziqhamo. Iziqhamo ezizalisa ihlabathi zikwenza oko ngexesha “leyure,” eliyinxaki yomthetho weCawa. Ngelo xesha uKristu esaqokelela iziqhamo zakhe esibayeni sakhe, ukwazisa nomgwebo phezu kweBhabhiloni. Umgwebo owenzekayo ngexesha ihlabathi lizaliswa ngeziqhamo ubonakaliswa kwindima yesixhenxe, xa kubuzwa imibuzo emibini, “Umxabele na, njengokuba wabaxabela abo babemxabela? okanye ubulewe na ngokokubulawa kwabo babuleweyo nguye?”

Emva koko kwivesi yesibhozo, ukutshizwa kwemvula yasemva kubonakaliswa ngentetho ethi, “Ngomlinganiselo.” Okubangela ukuba izityalo zihlume yimvula, yaye xa kuqatshelwa ukuqala kwemvula yasemva, kuqatshelwa njengokuqalisa “ngomlinganiselo, xa ihluma.” Xa imvula yasemva iqala, ithululwa “ngomlinganiselo”, kuba ayithululwa ngaphandle komlinganiselo ukuba isivuno singumxube wenyaniso nobuxoki.

“Wonke umphefumlo oguqulwe ngokwenene uya kuba nomnqweno onzulu kakhulu wokuzisa abanye baphume ebunyamani bempazamo baye ekukhanyeni okumangalisayo kobulungisa bukaYesu Kristu. Ukuthululwa okukhulu koMoya kaThixo, okukhanyisa umhlaba wonke ngozuko lwakhe, akuyi kuza de sibe nabantu abakhanyiselweyo, abathi ngokwamava bazi ukuba kuthetha ukuthini ukuba ngabasebenzi kunye noThixo. Xa sinikela ngokupheleleyo, ngentliziyo epheleleyo, enkonzweni kaKristu, uThixo uya kuyivuma loo nto ngokuthululwa koMoya wakhe ngaphandle komlinganiselo; kodwa oku akuyi kwenzeka ngoxa elona candelo likhulu lebandla lingengabo abasebenzi kunye noThixo. UThixo akanakuwuthulula uMoya wakhe xa ukuzingca nokuzonwabisa kwesiqu kubonakala ngokucacileyo kangaka; xa kulawula umoya othi, ukuba ubunokufakwa ngamazwi, ubunokuvakalisa loo mpendulo kaKayin,—‘Ndingumgcini womntakwethu na?’ Ukuba inyaniso yale mihla, ukuba imiqondiso esanda macala onke, engqina ukuba isiphelo sezinto zonke sisondele, ayonelanga ukuvusa amandla aleleyo abo bathi bayayazi inyaniso, ngoko ubumnyama obulingana nokukhanya obubukhanya buya kubafikela aba miphefumlo. Akukho nankangeleko yesizathu sokuxoleleka kokungakhathali kwabo abaya kukwazi ukusisa phambi koThixo ngomhla omkhulu wokubalwa wokugqibela. Akuyi kubakho sizathu sakunikela sokuba kutheni bengaphilanga, bengahambanga, bengasebenzanga ekukhanyeni kwenyaniso engcwele yelizwi likaThixo, baze ngaloo ndlela baveze kwihlabathi elimnyama ngenxa yesono, ngehambo yabo, uvelwano

Iwabo, nenzondelelo yabo, ukuba amandla nobunyani bevangeli babungenakuphikiswa.”
Review and Herald, Julayi 21, 1896.

USisi White uchonga esi sicutshulwa njengelo xesha xa isithunywa seSityhilelo sehla, kuba uthi, “ukuthululwa okukhulu koMoya kaThixo, okukhanyisela umhlaba wonke ngozuko lwakhe.” Kwenye indawo esele siyicaphule kaninzi kula manqaku, wachaza ukuba xa “izakhiwo ezikhulu zaseNew York” “zibhukuqwa,” “ISityhilelo isahluko seshumi elinesibhozo, iindima zokuqala ukuya kwesesithathu ziya kuzaliseka.”

Siya kuqhubeka nale micamango kwinqaku elilandelayo.

Ngoku ndiya kuvuma ingoma ngomthandi wam, ingoma yomthandi wam engomyezo wakhe weediliya. Umthandi wam wayenomyezo weediliya endulini enochume olukhulu; waza wawubiyela, wawususa amatye kuwo, wawutyala ngowona mdiliya ukhethiweyo, wakha inqaba phakathi kwawo, wenza nesixovulelo se wayini kuwo; walinda ukuba uvelise iidiliya, kodwa wavelisa iidiliya zasendle. Ke ngoku, nina bemi baseYerusalem, nani madoda akwaYuda, ndiyanicela, gwebani phakathi kwam nomyezo wam weediliya. Yintoni ebinokwenziwa ngakumbi kumyezo wam weediliya endingayenzanga kuwo? Kungani na, xa ndandilindele ukuba uvelise iidiliya, uvelise iidiliya zasendle? Ke kaloku yizani; ndiya kunixelela oko ndiya kukwenza kumyezo wam weediliya: ndiya kususa uthango lwawo, uze udliwe; ndiya kudiliza udonga lwawo, uze unyathelwe phantsi; ndiya kuwushiya ube yinkangala; awuyi kuthenwa, awuyi kugrunjwa; koko kuya kuvela kuwo ameva nameva anameva; ndiya kuyiyalela nama fu ukuba anganisi mvula kuwo. Kuba umyezo weediliya kaYehova wemikhosi uyindlu kaSirayeli, namadoda akwaYuda asisityalo sakhe esikholisayo; walindela umgwebo, nanko ke ingcinezelo; ubulungisa, nanko ke isikhalo. Isaya 5:1–7.