

Incwadi kaDaniyeli - Inombolo Yamashumi Asibhozo Anesihlanu

*Ukutyhila Uhambo Lwesiprofeto: Unxulumano Olungcwele Lweziganeko
Ezibalulekileyo Zembali*

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2024-02-18

Kwiminyaka elikhulu elinamashumi amabini anesithandathu emva kovukelo luka-1863, ngonyaka ka-1989 iindinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye zatyhilwa. Ulwazi olwaqala ukutyhilwa ngaloo nyaka yayikukwazi imigca yohlaziyo yembali engcwele, nokutyhileka kokuba yonke yayihambelana enye nanye. Emva koko ngowe-1992, ukukhanya kweendinyana ezintandathu zokugqibela kwaqalisa ukutyhileka. Iintshumayelo zokuqala zikawonke-wonke zezi nyaniso zaba ngowe-1994, yaye umxholo wazo wawungumigca yohlaziyo. Ngowe-1996, kwapapashwa imagazini enesihloko esithi *The Time of the End*, eyachonga iindinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye.

Ngo-1996 kwakungunyaka awamiselwa ngokusesikweni ngawo umyalezo, nto leyo eluphawu lomendo oluhambelana nokumiselwa ngokusesikweni komyalezo kaWilliam Miller ngo-1831. Umyalezo kaMiller wawusisibhengezo sokuvulwa komgwebo, yaye iivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye zazingumaziso lokuvalwa komgwebo. Umxholo womyalezo kaMiller wawulixesha lesiprofeto njengoko lityhilwe eBhayibhileni. Umxholo weevesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye wawuyiRoma yale mihla (ukumkani wasentla wobuxoki). Indlela yokusebenza eyatyhilelwa uMiller yayiyiMithetho yakhe eli-14 yokuTolikwa kweSiprofeto. Indlela yokusebenza eyatyhilwa ngo-1989 yayikukuba “umgca phezu komgca” kweentshukumo zohlaziyo.

Umsebenzi kaMiller waquka ukusekwa kweLizwi likaThixo njengelinegunya, ngokuchaseneyo nezithethe namasiko opopu awayesebenza ehlabathini iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu. Ngenxa yesi sizathu, umyalezo kaMiller wapapashwa okokuqala ngowe-1831 (ngaloo ndlela kusenziwa ngokusesikweni umyalezo kaMiller), kanye iminyaka engamakhulu amabini anamashumi amabini emva kokuveliswa kweBhayibhile kaKing James. Umsebenzi weFuture for America wawukuluchonga indima yeUnited States ekuphiliseni inxeba elibulalayo lobupopu kumthetho weCawa oza kufika kungekudala. Ngenxa yesi sizathu, imagazini ethi *The Time of the End* yapapashwa ngowe-1996 (ngaloo ndlela kusenziwa ngokusesikweni umyalezo), kanye iminyaka engamakhulu amabini anamashumi amabini emva kokuqalisa kweUnited States ngowe-1776.

Ukuqondwa kweminyaka engamakhulu amabini anamashumi amabini eyadibanisa umxholo wentshukumo nganye yohlaziyo kunye nendawo yembali yokubhekisela kuyo akuzange kuqatshelwe de kwaba kudala emva koSeptemba 11, 2001, kuba akuzange kube kude kufike ishwangusha lesithathu ngaloo mhla apho iNkosi yakhokela abantu bayo ukuba babuyele

ezindleleni zamandulo zikaYeremiya isahluko sesithandathu, iindinyana zeshumi elinesithandathu neshumi elinesixhenxe. Kwakulapho apho ukukhanya “kwamaxesha asixhenxe” kwaphinda kwafunyanwa khona, yaye njengoko olo khanyiso lwalukhula, kwacaca ukuba amakhulu amabini anamashumi amabini linani elidibanisa uDaniyeli isahluko sesibhozo, iindinyana zeshumi elinesithathu neshumi elinesine, kunye. Kwindinyana yeshumi elinesithathu umbono we-“chazon” wembali yesiprofeto uchongiwe, yaye kwindinyana yeshumi elinesine umbono we-“mareh” “wokubonakala” uchongiwe. Unxulumano oluphakathi kwezo ndinyana zimbini yilo uGabriyeli awafika ukuza kulufundisa uDaniyeli, yaye uDaniyeli umele abantu bakaThixo bemihla yokugqibela abaza kuwugqonda unxulumano oluphakathi kwale mibono mibini.

Umbono okwivesi leshumi elinesithathu umele “amaxesha asixhenxe” (iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini), kanti umbono okwivesi leshumi elinesine umele iintsuku ezingamawaka amabini anamakhulu amathathu (iminyaka). “Amaxesha asixhenxe” achasene nobukumkani basemazantsi bakwaYuda, obumele uYuda, iYerusalem nengcwele, aqala ngowama-677 BC, yaye iminyaka engamawaka amabini anamakhulu amathathu echaza ukubuyiselwa kweYerusalem nengcwele yaqala ngowama-457 BC.

Iminyaka emakhulu mabini anamashumi amabini idibanisa ezi miboniso zimbini, yaye inani elithi amakhulu mabini anamashumi amabini laqondwa njengophawu lonxibelelwano phakathi kokunyathelwa phantsi komkhosi nendawo engcwele, ngamandla atshabalalisayo obuhedeni nobupopayi, oko kukuthi, okuboniswa njengokusasazwa nengqumbo kaThixo. Iminyaka emakhulu mabini anamashumi amabini yabopha umboniso womsebenzi kaSathana wokunyathela phantsi indawo engcwele kunye nomboniso womsebenzi wobuthixo wokuyibuyisela kwakule tempile inye. Ngoko ke iminyaka emakhulu mabini anamashumi amabini luphawu olumela unxibelelwano olungcwele.

Njengokuba intshukumo yamaMillerite yaphela kwimvukelo ka-1863, yaza ke emva kweminyaka elikhulu elinamashumi amabini anesithandathu intshukumo yengelosi yesithathu yafika, ngaloo ndlela igxininisa ukuba ezo ntshukumo zimbini zazidityaniswe ngumfuziselo “wezihlandlo ezisixhenxe” (ikhulu elinamashumi amabini anesithandathu), iminyaka engamakhulu amabini anamashumi amabini yadibanisa ukumiselwa nguMiller kwesigidimi seBhayibhile ngo-1831, nokuveliswa kweBhayibhile kaKing James ngo-1611; kwangokunjalo kwaloo xesha linye kwaqhagamshela iFuture for America nesiqalo seMelika, njengoko lalichaza ukuphela kweMelika.

Ngomhla wama-22 ku-Oktobha 1844, uMthunywa woMnqophiso wafika ngeqbuliso etempileni awayeyivusile kwisithuba seminyaka engamashumi amane anesithandathu, ukusukela ngo-1798, isiphelo sengqumbo yokuqala, kwada kwangowe-1844, isiphelo sengqumbo yokugqibela. Ukungena kwakhe etempileni kwakwandulelwe kukuthululwa koMoya oyiNgcwele kwintshukumo yeSikhalo saphakathi kobusuku, eyayifuziselwe kwangaphambili kukungena kukaKristu ngoloyiso eYerusalem. Abo bangqina babini baqinisekisa ukuba, xa intshukumo yeSikhalo saphakathi kobusuku iphindwa ngemihla yokugqibela, uKristu uya kuba eyivusile itempile yabo balikhulu elinamashumi amane anesine amawaka. Ezo ntshukumo zimbini apho iSikhalo saphakathi kobusuku somzekeliso weentombi ezilishumi sizalisekiswa khona, ziyahambelana enye neny.

“Ndihlala ndikhunjuzwa umzekeliso weentombi ezilishumi, ezintlanu kuzo ezazizizilumko, zaza ezintlanu zaba zizidenge. Lo mzekeliso uzalisekisiwe yaye uya kuzalisekiswa kanye ngokoqobo, kuba usebenza ngokukhethekileyo kweli xesha, yaye, njengomyalezo wengelosi yesithathu, uzalisekisiwe yaye uya kuqhubeka uyinyaniso yangoku kude kube sekupheleni kwexesha.” Review and Herald, Agasti 19, 1890.

Imbali yamaMillerite (intshukumo yengelosi yokuqala) imele ukubonakaliswa okunyukayo kwamandla kaThixo okwaqalayo xa incwadi kaDanyeli yatyhilwayo ngowe-1798. Amandla anda xa ingelosi yesiTyhilelo seshumi yehla ngomhla we-11 Agasti, 1840. Kwandula ke kwafika ukudana kokuqala kwangoAprili 19, 1844, yaye ekugqibeleni kwakhokelela ekuthululweni koMoya oyiNgcwele kwintlanganiso yenkampu yase-Exeter eyaqala ngomhla we-12 Agasti, 1844, yaza yaqhubeka isasazeka njengeliza elikhulu phezu kwelizwe de kwangomhla we-22 Oktobha, 1844.

Imbali ye-Future for America (intshukumo yengelosi yesithathu), ibonisa ukubonakaliswa okwanda okunyukayo kwamandla kaThixo okwathi kwaqala xa incwadi kaDanyeli yatyhilwayo ngo-1989. Amandla anda xa ingelosi yeSityhilelo seshumi elinesibhozo yehla ngoSeptemba 11, 2001. Kwandula ke kwafika ukudana kokuqala kukaJulayi 18, 2020, okuya kuthi ekugqibeleni kukhokelele ekuthululweni koMoya oyiNgcwele, okuya kuqhubeka kusasazeka njengomlilo wasendle phezu komhlaba de uMikayeli asukume kuze kuvalwe ixesha lovavanyo loluntu.

Ngomhla wama-22 ku-Oktobha, 1844, iziprofeto ezininzi zazaliseka, ngaloo ndlela kubonakalisa ukuba emthethweni weCawa osondelayo, iziprofeto ezininzi ziya kuphinda zizaliseke. Esinye sezo ziprofeto kukulibaziseka kombono njengoko kubonisiwe kuHabakuki isahluko sesibini. UHabakuki isahluko sesibini wachaza amava omabini entshukumo yengelosi yokuqala neyesithathu. Zombini ezi ntshukumo zijamelene nengxoxo-mpikiswano malunga nendlela echanileyo yeBhayibhile, eqhutywa phakathi kwabo bangabameli bentshukumo kunye nabantu ababekade bengabanyuliweyo, abagqithwayo ngexesha lenkqubo yengxoxo-mpikiswano.

Umyalezo owawumele ukukhuselwa ngabalindi kwimbali yengelosi yokuqala yayikukuchongwa kweenyaniso (amatye anqabileyo kaMiller), ezathi ekugqibeleni zamelwa kwiitshathi ezimbini ezingcwele zika-1843 no-1850. Kwinkqubo yengxoxo kwakusiza kubekho ukudana okwaphawula ukwahlukana kwiindidi ezimbini ezichaseneyo, kunye nobizo lokungcwaliswa okunzulu ngakumbi kwabathembekileyo.

Emva koko uHabakuki uchaza umahluko phakathi kwezi ndidi zimbini ezibandakanyekileyo kwinkqubo yokuvavanywa kweenyaniso ezisisiseko. Loo nkqubo yokuvavanywa, eyayiquka impikiswano phakathi kwezi ndidi zimbini eyathi yathi cwaka ngo-Oktobha 22, 1844, yaphelela kanye apho isahluko sesibini sikaHabakuki siphela khona.

Kodwa uYehova usetempileni yakhe engcwele; maluthi cwaka phambi kwakhe lonke ihlabathi. Habakuki 2:20.

INkosi yangena ngesiqophe etempileni yaYo yamaMillerite, yaye ngoko umhlaba wonke wawumele ukuthula, kuba uSuku lweNtlawulelo olungumfuziselo wokwenene lwalufikile, yaye

isigwebo sabafileyo sasiqalile. Imbali yesiprofeto kaHabakuki isahluko sesibini yaphela ngo-Oktobha 22, 1844, yaye uYesu usoloko esichaza isiphelo sento ngokunxulumana nesiqalo sento. Ukuqala kwemibono emibini yeminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yokunyhashwa phantsi kwengcwele nomkhosi, nombono wokubuyiselwa kwengcwele nomkhosi, kwaqala kunye, kodwa kwahlukaniswa yiminyaka engamakhulu amabini anamashumi amabini, yaye ekupheleni kwayo, kwaboniswa ukuba iphelile, kuHabakuki isahluko SESIBINI ivesi YAMASHUMI AMABINI.

Kumthetho weCawa oza kufika kungekudala, kuya kuzaliseka iziprofeto ezininzi. Enye yezo ziprofeto kukulibaziseka kombono njengoko kumelwe kuHabakuki isahluko sesibini. UHabakuki isahluko sesibini uchaza amava omabini ombutho wengelosi yokuqala nowengelosi yesithathu. Omabini la maqela ombutho ajongene nengxoxo malunga nendlela echanekileyo yebhayibhile, eyenziwa phakathi kwabo bamele umbutho kunye nabantu bangaphambili abanyuliweyo abashiywa ngasemva ngexesha lenkqubo yaloo ngxoxo.

Umyalezo omele ukukhuselwa ngabalindi bambali yengelosi yesithathu kukuchongwa kweenyaniso (amatye anqabileyo kaMiller), ezathi ekugqibeleni zafanekiselwa kwiitshathi ezimbini ezingcwele zika-1843 no-1850. Kwinkqubo yempikiswano kwabakho ukudana okwaphawula ukwahlukana phakathi kweendidi ezimbini ezichaseneleyo, kwakho nobizo lokuzinikezela okunzulu ngakumbi kwabathembekileyo. Emva koko uHabakuki uchonga umahluko phakathi kweendidi ezimbini ezabandakanyekayo kwinkqubo yokuvavanywa kweenyaniso ezisisiseko. Loo nkqubo yokuvavanywa, eyafanekiselwa yimpikiswano phakathi kwezi ndidi zimbini, iya kuphela ngokupheleleyo kumthetho weCawa oza kufika kungekudala, kanye apho isiphelo sesahluko sesibini sikaHabakuki safikelela khona.

Kodwa uYehova use tempileni yakhe engcwele; mabalinde cwaka phambi kwakhe bonke abemi behlabathi. Habakuki 2:20.

INkosi iya kungena ngesiquphe etempileni yabaliwaka elinye namakhulu amane anamashumi amane anesine, kwaye umhlaba wonke uya kuthi cwaka ngelo xesha, kuba uMhla woXolelaniso ongumfuziselo ozalisekileyo uya kufikelela emgwebeni wabaphilayo. Imbali yesiprofeto kaHabakuki isahluko sesibini iphela kumthetho weCawa oza kufika kungekudala, yaye uYesu usoloko edibanisa ukuphela kwento nesiqalo sento.

Umgwebo wabaphilayo waqalisa ngomhla we-11 kuSeptemba 2001, kodwa umgwebo yinkqubo. Loo nkqubo iqala ngendlu kaThixo, ize ke ifikelele kwinqanaba apho umgwebo ufikela abo bangaphandle kwendlu kaThixo. Xa izakhiwo ezikhulu zesiXeko saseNew York zawiswa, kwaqalisa umgwebo omelwe yingelosi yokutywina edlula phakathi kweYerusalem ibeka uphawu phezu kwabo bancwina bakhale ngenxa yamasikizi enziwa ecaweni, kwanangenxa yamasikizi enziwa ezweni. Kumthetho weCawa oza kufika kungekudala, uKristu uya kuba ewugqibile umsebenzi wokwakha itempile yabaliwaka elinamakhulu amane anamashumi amane anesine, zize iingelosi ezitshabalalisayo zizise umgwebo phezu kweYerusalem.

Ikhulu elinamawaka alikhulu anamashumi amane anesine lize liphakanyiswe njengophawu, yaye umgwebo wabaphilayo uqalisa ngomnye umhlambi, omelwe nguEdom, noMowabhi, nentloko

yabantwana bakwa-Amon kuDanilyeli isahluko seshumi elinanye, umqolo wamashumi amane ananye.

Nokuba kuqwalaselwa intshukumo yamaMillerite yengelosi yokuqala okanye intshukumo enamandla yengelosi yesithathu, yonke imbali yentshukumo yohlaziyo imele isityhilelo senyaniso esiqhubeka sikhula, esiphela ngokuthululwa koMoya oyiNgcwele. Ukuthululwa koMoya oyiNgcwele yeyona nto iphambili kwiziprofeto zemihla yokugqibela. Kungenxa yoko le nto iintombi ezizizidenge zingenawo amafutha, kanti ezizizilumko zinawo. Amafutha yimvula.

Bathi, Ukuba indoda imgxotha umfazi wayo, aze emke kuyo, abe ngowenye indoda, iya kubuya na kuye kwakhona? Elo lizwe aliya kungcoliswa kakhulu na? Ke wena uhenyuze nabathandi abaninzi; ukanti buyela kum kwakhona, utsho uYehova. Phakamisa amehlo akho uye kwiindawo eziphakamileyo, ubone apho ungazange ulalwe khona. Ezindleleni ubuhleli ubalindile, njengomArabhi entlango; walungcolisa ilizwe ngohenyu bakho nangobungendawo bakho. Ngenxa yoko izantyalantyala zemvula zithintelekile, akwabakho mvula yasemva; ube nebunzi lehenyukazi, wala ukuba neentloni. Akusayi na ukusukela ngoku ukhale kum, usithi, Bawo wam, wena ungumkhokeli wobutsha bam? Yeremiya 3:1–4.

Kwiscatshulwa (kwaye bonke abaprofeti bathetha ngemihla yokugqibela), uThixo uchaza ukuba abantu baKhe benze ubuhenyu, de baba nebunzi lehule. Ihenyukazi lemihla yokugqibela ligunya lobupopu, yaye ibunzi limela isigqibo esithathwe ngenjongo. Abantu bakaThixo bemihla yokugqibela bangendawo, kodwa uThixo unika ubizo lokugqibela, nangona befikelele kwinqanaba apho beze kwisigqibo esinye neso sehenyukazi. Baphuhlise isimilo esimelwe sisizukulwana sesine, apho balungele ukunqula ilanga njengoko kumelwe kwisizukulwana sesine sikaHezekile isahluko sesibhozo.

“Ixesha lifikile lokuba ukukhanya okuyinyaniso kukhanye phakathi kobumnyama bokuziphatha. Umyalezo wengelosi yesithathu uthunyelwe ehlabathini, ulumkisa abantu ukuba bangalwamkeli uphawu lwerhamncwa okanye lomfanekiso walo emabunzini abo okanye ezandleni zabo. Ukwamkela olu phawu kuthetha ukufikelela kweso sigqibo sinye nerhamncwa elisenzileyo, nokuxhasa ezo ngcamango zifanayo, ngokuchasene ngokungqalileyo nelizwi likaThixo. Ngabo bonke abalwamkelayo olu phawu, uThixo uthi, ‘Lo uya kusela kwakhona iwayini yengqumbo kaThixo, egalelwe ingaxutywanga endebeni yomsindo wakhe; yaye uya kuthuthunjiswa ngomlilo nesulfure phambi kweengelosi ezingcwele, naphambi kweMvana.’”
Review and Herald, Julayi 13, 1897.

UYeremiya uchaza abantu bakaThixo bemihla yokugqibela njengabesele benobuso behenyukazi. Basemngciphekweni wokwamkela uphawu lwerhamncwa kuba “bangendawo.” Kwindinyana esandul’ ukucatshulwa uDade White uyaqhubeka:

“Ukuba ukukhanya kwenyaniso kubekwe phambi kwakho, kutyhila iSabatha yomyalelo wesine, kubonisa nokuba akukho siseko eLizwini likaThixo sokugcinwa kweCawa, ukanti usabambelele kwiSabatha yobuxoki, wala ukungcwalisa iSabatha athi uThixo ‘lusuku lwaM olungcwele,’ wamkela uphawu lwerhamncwa. Oku kwenzeka nini na?—Xa uthobela ummiselo okukuyalela ukuba uyeke ukusebenza ngeCawa unqule uThixo, lo gama usazi ukuba akukho nalinye ilizwi eBhayibhileni elibonisa iCawa iyenye into ngaphandle kokuba lusuku

oluqhelekileyo lokusebenza, uyavuma ukwamkela uphawu lwerhamncwa, uze wale itywina likaThixo. Ukuba silwamkela olu phawu emabunzini ethu okanye ezandleni zethu, izigwebo ezabhengezwa phezu kwabangathobeliyo zimele ukuwela phezu kwethu. Kodwa itywina loThixo ophilayo libekwa phezu kwabo bagcina iSabatha yeNkosi ngokunyaniseka kwesazela sabo.”

“Wabona uThixo ukuba ubungendawo bomntu bukhulu ehlabathini, kwanokuba zonke iingcinga zokucamngca kwentliziyo yakhe bezingobubi bodwa yonke imihla.... Ihlabathi nalo lonakele phambi koThixo, yaza ihlabathi lazala lugonyamelo.... Wathi uThixo kuNowa, Ukuphela kwayo yonke inyama kufikile phambi kwam; kuba ihlabathi lizaliswe lugonyamelo ngabo; yaye, yabona, ndiya kubatshabalalisa kunye nehlabathi.’ Babeza kunqunyulwa, ngenxa yokuba babelonakalisile ihlabathi uThixo awalidalela ukuba lonwatyelwe ngabantu abangamalungisa.

“‘Njengoko kwakunjalo ngemihla kaNowa,’ watsho uKristu, ‘kuya kuba njalo nakwimihla yoNyana woMntu.’ Yaye akunjalo na? Nabani na oya kujonga kumaphepha-ndaba emihla ngemihla unokubona uludwe olude lwezenzo zolwaphulo-mthetho—ukunxila, ubusela, ukuphanga, ukurhwaphiliza, ukubulala. Maxa wambi iintsapho ziphela ziyabulawa, ukuze iminqweno yaloo mntu yokuba nemali okanye impahla engeyoyakhe yaneliswe. Inene ihlabathi liya lifana noko lalinjalo ngemihla kaNowa, kuba abantu bayigatya ngokuphandle imiyalelo kaThixo.” Review and Herald, Julayi 13, 1897.

UYeremiya uchonga abantu bakaThixo bemihla yokugqibela abaza kuguqa phambi kwelanga, yaye xa esenjenjalo uchonga ukuba “imvula ibibanjelwe, yaye akubangakho mvula yasemva; waba nebunzi lehule, wala ukuba neentloni.” “Abangendawo” phakathi kwabantu bakaThixo bemihla yokugqibela abafumani mvula yasemva, yaye bayala ukuba neentloni, kuba iingcinga zabo ziye zaba zingendawo ngamaxesha onke, njengoko kumelwe yimbali kaNowa, kwanangezamagumbi emifanekiso yesithixo esenyanyekayo sesibini kuHezekile isahluko sesibhozo.

UYeremiya ukhomba abangendawo abangenasazintloni phakathi kwabantu bakaThixo ngemihla yokugqibela ukuba “bakhale” “ukusuka” “ngelo xesha” kuLowo “owayengumkhokeli” “wobutsha” babo. Umkhokeli wobutsha be-Adventism yayiziitafile ezimbini zikaHabhakuki namatye anqabileyo awayemelwe kuzo. Elona kuphela ithemba lokuphuma ebubini obusele buza kuzisela ukufa okungunaphakade abangendawo phakathi kwabantu bakaThixo ngemihla yokugqibela kukukhala kuThixo owayengumkhokeli ekuqaleni, okwafika “ngexesha lesiphelo” ngowe-1798.

Umba kwimbali yengelosi yokuqala okanye eyesithathu ngowokuba uyayamkela na okanye awuyamkeli imvula yasemva. Imvula yasemva yaqala xa iintlanga zaba nomsindo ngoSeptemba 11, 2001.

“Ngelo xesha, lo gama umsebenzi wosindiso usiya esiphelweni, inkathazo iya kuba ifika phezu komhlaba, nezizwe ziya kuba nomsindo, kanti ziya kubanjwa ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yamva,’ okanye uhlaziyo oluvela ebusweni beNkosi, iya kuza, ukunika amandla ilizwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme kwelo xesha xa izibetho ezisixhenxe zokugqibela

ziya kuthululwa.” Early Writings, 85.

“Imvula yokugqibela,” ekwachongwa ngokuba “kukuhlaziywa,” yaqala xa iintlanga zacaphuka, yaye ngelo xesha “umsebenzi wosindiso” waqalisa ukuvalwa. Iingelosi ezine zeSityhilelo isahluko sesixhenxe zibambe imimoya emine ingaqhubi lo gama ukutywinwa kwekhulu elinamashumi amane anesine amawaka kugqitywa, yaye kuHezekile isahluko sesithoba, loo msebenzi umelwe ziingelosi ezibeka uphawu phezu kwabo bancwina bakhale ngenxa yamasikizi enziwa eYerusalem. Ngomhla we-11 kuSeptemba, 2001 iingelosi zaqalisa umsebenzi wokuvala wokubeka uphawu emabunzini ekhulu elinamashumi amane anesine amawaka.

Umsebenzi wokugqibela wengelosi yesithathu uzalisekiswa ngexesha lokugalelwa kwemvula yasemva, ekwangulo “ukuhlaziywa”, okukwangumyalezo.

Awathi wathi kubo, Yiyo leyo indawo yokuphumla eninokuthi ngayo nimpumzise odiniweyo; yaye naku oku ukuhlaziyeka; kanti ke abazanga beve. Isaya 28:12.

Umyalezo abangavumiyo ukuwuva kuIsaya ngulo myalezo uziswa ngeelwimi ezithintithayo, yaye ungumyalezo wokuvavanywa omela indlela yokusebenza ethi “umgca phezu komgca.”

Kodwa ilizwi leNkosi laba kubo lisithi, Ummiselo phezu kommiso, ummiselo phezu kommiso; umgca phezu komgca, umgca phezu komgca; apha kancinane, naphaya kancinane; ukuze bahambe, bawe ngomhlana, baphuke, babanjiswe, bathinjwe. Ngoko ke yivani ilizwi leNkosi, nina madoda agculelayo, nilawula aba bantu baseYerusalem. Ngenxa yokuba nithe, Senze umnqophiso nokufa, kwaye sivumelene nelabafileyo; xa isibetho esiphuphumayo sidlula, asiyi kusifikela thina; kuba ubuxoki sibenzile ikhusi lethu, sazifihla phantsi kobuxoki. Isaya 28:13–15.

Ilizwi leNkosi, elingumyalezo wokuphumla nowokuhlaziywa (invula yamva), elibabangela ukuba “bahambe, bawe ngomqolo, baphulwe, bathiyelwe ngomgibe, babanjwe,” linikwa “amadoda adelelayo, alawula aba bantu baseYerusalem.” IYerusalem yindawo apho iingelosi ziphawula abo bancwina bakhale, yaye amadoda amakhulu anikele inkoloseko yawo kuqala ngawona awa phantsi.

“Uphawu lokuhlangulwa lubekiwe phezu kwabo ‘bancwinayo, bekhala ngenxa yazo zonke izinyangiso ezenziwayo.’ Ngoku isithunywa sokufa siyaphuma, esimelwe embonweni kaHezekile ngamadoda anezixhobo zokuxhela, anikwe wona umyalelo othi: ‘Babulaleni kuphele tu abadala nabaselula, neentombi, nabantwana abancinane, nabafazi; kodwa ningasondeli nakomnye umntu ophethwe ngulo phawu; niqale kwindawo yam engcwele.’ Uthi umprofeti: ‘Baqala kumadoda amakhulu awayephambi kwendlu.’ Hezekile 9:1–6. Umsebenzi wokutshabalalisa uqala phakathi kwabo bazibize ngokuba ngabagcini bokomoya babantu. Abalindi bobuxoki ngabokuqala ukuwa. Akukho namnye uya kuvelwa inceba okanye asindiswe. Amadoda, abafazi, iintombi, nabantwana abancinane batshabalala kunye.” Imbambano Enkulu, 656.

Siza kuqhubeka nokuxoxa ngokwanda kolwazi olafikayo ngowe-1989, kwinqaku elilandelayo.

“Lowo ubona phantsi komphezulu, ofunda iintliziyo zabantu bonke, uthi ngabo baye banokukhanya okukhulu: ‘Abaxhwalekanga yaye abamangaliswanga ngenxa yesimo sabo sokuziphatha nesokomoya.’ Ewe, bazinyulele ezabo iindlela, yaye umphefumlo wabo uyaziyolisa ngezinto zabo ezinezotho. Nam ke ndiya kunyula iinkohliso zabo, ndibazisele oko bakoyikayo; ngokuba xa ndabizayo, akubangakho namnye uphendulayo; xa ndathethayo, abazange beve: kodwa benza okubi phambi kwamehlo aM, banyula oko ndandingakukholisi kuko.’ ‘UTHixo uya kubathumela ulahlekiso olunamandla, ukuze bakholwe ubuxoki,’ ngokuba abalwamkelanga uthando lwenyaniso, ukuze basindiswe,’ ‘kodwa babeyoliswa kukungalungisi.’ Isaya 66:3, 4; 2 Tesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza wathi: ‘Yiyiphi inkohliso enamandla ngakumbi enokulukhula ingqondo kunokuzenzisa kokuba wakha phezu kwesiseko esifanelekileyo nokuba uThixo uyayamkela imisebenzi yakho, kanti enyanisweni usebenza izinto ezininzi ngokomgaqo-nkqubo wehlabathi yaye wona kuYehova? Owu, yinkohliso enkulu, lulahlekiso olutsalayo, oluthimba iingqondo xa abantu abakha bayazi inyaniso beyenza impazamo yokuthabatha imo yobuthixo bayibeke endaweni yomoya namandla abo; xa becinga ukuba bazizityebi, bazandisile ngeempahla, yaye abasweli nto, kanti enyanisweni baswele yonke into.’” Testimonies, volume 8, 249, 250.