

Incwadi kaDaniyeli - Inani Lamashumi Alithoba anesibhozo

*Ukusetyenziswa KukaEliya Okuphindwe Kathathu Nomgwebo Wemihla
Yokugqibela: Ukuqonda Izigaba Zophando Nezokuphunyezwa*

Jeff Pippenger
2024-02-29

Ukusetyenziswa okuphindwe kathathu kukaEliya kwachaza ukuba ngemihla yokugqibela kwakuyakubakho uEliya ekuqaleni kwemihla yokugqibela, kwanasekupheleni kwemihla yokugqibela. “Imihla yokugqibela” yimihla yomgwebo, ongowenkqubela phambili nowohlulwe waba ziintlobo ezimbini zomgwebo. Umgwebo wophando, owaqala ekuqaleni kwemihla yokugqibela, nomgwebo wokuphunyezwa, owenzeka ekupheleni kwemihla yokugqibela. Ukusetyenziswa okuphindwe kathathu kukaEliya ngokuyintloko kumela imbali yomgwebo wokuphunyezwa, oqala kumthetho weCawa osondelayo.

Umgwebo wophando unqunyelwe kwabo benze uvumo lokuba ngabalandeli bakaThixo, ngokuyintloko ngovumo oluthe ngqo, kodwa kananjalo, kwini elincinane lezehlo, ngovumo olungathanga ngqo lwendlela yokuphila.

(Kuba asingabo abevayo umthetho abangamalungisa phambi koThixo, koko ngabenzi bomthetho abaya kugwetyelwa njengamalungisa. Kuba xa iintlanga, ezingenamthetho, zisenza ngokwemvelo izinto ezisemthethweni, ezo, zingenamthetho nje, zingumthetho kuzo ngokwazo: ezo zibonakalisa umsebenzi womthetho ubhaliwe ezintliziyweni zazo, sazela sazo singqina kunye nazo, neengcinga zazo ngelo xesha zityholana, okanye zikhuselane.) Roma 2:13–15.

Umgwebo wophando unezahlulo ezibini eziphambili, kuba waqala ngophando lobomi babafileyo (ukusukela kwimihla ka-Adam ukuya phambili), abo babesithi bayakholwa kuThixo oyinyaniso, yaye ngoSeptemba 11, 2001, waqalisa inkqubo “yomgwebo wabaphilayo” wophando. Umgwebo wophando unelinye icandelo elingaphaya kwabafileyo ukuya kwabaphilayo, kuba umgwebo uqala ngendlu kaThixo, yaye ngemihla yokugqibela indlu kaThixo yi-Adventism yaseLawodike. Xa umgwebo wendlu kaThixo ugqitywa kumthetho weCawa osondelayo, ngoko omnye umhlambi kaThixo, lowo ngelo xesha useBhabheli, uyagwetywa.

Umgwebo ophunyezwayo sisohlwayo sikaThixo phezu kwabo balandulayo umnikelo waKhe wosindiso. Umgwebo ophunyezwayo uqala kumthetho weCawa oza kufika kungekudala. Ngelo xesha iUnited States iya kube iwuzalisile indebe yengqumbo yayo, ekwangoyiyo indebe yexesha layo lovavanyo, yaye uwexuko lwesizwe luya kulandelwa yintshabalalo yesizwe. Zonke iintlanga emhlabeni wonke ziya kulandela umzekelo weUnited States ekunyanzeliseni umthetho weCawa, yaye nganye kwezo ntlanga iya kuthi ke izalise iindebe zayo, ize nayo ihlupheke yintshabalalo yesizwe.

“Xa iMerika, ilizwe lenkululeko yonqulo, iya kumanyana noBupopu ekunyanzeliseni isazela nasekunyanzeleni abantu ukuba bazukise isabatha yobuxoki, abantu bawo onke amazwe ehlabathi baya kukhokelwa ukuba balandele umzekelo wayo.” Testimonies, umqulu 6, 18.

Umgwebo wokuphumeza nawo wahlulwe waba ziinxalenye ezimbini. Ukususela kumthetho weCawa eUnited States kude kube kuvalwa ixesha lovavanyo lomntu xa uMikayeli esukuma, izigwebo zikaThixo zixutywe nenceba; kodwa xa uMikayeli esukuma, ingqumbo kaThixo, njengoko imelwe kukugalelwa kwezibetho ezisixhenxe zokugqibela, ayiqulathanga nceba. Ngexesha lentlekele yomthetho weCawa izigwebo zokuphumeza phezu kwabantu nezizwe ziya kuxutywa nenceba, kuba kuya kusabakho abathile eBhabeli abaya kuthi ngelo xesha banikwe ithuba lokuqonda umahluko phakathi konqulo lweSabatha nolweCawa.

“Awu, akwaba abantu belisazi ixesha lokutyelwa kwabo! Baninzi abangekayiva inyaniso evavanyayo yale mihla. Baninzi uMoya kaThixo asasebenza nabo. Ixesha lemigwebo kaThixo etshabalalisayo lixesha lenceba kwabo bangazange bafumane thuba lokufunda ukuba yintoni na inyaniso. INkosi iya kubakhangele ngenceba ethambileyo. Intliziyo yayo yenceba iyachukunyiswa; isandla sayo sisoluliwe kusahleli ukuze sisindise, lo gama umnyango uvaliwe kwabo babengafuni ukungena.

“Usizi lukaThixo lubonakaliswa ekunyamezeleni kwakhe ixesha elide. Uyalibamba ijaji zakhe, elindele ukuba isigidimi sesilumkiso sivakaliswe kubo bonke. Owu, ukuba abantu bethu bebengaluva njengoko befanele ukuliva uxanduva olubekwe phezu kwabo lokunika ihlabathi isigidimi sokugqibela senceba, hayi, ngumsebenzi omangalisayo ongenziwa!” Testimonies, volume 9, 97.

“Ixesha lemigwebo kaThixo etshabalalisayo lixesha lenceba kwabo bangazange babe nathuba lokufunda oko kuyinyaniso.” Ezo “zixa” zibini ziqala ngaxeshanye xa “umnyango uvaliwe” phezu kwama-Adventist aseLawodike “angazange avume ukungena.”

“Ndabona ukuba iSabatha engcwele ikho, yaye iya kuhlala injalo, njengodonga olwahlulayo phakathi koSirayeli wokwenyaniso kaThixo nabangakholwayo; yaye ukuba iSabatha ngumbandela omkhulu wokumanyanisa iintliziyo zabangcwele bakaThixo abathandekayo abalindileyo. Kananjalo ukuba umntu wayekholwa, wayigcina iSabatha, wamkela intsikelelo ehamba nayo, aze emva koko ayilahle, awaphule umyalelo ongcwele, wayeya kuzivalela ngokwakhe amasango esiXeko esiNgcwele, ngokuqinisekileyo njengokuba kukho uThixo olawula ezulwini phezulu. Ndabona ukuba uThixo wayenabantwana abangayiboniyo, nabangayigciniyo iSabatha. Babengakayikhabi ukukhanya okungayo. Kwaye ekuqaleni kwexesha lembandezelo, sazaliswa ngoMoya oyiNgcwele njengoko saphumayo sayivakalisa ngakumbi iSabatha. Oku kwalucaphukisa ibandla, nama-Adventist ngegama kuphela, kuba babengenako ukuyiphikisa inyaniso yeSabatha. Kwaye ngelo xesha, abanyuliweyo bakaThixo bonke babona ngokucacileyo ukuba sasinayo inyaniso, baza baphuma baza banyamezela intshutshiso kunye nathi.” A Word to the Little Flock, 18, 19.

Ucango luya kuvalwa xa kufika ngokukhawuleza umthetho weCawa, nto leyo eyenza ixesha elingaphambi komthetho weCawa libe “lixesha” “lotyelelo” lwabantu bakaThixo.

Nithi, Silumkile, nomthetho kaYehova ukuthi? Yabonani, inene uwenzele ilize; usiba lwababhali lusebenzela ilize. Izilumko zihlazekele, zoyikekile, zithinjiwe; yabonani, zilalile ilizwi likaYehova; bubuphi na ubulumko obukuzo? Ngenxa yoko ndiya kubanika abafazi bazo kwabanye, namasimi azo kwabo baya kuwazuza ilifa; kuba bonke, kususela koyena mncinane kuse koyena mkhulu, banikelwe ekubaweni inzuzo; kususela kumprofeti kuse kumbingeleli, bonke benza ngobuxoki. Kuba bayiphilisile inxeba lentombi yabantu bam ngokukhaphukhaphu, besithi, Luxolo, luxolo; kanti akukho luxolo. Bahlazeka na bakuba benze into elisikizi? Hayi, abazanga bahlazeke nokuba bahlazeke konke; abazanga babe nako nokuba neentloni; ngenxa yoko baya kuwa phakathi kwabowayo; ngexesha lokutyelwa kwabo baya kuwiswa phantsi, utsho uYehova. Yeremiya 8:8–12.

Njengokuba kwakunjalo kuSirayeli wamandulo, kunjalo nakuSirayeli wanamhlanje; bobabini bayatshatyalaliswa, kuba abawazanga umhla wokutyelwa kwabo. Ixesha lokutyelwa kukaThixo kwi-Adventism yaseLawodike laqalisa ngoSeptemba 11, 2001, yaye liphela kumthetho weCawa oza kufika kungekudala.

Kwaye xa wayesondela, wawubona umzi, waza wawukhalela, Esithi, Akwaba ubusazi, wena kanye, kulo mhla wakho lo, izinto ezizezoxolo lwakho! kodwa ngoku zifihlakele emehlweni akho. Kuba imihla iya kukufikela, xa iintshaba zakho ziya kwakhela umngxuma wokungqinga ngeenxa zonke ngawe, zikujikeleze, zikuvale macala onke, zikutshabalalise zide zikulinganise nomhlaba, nabantwana bakho abakuwena; yaye aziyi kushiya kuwe litye phezu kwelitye; ngenxa yokuba ungazange ulazi ixesha lokutyelwa kwakho. Luka 19:41–44.

Ngexesha lokutyelwa kukaThixo, izilumko nezizidenge zahlulwa ngonaphakade.

“Siyazi ukuba amaSeventh-day Adventist angangcwaliswanga, anolwazi lwenyaniso, kodwa azimanye nabantu behlabathi, aya kumka ngokupheleleyo elukholweni, ephulaphula oomoya abalahlekisayo. Utshaba luya kuvuyela ukubanika izilingo ezitsalayo, ukuze lubakhokelele ekulweni imfazwe nxamnye nabantu bakaThixo. Kodwa abo banyanisekileyo nabangagungqiyo baya kuba nokhuseleko oluqinileyo nolunamandla kuThixo.” Manuscript Releases, umqulu 7, 186.

Ixesha lokutyelwa kwabo laqala ngoSeptemba 11, 2001, njengoko lalimelwe kwangaphambili lixesha lokutyelwa phezu kwamabandla amaProtestanti ngoAgasti 11, 1840, kwananjengokuba ixesha lokutyelwa laliqalile kuSirayeli wamandulo xa uMoya oyiNgcwele wehla ekubhaptizweni kukaKristu.

Umgwebo olawulayo uqala xa i-United States izalisa indebe yexesha layo lovavanyo kumthetho weCawa oza kufika kungekudala, elo lixesha ekwanguwo apho ibandla lama-Adventist laseLawodike lizalise indebe yalo. Umgwebo uqala ngendlu kaThixo, nangendebe yexesha lovavanyo yeempondo zombini ezonakeleyo ze-United States. Uphondo olonakeleyo lobuProtestanti olwalukade lumelwe libandla lama-Adventist laseLawodike luyaphela ngelo xesha, yaye intshukumo yaseFiladelfiya yengelosi yesithathu iba luphawu lokwenyaniso lobuProtestanti, ibe yiYerusalem yokomoya ephakanyiswe njengomqondiso. Ngelo xesha iYerusalem itshintsha isuke kwibandla elilwayo ibe libandla eloyisayo.

Umgwebo wokuphumeza isigwebo uyaqalisa, kunye nexesha lezigwebo zikaThixo ezitshabalalisayo, elikwalixesha lenceba komnye umhlambi kaThixo oseBhabhiloni. Uqala xa ixesha lokutyelelwa kukaThixo phezu koBuadventi baseLawodike liphela. Umgwebo wokuphumeza isigwebo uqhubela phambili uye kwiZibetho Ezisixhenxe Zokugqibela, apho izigwebo zingasenaxutywa nenceba, aze ke uYesu abuye.

Xa uYesu ebuya, iwaka leminyaka eliwaka, elikwiSityhilelo isahluko samashumi amabini, libonisa ukuba uSathana ubotshiwe phezu komhlaba oyinkangala, eyedwa enazo kuphela iingelosi ezavukelayo ezathabatha inxaxheba ekuhlaseleni uThixo.

Ndabona ingelosi ihla ivela ezulwini, inesitshixo senzonzobila, nomxokelelwane omkhulu esandleni sayo. Yaza yambamba inamba, loo nyoka indala, enguMtyholi, noSathana, yambopha iminyaka eliwaka, yaza yamphosa enzonzobileni, yamvalela khona, yammisela itywina, ukuze angabi sazikhohlisa iintlanga, ide izaliseke iminyaka eliwaka; emva koko umele akhululwe umzuzwana omncinane. IsiTyhilelo 20:1–3.

Ngelo xesha leminyaka eliwaka, abahlanguliweyo baya kwenza umgwebo wophando phezu kwabalahlekileyo abasalele belele emangcwabeni abo, belindele ukuphela kwemigwebo ngamnye. Abahlanguliweyo baya kuqwalasela ubomi neemeko zabalahlekileyo, kuquka uSathana neengelosi zakhe, ukuze baqinisekise ukuba ngubani ofanelwe sisohlwayo esikhulu ngakumbi ekupheleni kwaloo minyaka iliwaka.

Ndabona iitrone; bahlala phezu kwazo, banikwa isigwebo. Ndabona nemiphefumlo yabo banqunyulwa iintloko ngenxa yobungqina bukaYesu nangenxa yelizwi likaThixo, nabo babengalinqulanga irhamncwa, kwanawo umfanekiso walo, bengalwamkelanga nophawu lwalo emabunzini abo nasezandleni zabo; baza baphila, balawula kunye noKristu iminyaka eliwaka. IsiTyhilelo 20:4.

Ngoko ke iwaka leminyaka liqulethe umgwebo wophando othi, wakuba ugqityiwe, uzise umgwebo wokugqibela wokuphumeza, xa abafileyo abangendawo bevuswa, yaye uSathana, othi ngelo xesha abe nolawulo olupheleleyo phezu kwabo, aqinisekise abangendawo ukuba bahlasele iYerusalem ethi, ekupheleni kwewaka leminyaka, ihle ivela ezulwini. Njengoko abangendawo besiya kuhlasela, kuhla umlilo uphuma ezulwini, yaye umgwebo wokugqibela wokuphumeza ufezekiswa.

Ke kaloku xa iya kube izalisekile loo minyaka iliwaka, uSathana uya kukhululwa entolongweni yakhe, aze aphume aye kulahlekisa iintlanga ezisezona ndawo zone zehlabathi, uGogi noMagogi, ukuze azihlanganisele emfazweni; inani lazo linjengesanti yolwandle. Zaza zenyuka phezu kobubanzi bomhlaba, zawurhangqa umnquba wabangcwele nomzi oyintanda; kwehla umlilo uvela kuThixo uphuma amazulwini, wabatshabalalisa. IsiTyhilelo 20:7–9.

Nangona ukusetyenziswa kathathu kuka-Eliya nomthunywa olungiselela ukuba uMthunywa woMnqophiso afike ngesiqophe etempileni yaKhe kunxulumene ngokusondeleyo, kungaphawuleka umahluko emsebenzini wabo ngokuba uEliya ngokuyintloko uchonga umsebenzi womthunywa, nentshukumo enxulunyaniswa nesigidimi saloo mthunywa, efezekiswa ngexesha lomgwebo wesigqeba oqala kumthetho weCawa ondelayo. Umthunywa olungiselela indlela yoMthunywa woMnqophiso ngokuyintloko uchonga umsebenzi ofezekiswa ngexesha lomgwebo

wophando. I-Adventism yaseLawodike ayilazi ixesha lokutyelelwa kwayo, elimele ixesha elithile lomgwebo.

Kananjalo abayiqondi nesigidimi “senyaniso yangoku” esibhengezwayo ngexesha lokutyelelwa kwabo. Bekufuneka bayazi yomibini, isigwebo, kwanomyalezo waloo mihla. Bekufuneka kananjalo bazi nomthunywa weloo xesha. Ekubumfameni kwabo baseLawodike bayasichasa isigidimi seli lixa, bakhanyele ixesha lokutyelelwa kwabo ngesigidimi esithi “luxolo nonqabiseko,” yaye abaqinisekanga ukuba ngubani na umthunywa onyuliweyo weloo xesha. Le nyaniso yachongwa ngokucacileyo kubungqina bukaEliya wesibini, owayenguYohane umBhaptizi.

AmaYuda ayesazi ukuba isiprofeto sasichaze umthunywa oza kuza, yaye uYesu ngokwakhe wafundisa ukuba uYohane wayengulo mthunywa owayeza kuza.

Kuba bonke abaprofeti nomthetho baprofeta kwada kwanguYohane. Kanjalo, ukuba niyavuma ukukwamkela, lo nguEliya, lowo wayemele ukuza. Lowo uneendlebe zokuva, makeve. Mateyu 11:13–15.

Ekugqibeleni kanye kwexesha lokutyelelwa kwabo (ixesha kwimbali kaKristu elifuzisela umthetho weCawa oza kufika kungekudala), xa uKristu wayexhonywe emnqamlezweni amaYuda aqikelela ukuba ingaba uEliya wayeza kufika ngoko ukuze asindise uYesu. Ukuba abazange bamqonde umthunywa owawuza kulungiselela umthunywa woMnqophiso, lowo ngelo xesha wayewuqinisa umnqophiso ngegazi laKhe, babengenako ukumqonda uMesiya wabo. Ubu-Adventist baseLawodike kwimihla yokugqibela bufunelwa ukuba bazi isigwebo sabo, esilixesha lokutyelelwa kwabo. Bafunelwa ukuba baqonde umyalezo welo xesha, yaye bafunelwa ukuba bamqonde umthunywa onyuliweyo waloo xesha. Imvukelo ka-1888 yamelwa nguSeptemba 11, 2001, xa isithunywa seSityhilelo isahluko seshumi elinesibhozo sehla. Abavukeli baka-1888 bala ukuvuma abathunywa abanyuliweyo bambali eyayifuzisela imihla yokugqibela.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

Ngokuba itsho iNkosi uThixo kaSirayeli kum ukuthi, Thabatha esandleni sam indebe yewayini yale ngqumbo, uze uzisele zonke iintlanga endikuthuma kuzo. Ziya kusela, zigungqiswe, ziphambane, ngenxa yekrele endiya kulithumela phakathi kwazo. Ndaza ndayithabatha indebe esandleni seNkosi, ndazisela zonke iintlanga iNkosi eyandithumela kuzo: oko kukuthi, iYerusalem, nezixeko zakwaYuda, nookumkani bayo, neenkosana zayo, ukuze ndizenze inkangala, into eyothusayo, into yokutsholozelwa, nesiqalekiso; njengokuba kunjalo namhla; uFaro ukumkani waseYiputa, nabakhonzi bakhe, neenkosana zakhe, nabantu bakhe bonke; nabo bonke abantu abaxubeneyo, nabo bonke ookumkani belizwe laseUzi, nabo bonke ookumkani belizwe lamaFilisti, neAshkelon, neAza, neEkron, nentsalela yaseAshdode, uEdom, noMowabhi, noonyana baka-Amon, nabo bonke ookumkani baseTire, nabo bonke ookumkani baseTsidon, nookumkani beziqithi ezingaphesheya kolwandle, iDedan, neTema, neBhuzi, nabo bonke abasezimbombeni ezikude, nabo bonke ookumkani baseArabhiya, nabo bonke ookumkani babantu abaxubeneyo abahlala entlanga, nabo bonke ookumkani baseZimri, nabo bonke ookumkani baseElam, nabo bonke ookumkani bamaMedi, nabo bonke ookumkani basentla, abakude nabasondeleyo, omnye nomnye, nabo bonke ubukumkani behlabathi

obuphezu kobuso bomhlaba; aze ukumkani waseSheshaki asele emva kwabo. Uya kuthi ke kubo, Itsho iNkosi yemikhosi, uThixo kaSirayeli, ukuthi, Selani, nixile, nigabhe, niwe, ningabi saphakama, ngenxa yekrele endiya kulithumela phakathi kwenu. Kothi ke, ukuba bayala ukuyithabatha indebe esandleni sakho ukuze basele, uze uthi kubo, Itsho iNkosi yemikhosi ukuthi, Inene niya kusela. Kuba yabonani, ndiqala ukuzisa ububi phezu komzi obizwa ngegama lam, ningabi naziphumo na nina? Aniyi kusinda esohlwayweni; kuba ndiya kubiza ikrele phezu kwabo bonke abemi behlabathi, itsho iNkosi yemikhosi. Ngoko ke profeta ngokuchasene nabo onke la mazwi, uthi kubo, INkosi iya kugquma isezulwini, ikhuphe izwi layo ekhayeni layo elingwele; iya kugquma ngamandla phezu kwendawo yayo yokuhlala; iya kukhwaza, njengabanyatheli beediliya, ngokuchasene nabo bonke abemi behlabathi. Inxolo iya kufika kuse eziphelweni zehlabathi; kuba iNkosi inembambano neentlanga, iya kugweba inyama yonke; abangendawo iya kubanikela ekreleni, itsho iNkosi. Itsho iNkosi yemikhosi ukuthi, Yabonani, ububi buya kuphuma busuke kwesinye isizwe buye kwesinye, kuvele isaqhwithi esikhulu sivuselelwe emiphethweni yehlabathi. Nababuleweyo beNkosi ngaloo mini baya kuba ukusuka kwesinye isiphelo sehlabathi kuse kwesinye isiphelo sehlabathi; abasayi kulilelwa, bangaqokelelwa, bangangcwatywa; baya kuba ngumgquba phezu komhlaba. Yeremiya 25:15–33.